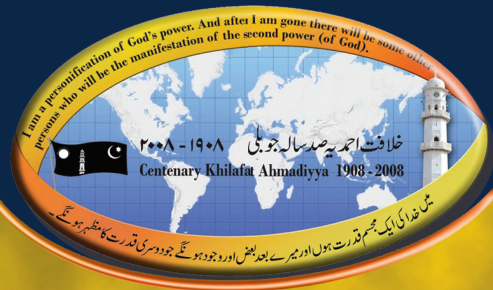



Tariq Souvenir

*Centenary Khilafat
Ahmadiyya*

1908 - 2008

Majlis Khuddamul Ahmadiyya UK





“Allah سبحانه وتعالى has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones.”

—The Holy Qur'an, Chapter 24, Verse 56—

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ
عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Tariq

Souvenir

Centenary Khilafat-e-Ahmadiyya

1908 – 2008

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For more information visit www.khuddam.org.uk

EDITORIAL

Mirza Fakhar Ahmad

Sadr, Majlis Khuddamul Ahmadiyya UK

Tariq Ahmad BT

Naib Sadr, Majlis Khuddamul Ahmadiyya UK and Chief Editor

Nadimur Rahman

Mohitamim Isha'at

DESIGN AND TYPESETTING

Irfan Chaudhry

Tariq M Chowdhry

PRINTER

Times Printers Pte Ltd, Singapore

All correspondence should be forwarded directly to:

The Editor, Tariq Magazine, Majlis Khuddamul Ahmadiyya UK,
Baitul Futuh, 181 London Road, Morden, Surrey SM4 5HF.

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Ahmadiyya*

1908 - 2008

Majlis Khuddamul Ahmadiyya UK



Khilafat, A Divine Decree

Khilafat in the Holy Qur'an:

"Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones." (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَ
عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيَزِيدَنَّ لَهُمْ مِن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Khilafat in Hadith

عن حذيفة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم تكون النبوة فيكم ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون ملكاً عاضاً فتكون ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ثم سكت -
(مسند احمد بحواله مشكوة باب الانذار والتحذير)

"Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood"

(MASNAD-I-AHMAD)

Khilafat in the writings of the Promised Messiah عليه السلام

"Brethren, since it is the practice of God from ancient times that he shows two manifestations in order to frustrate two false exaltations of His enemies, it is inconceivable that He should abandon this established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the Day of Judgment.

The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you which shall abide with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise. I have appeared from God as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation" (Al Wasiyyat, p.6-7).



The Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad عليه السلام , 1835–1908

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Foreword



Mirza Fakhar Ahmad Sahib
Sadr Majlis Khuddam-ul-Ahmadiyya UK

السلام عليكم ورحمة الله وبركاته

“Allah ﷻ has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them”

The Holy Qur'an, Chapter 24, Verse 60

THIS HISTORIC YEAR, marking the 100th year of Khilafat-e-Ahmadiyya, represents a truly remarkable and awe-inspiring sign of the fulfilment of Allah's promise of Khilafat as alluded to in the above verse of the Holy Quran.

The history of Majlis Khuddamul Ahmadiyya has a particularly close affinity to the institution of Khilafat. It was during the Khilafat of Hadhrat Khalifatul Masih II رضى الله عنه that the Majlis was established under Hadhrat Musleh Maud's instruction in 1938 and globally each Majalis continues to come under the direct instruction of Khalifa-e-waqt. This in itself is a tremendous honour but one which comes with great responsibility.

Majlis Khuddamul Ahmadiyya UK has been fortunate to have had in its recent history a very special connection with Khilafat which has been born out of the honour of having, first Hadhrat Khalifatul Masih IV رحمه الله تعالى and most recently Hadhrat Khalifatul Masih V أيدده الله تعالى بنصره العزيز reside in the UK. It is not only the Majlis which has been strengthened by the hand of Khilafat but thousands of Khuddam and Atfal have also been able to develop a special link with Khilafat and have been the recipients of direct guidance, prayer and concern of Khalifa-e-waqt.

As a way of commemorating this remarkable event Majlis Khuddamul Ahmadiyya UK has sought in the following compendium to track the history of Khulafa-

e-Rashideen and Khulafa-e-Ahmadiyyat, through the writings of our talented Khuddam and an historical photographic archive.

The centrepiece of this edition is undoubtedly the interview with Hadhrat Ameer-ul-Momineen أيدده الله تعالى بنصره العزيز Huzur most graciously gave Majlis Khuddamul Ahmadiyya UK the exclusive honour of an interview to mark this epoch making event. That interview is recorded in this centenary edition for the benefit of all.

Collating a magazine of this size is no easy task and is a culmination of the efforts of many of our Khuddam. Special prayers are requested for them all but are especially requested for Mohtamim Ishaat, Nadimur Rahman Sahib, and Irfan Chaudhry Sahib who led the design effort. It is difficult to name everyone who helped out and we owe a debt of gratitude to them all. Prayers are also requested for the many contributors, who contributed in terms of material, private photographs, and advice.

The scenes to which we were all witness on 27 May 2008 bear testimony to the love and dedication that the members of the Jamaat have for Khilafat. It is this exemplary commitment matched with a love of Allah and sincerity of prayers that we must continue to instil in ourselves, so that we may prove true to the Pledge of Khilafat we all took on that blessed day, آمين

والسلام

Mirza Fakhar Ahmad
Sadr Majlis Khuddamul Ahmadiyya UK

Editorial



Tariq Ahmad BT Sahib

Naib Sadr Majlis Khuddam-ul-Ahmadiyya UK and Chief Editor, Tariq Magazine

“Allah سبحانه وتعالى has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them”

The Holy Qur'an, Chapter 24, Verse 60

2008 REPRESENTS A most significant milestone in the history of Islam and Ahmadiyyat, the true renaissance of Islam. It is the Ahmadiyya Community that today stands unique amongst all Muslims to have at its helm a spiritual leadership which reflects the very essence of the divinely inspired leadership of Khilafat, which followed the advent of the Holy Prophet Muhammed صلى الله عليه وسلم.

As we look around the globe the challenges facing the World are immense. Whether it is competing economic or political systems, or the increasing level of warfare which grips the world inspired by greed and the desire for hegemony, the world is crying out for leadership.

Our beloved religion of Islam is also in some instances in the hands of fanatics, who are hijacking a faith, which at its essence preaches peace and love, but because of their evil actions is one which is tragically perceived by many as one which seeks to spread terror. It seems that a day does not pass where we see the noble name of Islam being tarnished by extreme interpretations, which at its best presents a picture of intolerance and at its very worst, preaches death and destruction.

Yet in this turmoil there is hope, because these events are the very signs which herald the need of the hour and the coming of the Promised Messiah. The one, who would preach the unity of faiths and re-establish Islam as the culmination of all religious teaching. In his words

and actions the Promised Messiah would follow in the footsteps of the Holy Prophet Muhammed صلى الله عليه وسلم.

It was Allah's promise that after the noble Prophet, the Muslims would be guided by the second manifestation of God's divine mercy and blessings, namely Khilafat. Indeed, after the passing of the Holy Prophet صلى الله عليه وسلم, Islam was led by the Khulafa-e-Rashideen who guarded the teaching of Islam and protected the Ummah, guiding them through great trial and tribulations. And it so follows, that after the coming of the Promised Messiah, manifested in the person of the Hadhrat Mirza Ghulam Ahmad عليه السلام, that we once again witnessed the blessings of the Almighty with the divinely inspired leadership of the “successors”, the Khulafa-e-Ahmadiyyat.

So today we celebrate the fulfilment of the second manifestation of Allah's mercy. When opponents celebrated the passing away of the Promised Messiah, Allah Almighty cast the protective umbrella of Khilafat over his Community which continues to this day. We are amongst the fortunate ones to have recognised the true Islam and who reap the blessings, protection and guidance of the successors.

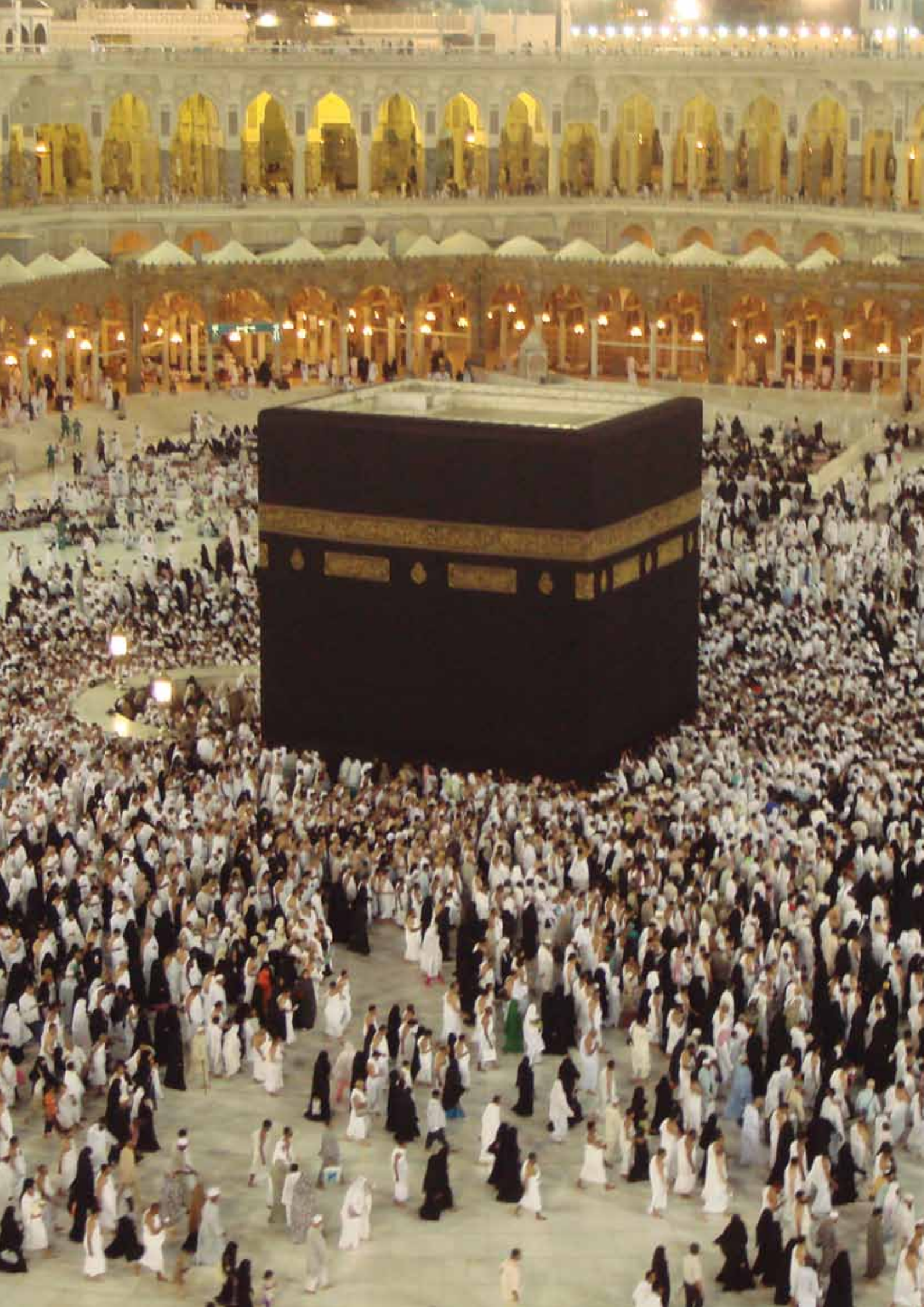
This unique and historic edition of “Tariq” is our humble effort in Majlis Khuddamul Ahmadiyya UK to celebrate this noble institution of Khilafat. May Allah reward all the contributors for their efforts and dedication.

آمین

Tariq Mahmood Ahmad BT

Chief Editor

Naib Sadr – Majlis Khuddamul Ahmadiyya UK



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Life of the Holy Prophet ﷺ



By Syed Omer Farooq Ahmad

THE REVELATION OF the word of God throughout time to his prophets has been for the guidance, betterment and spiritual progression of mankind. All scriptures revealed to Prophets of God conform to the notion that Allah has ordained the age of the world to be seven thousand years with a thousand year periods for light and darkness consecutively. The period of Hadhrat Adam عليه السلام, which was the first thousand years was enlightened with guidance and people were obedient and submitted to the will of Allah. This was followed by another thousand years in which all natures of idol worship took root and shirk became rampant throughout all nations. In the third millennium Allah replanted the seeds of Tauhid throughout the land as far as he willed. In the fourth millennium darkness consumed the world once again, the Israelites went astray and Christianity died at its birth as the Christians were misguided and associated partners with Allah. The fifth millennium was the age of lightness, guidance and righteousness to prevail. It was in this period that Islam was incepted and the advent of the bearer of this perfect universal teaching, Hadhrat Muhammad ﷺ, took place. His message was to unite and unify all mankind under the banner of Islam and Hadhrat Muhammad ﷺ graced the world to save it from the depths of darkness to which it had sunk¹. The importance of Hadhrat Muhammad ﷺ is best described by the Promised Messiah عليه السلام:

"That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the

*sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man who's highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one, peace be on him. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one, peace be on him."*²

The testimony of Allah's divine plan has been articulated by his messengers. The Bible is instrumental in proving the Holy Quran as the final word of God and Hadhrat Muhammad ﷺ as the Perfect Prophet prophesied by the Hebrew Prophets عليه السلام. The book of Genesis outlines God's promise to Hadhrat Ibrahim عليه السلام and states the covenant that was fixed between them. Allah promised Hadhrat Ibrahim عليه السلام that he would multiply and bless his progeny and in return Hadhrat Ibrahim عليه السلام would have to uphold the covenant and the external sign would be that every child would be circumcised. Hadhrat Ibrahim عليه السلام had two sons Hadhrat Ishmael عليه السلام and Hadhrat Isaac عليه السلام, from the Book of Genesis it is evident that Hadhrat Ishmael عليه السلام lived in the wilderness of the Paran which is Arabia and Hadhrat Isaac عليه السلام remained in land of Canaan and the progeny of Hadhrat Ibrahim عليه السلام flourished and multiplied exceedingly. From the lineage of Hadhrat Isaac عليه السلام rose the prophets Hadhrat Moses

The light of high degree...was only in perfect man who's highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one, peace be on him

The Promised Messiah عليه السلام

عليه السلام Hadhrat David عليه السلام Hadhrat Ezekiel عليه السلام Hadhrat Daniel عليه السلام and Hadhrat Jesus عليه السلام. These named prophets all prophesied the coming of the complete final law and its bearer Hadhrat Muhammad صلى الله عليه وسلم who would present to the world Allah's final message.

The Arabians have always contended to be descendants of Hadhrat Ibrahim عليه السلام who taught and believed in Allah however over time the Arabs abandoned this monotheistic teaching and had regressed to polytheistic forms of religion and practices. The Arabs believed as ordinary human beings they were unable to intercede with God as he is High and Exalted so they required idols to intercede on their part to receive God's help and blessing where as Hadhrat Ibrahim عليه السلام was a perfect being that was able to reach God without intercession. It is indicative of how far the Arabs had spiritually regressed that they held Hadhrat Ibrahim عليه السلام in reverence however made idols to worship and make offerings to please God through them and that the sacred mosque the Holy Ka'ba built by Hadhrat Ibrahim عليه السلام and his son Hadhrat Ishmael عليه السلام held three hundred and sixty idols.

At the time of the birth of the Holy Prophet صلى الله عليه وسلم the spiritual conditions of the Arabs was nonexistent and their moral condition was primitive, illogical and contradictory. These people had lost their way. They were engulfed by sin, a virtue for them was to drink excessively and run wild under its influence. Women had no rights or status, a son was free to marry his step mother on the death of his father and a man could marry more than one sister. Infanticide was common however to think that all baby girls were put to death is a misconception.

Gambling was a national sport and at times of war gambling parties were held to raise funds with the winner undertaking most of the cost. During war mutilation of enemies was common they carved open the bodies of the wounded, taking out parts and eating them in a cannibalistic manner. Slavery was widespread as weaker tribes were enslaved. This was the social climate in which Hadhrat Muhammad's صلى الله عليه وسلم birth took place. The Holy Qur'an refers to these times in the following way:

*"Corruption has spread on the land and the sea because of what men's hands has wrought, that He may make them taste the fruit of some of their doings, so that they may turn back from evil."*³

The Holy Prophet صلى الله عليه وسلم was born in Mecca in August 570 A.D he was named Muhammad which means the praised one, his father Abdullah died before his birth, his Grandfather 'Abd al-Muttalib took care of the Holy Prophet صلى الله عليه وسلم and his mother Amina. By the age of eight The Holy Prophet صلى الله عليه وسلم lost both his mother Amina and grandfather 'Abd al-Muttalib. So Hadhrat Muhammad صلى الله عليه وسلم was passed into the care of his uncle Abu Talib the father of Hadhrat Ali رضي الله عنه which was the wish of his grandfather. From childhood Hadhrat Muhammad صلى الله عليه وسلم was given to meditation and reflection, there is no record of an incident where the Holy Prophet صلى الله عليه وسلم was involved in a quarrel or dispute in his early years the only part he took was to resolve such matters in an amicable manner.

As a young man the Holy Prophet صلى الله عليه وسلم was respected and his integrity was admired amongst his



ABOVE Cave Hira, in the Mount An-Nour

townsmen. It was on this reputation that a rich widow Hadhrat Khadija رضي الله عنها approached Abu Talib for Hadhrat Muhammad صلى الله عليه وسلم to lead a trading caravan to Syria. The Holy Prophet صلى الله عليه وسلم undertook the expedition and it met with great success, intrigued by this Hadhrat Khadija رضي الله عنها enquired whether the success of the trade caravan was due to the conditions of the market or as the result of the integrity and efficiency of Hadhrat Muhammad صلى الله عليه وسلم. Hadhrat Khadija رضي الله عنها was advised it was due to the latter which impressed her. Hadhrat Khadija رضي الله عنها sent a friend to the Holy Prophet صلى الله عليه وسلم to discuss the proposal of marriage initially the Holy Prophet صلى الله عليه وسلم refused as Hadhrat Khadija رضي الله عنها was too highly placed for him however once this objection was remedied the Holy Prophet صلى الله عليه وسلم agreed to the proposal and thus the marriage was solemnised.

After marriage Hadhrat Khadija رضي الله عنها felt that the disparity of wealth between them would make for unhappiness so she transferred her property and slaves to the Holy Prophet صلى الله عليه وسلم who in turn distributed the

property amongst the poor and freed the slaves. One of the slaves Hadhrat Zaid رضي الله عنه was inspired by Hadhrat Muhammad صلى الله عليه وسلم and refused to be freed as he felt it would be better to sacrifice freedom and to be the slave of the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم was always given to supplication, meditation and reflection but the environment in Mecca and the vices which engulfed his townsmen meant Hadhrat Muhammad صلى الله عليه وسلم was unable to mediate. To ensure he could do this in tranquil surroundings Hadhrat Muhammad صلى الله عليه وسلم used to retreat to a spot within several miles of Mecca to a cave named Hira and this was where the Holy Prophet صلى الله عليه وسلم used to prayer and fast to seek the pleasure of Allah.

When Hadhrat Muhammad صلى الله عليه وسلم was forty years of age he retreated to cave Hira for his usual meditation and supplication, whilst praying in the name of Allah day and night the Holy Prophet صلى الله عليه وسلم received a vision from Allah. The Angel Gabriel appeared before the Holy Prophet صلى الله عليه وسلم commanding the Holy Prophet صلى الله عليه وسلم to



ABOVE The view from cave Hira

“read” and the Holy Prophet ﷺ replied “I cannot read.” Once again the angel Gabriel said “Read” and Hadhrat Muhammad ﷺ gave the same reply. On the third time the angel said:

“Recite thou in the name of thy Lord who created, created man from a clot of blood. Recite! And thy Lord is the most beneficent, who taught man by the pen, taught man what he knew not”⁴

These verses were the first ever revealed to the Holy Prophet ﷺ and became a part of the Holy Quran. However these verses are the quintessence of the Holy Quran furthermore as stated in the book of Deuteronomy when Hadhrat Moses عليه السلام went to Mount Horeb under the command of God. There God spoke to Hadhrat Moses عليه السلام saying:

“I will raise them up a Prophet from among their brethren, like unto thee. And will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak

in my name, I will require it of him, but the prophet, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die”⁵

From these passages it is evident that Hadhrat Moses عليه السلام prophesied about a law giving Prophet who was to appear after him the criteria was that the aforementioned Prophet would be from the brethren of the Israelites. Secondly, the Promised Prophet would be the like of Hadhrat Moses عليه السلام, a law giver who would speak the word of God and would be the bearer of a new law which would be comprehensive as it would initiate a new movement.

Moreover one can infer as the bearer would be from the brethren of the Israelites means that this teacher and reformer would be universal as the Promised Prophet would be from outside the fold of the Jews and Hadhrat Muhammad ﷺ literally was from the brethren of the Jews as he was the descendant of Hadhrat Ishmael عليه السلام. The prophecy goes on to stipulate an important criteria for this Promised Prophet for the world to distinguish him

from a pretender of the mission of this Promised Prophet was to initiate the last stage of spiritual progression of Man. This meant any pretenders who would attempt to claim this office would receive divine punishment from God which would be death.

The revelation that Holy Prophet ﷺ received at cave Hira was the beginning of the fulfilment of the prophecy of Hadhrat Moses عليه السلام and it was done in such an emphatic way by Allah as the verses foretold a time when the world would be taught through the instrument of the pen and would also be taught things which had never been heard before. And so began the final stage of spiritual progress of man and the revival of the dead world.

After receiving this revelation from God the Holy Prophet ﷺ returned home, Hadhrat Khadija [ra_ha] noticed that the Holy Prophet ﷺ was agitated and withdrawn so she enquired about his time at cave Hira. The Holy Prophet narrated the experience to his wife and expressed his fears of not being able to carry this burden of responsibility which God proposed to put on his shoulders Hadhrat Khadija رضي الله عنها reassured the Holy Prophet ﷺ that this responsibility had been given to him as Allah found him worthy.

When the news reached Hadhrat Zaid رضي الله عنه and Hadhrat Ali رضي الله عنه they both declared their faith in the Holy Prophet ﷺ. At the time the Holy Prophet's dearest friend from childhood Hadhrat Abu Bakr رضي الله عنه was out of town, when he returned he began to hear of the experience that the Holy Prophet had. Hadhrat Abu Bakr رضي الله عنه had been told by town's men that his friend Hadhrat Muhammad ﷺ had gone mad and begun to say that angels brought him messages from God. Hadhrat Abu Bakr knew his friend trusted him explicitly, he never doubted the Holy Prophet's sanity or sincerity. So Hadhrat Abu Bakr رضي الله عنه went to the Holy Prophet ﷺ home to enquire whether an angel had descended upon Hadhrat Muhammad ﷺ from God and when the Holy Prophet ﷺ confirmed this Hadhrat Abu Bakr رضي الله عنه also declared his faith. These were the first convert's to Islam a women full of years, a freed slave, a young boy aged 11, a young friend and the Holy Prophet ﷺ himself.

When the towns people and their leaders began to hear of this they were filled with laughter and dismissed this group as mad with nothing to fear or worry about. The message that the Holy Prophet ﷺ was teaching

began to spread as it brought hope to the fallen and degraded. It was an opportunity for all to seek salvation, for slaves it was liberation, for women a restoration of their rights, for the youth it was an opportunity for direction and progress. However for all it was the truth, a truth that would provide freedom to submit in the name of Allah, which overwhelmed the faithful and struck fear in the hearts of the chiefs of Mecca.

The Meccans derision had now given way to a new plan of action, they viewed the Holy Prophet ﷺ and his message of Islam as a threat that had to be nullified. So the tribal leaders convened council to discuss and implement a serious practical course of action to rid the cancer which was fast becoming the nemesis of their beliefs, culture, customs and way of life. Mecca was now in full blown conflict with Islam and what was to befall the believers of Islam meant that they had to show resolute faith in this adversity. The Meccans were unable to rebut the arguments presented by Islam, so they responded by the sword their barbaric nature was going to come henceforth and so began the boycott, persecution and torture of the faithful. The disbelievers were callous in their acts they butchered women sadistically, men were slaughtered in the same fashion and slaves who had declared their faith were dragged over burning sand and stones violently.

The persecution that the early believers faced was severe, these people were abandoned, cast out by their families, tortured and killed at times in the most barbaric manner. However, they had Allah with them who was more than sufficient and it was this belief in the one true God that illuminated their hearts and enabled these early believers to remain steadfast.

The Meccans were persistent in their torment and torture however the Muslims were just as resolute never wavering in the face of this adversity. The decent amongst the Meccans were witnessing this, initially they were intrigued however hesitant but now began to show urgency in their actions to embrace Islam. Hadhrat Hamza رضي الله عنه was one of these individuals he was a proud man, brave and feared by his townsmen. His conversion to Islam arose when he returned from a hunt in the jungle. Hadhrat Hamza رضي الله عنه was informed of the vile abuse his innocent nephew was subjected to by Abu Jahl. Overwhelmed with urgency to declare his belief in Islam and to answer the insult borne to his nephew, Hadhrat Hamza رضي الله عنه made haste and went to the Ka'ba where the Chiefs would meet and confer.

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Hadhrat Hamza رضي الله عنه took his bow and struck Abu Jahl hard with it, Hadhrat Hamza رضي الله عنه announced that they should count him from today onwards a follower of Hadhrat Muhammad صلى الله عليه وسلم and said to Abu Jahl that he abused the Holy Prophet صلى الله عليه وسلم this morning to which the Holy Prophet صلى الله عليه وسلم did not react but if Abu Jahl was brave then he should fight him. Abu Jahl realised that a fight with Hadhrat Hamza رضي الله عنه and his tribe would be too costly and he was at fault for the morning incident and did not engage Hadhrat Hamza رضي الله عنه.

The persecution intensified. The Meccans were not leaving any stone unturned in their aim to stop the Holy Prophet صلى الله عليه وسلم and his message of Islam they were frustrated by the resolute faith of the Holy Prophet صلى الله عليه وسلم and the faithful so they now turned to exert pressure on Abu Talib with the ultimatum that Abu Talib had to choose whether his allegiance was with his tribe or with the Holy Prophet صلى الله عليه وسلم. Abu Talib explained the situation to Hadhrat Muhammad صلى الله عليه وسلم but after hearing the Holy Prophet's صلى الله عليه وسلم reply Abu Talib told him to continue his duty and that he would stand by the Holy Prophet صلى الله عليه وسلم.

Due to the relentless tyranny of the Meccans the Holy Prophet صلى الله عليه وسلم assembled his followers and pointed west to Abyssinia where there was a just king and the Muslims could pray and worship Allah unharmed so a small contingent gathered and decided to migrate to Abyssinia. One of these migrants was the third Khalifa Hadhrat Uthman رضي الله عنه. When word reached the Meccans about this they sent a convoy of delegates to Abyssinia to advise the King to return the Muslims to hands of the Meccans however the King did not take heed to the advice of the delegates and granted the Muslims the right to stay in Abyssinia. To lure this party of Muslims back to Mecca the Meccans spread rumours that Mecca

had accepted Islam when trade caravans went to Abyssinia from Mecca this prompted the faithful contingent to return to Mecca however on arrival the Muslims found this to be a fabrication so some returned to Abyssinia and some stayed in Mecca.

Around this time another important event took place which was the conversion of Hadhrat Umar رضي الله عنه who later became the second Khalifa of Islam, he was a fierce and the most feared enemy of Islam. Hadhrat Umar رضي الله عنه was agitated that no effective step had been taken to quell this new movement, so he decided to kill the Holy Prophet's صلى الله عليه وسلم. However before Hadhrat Umar رضي الله عنه could execute his plan he was informed that his sister Hadhrat Fatima رضي الله عنها and her husband accepted Islam. The news shocked Hadhrat Umar رضي الله عنه and enraged him further he went to his sister's home and heard recitation. It was Hadhrat Khabbab رضي الله عنه who was teaching Hadhrat Fatima رضي الله عنها and her husband the Holy Quran. Hadhrat Umar رضي الله عنه swiftly entered, prompting Hadhrat Khabbab رضي الله عنه to hide meanwhile Hadhrat Fatima رضي الله عنها put away the leaves of the Quran. Immediately Hadhrat Umar رضي الله عنه questioned his brother in law and raised his arm to strike him, Hadhrat Fatima رضي الله عنها came between them and Hadhrat Umar's رضي الله عنه hand had hit his sister. Seeing the injury that he had caused filled Hadhrat Umar رضي الله عنه with remorse and he requested to see the leaves which held the verses of the Quran after he promised not to destroy them and bathed. The leaves that contained a portion of Chapter Ta Ha were presented to Hadhrat Umar رضي الله عنه and he recited these verses.

After reciting Hadhrat Umar رضي الله عنه was overwhelmed by faith, he was inspired by the assertion that there is only one true God and that the time was near when Allah would establish Islam and replace the worship of idols with prayer in the remembrance of Allah. Upon hearing this Hadhrat



ABOVE This is a cave in Jabl Thaur about 5–6 Miles south of Mecca, in which the Holy Prophet ﷺ and Hadhrat Abu Bakr رضي الله عنه took refuge at the time of their migration to Medina

Khabbab رضي الله عنه rushed out and said that only yesterday he heard the Holy Prophet ﷺ pray for the conversion of Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه decided to go the Holy Prophet ﷺ at Dar Arqam. On meeting Hadhrat Muhammad ﷺ Hadhrat Umar رضي الله عنه explained that he had come to become a Muslim to which the Holy Prophet ﷺ responded with the cry of Allahu Akbar and so did the companions. News of the conversion of Hadhrat Umar رضي الله عنه spread like wild fire, a persecutor of Muslims now became one of the persecuted and he was much harassed by his townsmen thereafter.

The Meccans did not desist from persecuting the Muslims, they were overtaken by fear through witnessing this phenomenon and the Chiefs of Mecca once again convened council to discuss how they could inflict further harm on the Muslims. It was agreed to impose a boycott on the Muslims and broke all commercial and personal ties, the Muslims were outcasts even the Holy Prophet's ﷺ relations were affected they were not Muslims but

paid the price for standing by their kinsman. The boycott was annulled after three years by five decent members of the enemy who witnessed the severe hardship the Muslims were suffering. However the consequences of the boycott had taken its toll, the Holy Prophet's ﷺ wife Hadhrat Khadija رضي الله عنها passed away and a month later his uncle and guardian Abu Talib passed also.

The conditions in Mecca were worse people would treat the Holy Prophet ﷺ with total contempt previously at times of ill treatment and persecution they showed interest to the message and it was an opportunity to preach to his transgressors but the current climate was extremely hostile the Holy Prophet ﷺ was unable to reach people, no one would listen to him.

After deep consideration Hadhrat Muhammad ﷺ decided to leave Mecca, accompanied by a sole companion Hadhrat Zaid رضي الله عنه. The Holy Prophet ﷺ armed with the love of Allah in his heart and the message of Islam Hadhrat Muhammad ﷺ left

his home, his town to spread the word of Allah the Holy Prophet ﷺ went boldly forth to the idolatry town of Ta'if which was another known centre for idol pilgrimage. Ta'if was located sixty miles south east to Mecca and a lot of its inhabitants had blood ties with those from Mecca. Regardless, Hadhrat Muhammad ﷺ went to the people of Ta'if as Hadhrat Jonah عليه السلام went to the people Nineveh for them to renounce their idols and accept the message of Islam by submitting to the one true God. The call of the Holy Prophet ﷺ fell on deaf ears, the people of Ta'if refused to acknowledge this call and set the towns vagabonds and street boys on the Holy Prophet ﷺ and his companion Hadhrat Zaid رضي الله عنه these vagabonds chased, harassed and pelted stones at them causing the Holy Prophet ﷺ to bleed profusely and wounding Hadhrat Zaid رضي الله عنه the pursuit continued until they reached the outskirts of the town.

Then an angel descended upon the Holy Prophet ﷺ and asked him would he like his persecutors to be destroyed to which the Holy Prophet eloquently replied that from these very tormenters he hoped that those would be born those that worshiped Allah. A true display of mercy and compassion for his enemy by the Holy Prophet ﷺ rather than seek retribution he wanted his transgressors children to enter the fold of truth and submit in the name of Allah.

As a result of leaving Mecca, Hadhrat Muhammad ﷺ was no longer a citizen according to custom and could only return by seeking permission from the Meccans. Consequently he sent word to Mut'im bin 'Adi a Meccan chief to ask if he may return. This chief was a bitter enemy of Islam but was also noble. Armed with his tribesmen Mut'im bin 'Adi announced that he had permitted the Holy Prophet ﷺ to return. Hadhrat Muhammad ﷺ returned to Mecca, he completed a circuit of the Ka'ba and was then escorted home.

Mecca returned to hostility and the Holy Prophet ﷺ too persisted to inform people of his message of Allah and told them to give up excesses of all kinds and prepare for the Kingdom of God. The Holy Prophet ﷺ preached the message of Islam and explained to them that the Kingdom of God was at hand, that the idols were going to disappear, the idea of One God was due to triumph, and piety and purity were once again going to rule. Members of the Khazraj tribe from Medina were touched by the Holy Prophet ﷺ and readily accepted the message of Islam.

The tribes of Medina consisted of five tribes, two were Arab tribes the Khazraj and the Aus and three were Jewish the Banu Quraiza, Banu Nadir and the Banu Qainuqa. The Aus and the Khazraj were at war and Banu Quraiza and Banu Nadir were in alliance with the Aus and Banu Qainuqa was in league with the Khazraj these tribes were growing tired of the endless feuds and were inclined to peace so all tribes agreed to recognise the Khazraj Chief Abdullah bin Ubayy bin Salul as the King of Medina.

The delegates of the Khazraj tribe returned to Medina, they began to spread the wisdom they had learnt from Hadhrat Muhammad ﷺ about the message of Islam which impressed the people of Medina. The Arabs of Medina had heard from the Jewish tribes about prophecies relating to the coming of a Prophet who was the like of Hadhrat Moses عليه السلام and they began to feel that this was that prophet. Intrigued by this many young men believed and at the time of the next Hajj ten members from the Khazraj tribe and two from the Aus tribe came to Mecca to join the fold of Islam. They met Hadhrat Muhammad ﷺ in the valley of Mina and holding the Holy Prophet's ﷺ hand they solemnly declared their faith in Allah and their resolve to abstain from all common evils.

On their return to Medina these converts began to inform their tribesmen about Islam. Interest began to spread, idols were being smashed in the streets and those who bowed to these idols now became inclined to Islam and submit to Allah. The Jewish tribes were bewildered by the actions of their townsmen, centuries of friendship and debates failed to change the views of these people yet the Holy Prophet ﷺ was able to transform these people in a matter of days. Gradually the inquiries about Islam increased to the point where the converts lacked the knowledge to deal with such enquiries hence they put a request to the Holy Prophet ﷺ for a learned Muslim to be sent. The Holy Prophet ﷺ sent Mus'ab رضي الله عنه who became the first missionary to be sent from Mecca.

At about this time the Hadhrat Muhammad ﷺ received a grand promise from Allah through a vision where he was in Jerusalem leading Prophets in congregational prayer. The interpretation of this vision was Medina would constitute to be the New Jerusalem and the Prophets following in prayer purported that followers of other prophets would now join Islam thus making Islam a universal religion. On hearing of this grand vision the Meccans once again dismissed it as wishful thinking and



ABOVE Masjid Quba. The Holy Prophet's ﷺ camel was under the command of Allah and would stop wherever Allah wished.

the conditions in Mecca were at their worst persecution was more intense. The Meccans were relentless in their attempt to compel the Muslims to give up their belief but this savagery was opposed by stout belief.

The following year a large party of Muslims travelled from Medina to Mecca. The Holy Prophet ﷺ saw Medina as a likely place of migration for the Muslims. The Holy Prophet ﷺ met the converts from Medina after midnight in the valley of Aqaba and further expounded Islam and its teaching to the Muslims from Medina who were zealous and full of faith and Hadhrat Muhammad ﷺ expressed his wish to migrate to Medina however this would be under the proviso that the Muslims from Medina would hold Islam as dear as they hold their wife and children to which the devotees replied in one voice with cries of "yes". The party from Medina returned and Hadhrat Muhammad and the faithful from Mecca began to prepare for migration to Medina gradually family after family migrated to Medina save only a few slave converts,

the Holy Prophet ﷺ, Hadhrat Abu Bakr رضي الله عنه and Hadhrat Ali رضي الله عنه.

It was apparent to the Meccans that their prey was going to flee so the Chiefs of Mecca met and decided to kill the Holy Prophet ﷺ. The day that they designated for the murder of the Holy Prophet ﷺ was the one and same day that the Holy Prophet ﷺ was to leave Mecca for Medina. A party of Meccans gathered outside the Holy Prophet's ﷺ home to kill him as the Holy Prophet ﷺ passed the party in the street the mistook the Holy Prophet ﷺ for a stranger. The Holy Prophet ﷺ accompanied by his dearest friend Hadhrat Abu Bakr رضي الله عنه left Mecca and they took shelter in a cave named Thaur. The Meccans sent a force led by a tracker to find the Holy Prophet ﷺ on reaching the cave the tracker told the party of Meccans that the Holy Prophet was either in the cave or had ascended to heaven on hearing this Hadhrat Abu Bakr رضي الله عنه was gravely worried for the safety of the Holy Prophet ﷺ who reassured

Hadhrat Abu Bakr رضي الله عنه that they were accompanied by God ⁶. The Meccans questioned the trackers judgement as they felt the cave was too open for anybody to take shelter and inhabited by snakes and vipers so it wasn't safe so they dismissed the tracker and returned to Mecca. The Holy Prophet صلى الله عليه وسلم remained in the cave for two days on the third night Hadhrat Abu Bakr's رضي الله عنه servant Amir Bin Fuhaira bought two fleet camels.

Hadhrat Muhammad صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله عنه set out on their journey to Medina and the Meccans were in hot pursuit they wanted to kill the Holy Prophet صلى الله عليه وسلم and end Islam. The chiefs put a bounty of a hundred camels on the Holy Prophet صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله عنه. News of the bounty spread like wildfire amongst the tribes around Mecca and attempts were made to capture or kill the Holy Prophet صلى الله عليه وسلم however he was under divine protection.

Nearing Medina the Holy Prophet صلى الله عليه وسلم decided to stay in the valley of Quba for ten days and then entered Medina. The Muslims of Medina made requests to be the hosts of the Holy Prophet صلى الله عليه وسلم some even grabbed the reigns of his camel however the Holy Prophet kindly refused and politely said that his camel was under the command of Allah and would stop wherever Allah wished. The camel stopped on a site which belonged to the orphans of Banu Nadir tribe, the Holy Prophet صلى الله عليه وسلم dismounted and on enquiry a trustee of the site said that it was readily available for the Holy Prophet صلى الله عليه وسلم to use however the Holy Prophet صلى الله عليه وسلم said he would not accept the offer unless he were allowed to pay. After agreeing a price for the site the Holy Prophet صلى الله عليه وسلم decided to build a mosque and houses on it.

The people of Medina took turn to entertain the Holy Prophet صلى الله عليه وسلم as such was the demand this continued until the Holy Prophet صلى الله عليه وسلم settled in his own house and made his own arrangements. Hadhrat Muhammad صلى الله عليه وسلم united the Muslims in brotherhood by pairing the Meccans with the Medinite Muslims, he also instituted a covenant between the inhabitants of Medina to ensure peace between the Jews, Arabs and Muslims it was pivotal that all were united in common citizenship with the foundation being principles such as honesty, truth and justice.

The Meccans were bewildered by the migration of the Holy Prophet صلى الله عليه وسلم, they sought to instigate and harass the Jews and Arabs of Medina to tempt the Muslims into open war, and this was executed through stifling

pilgrims from Medina and inciting them to cast out the Holy Prophet صلى الله عليه وسلم. The Meccans changed their trade routes by going through tribal areas surrounding Medina, threatening the peace between the Muslims, Jews and Arabs and was used as a direct tactic to provoke the Holy Prophet صلى الله عليه وسلم and the Muslims to war.

However even though Hadhrat Muhammad صلى الله عليه وسلم and the Muslims were oppressed and persecuted for 14 years, he still desisted from war by showing tolerance and confined his activities to reconnaissance. As a true statesman whilst reconnoitring the Holy Prophet صلى الله عليه وسلم did not negate his social and spiritual needs of his people by now majority of the people in Medina had become Muslims so the Holy Prophet صلى الله عليه وسلم began instituting the Islamic form of government on Medina. Judges were allocated to preside over cases to settle claims and disputes. Hadhrat Muhammad صلى الله عليه وسلم promoted literacy and love of learning so those that were able to read and write were asked to teach others. Injustices and cruelty was abolished rights of women were established, the rich were to pay for the needs of the poor and for improving the social amenities of Medina. In essence Hadhrat Muhammad provided stability a platform from which family and social life was created and through these laws for the first time the Arabs had social conformity and a civilised existence.

The Holy Prophet صلى الله عليه وسلم continued to strive forward with the practical institution of laws which would bring peace, prosperity and progress. It was now the eighteenth month after Hijra and reconnaissance missions undertaken by the Holy Prophet صلى الله عليه وسلم and revelations received determined that the time had come pay back the enemy in their own coin.

Three hundred and thirteen ill equipped Muslims marched from Medina to meet and fight the Meccan army who numbered more than a thousand of well equipped skilled soldiers and cavalry. The Prophet صلى الله عليه وسلم sought counsel from the party of Muslims the Meccans migrants immediately responded one after the other and assured Hadhrat Muhammad صلى الله عليه وسلم of their loyalty, zeal and determination to fight the enemy but the Muslims from Medina remained quiet. The purpose of this was to hear the response of the Muslims from Medina, one Muslim from Medina spoke for them, and he reaffirmed the willingness and devotion of the Muslims of Medina not only to fight the Meccans but at the Prophets request they were willing to jump into the sea. This was the spirit and devotion of the followers of the Holy Prophet صلى الله عليه وسلم which had never



ABOVE Uhud—Jible Ruma (mount of Archers). It is this place where the Holy Prophet ﷺ posted a guard of fifty on a hilly pass who were charged with repelling any attack on it by the enemy or an attempt to take the vantage point.

been seen before the followers of Hadhrat Moses عليه السلام said to him that go with your God and fight the enemy we will remain here. Hadhrat Jesus عليه السلام was forsaken by his disciples. Yet here were the followers of the Holy Prophet ﷺ ready to fight and lay down their lives in the name of Islam thus the Holy Prophet ﷺ advanced to Badr.

The Battle of Badr was the first encounter between the non-believers and the Muslims victory graced the Holy Prophet ﷺ which in turn fulfilled a prophecy revealed to the Holy Prophet ﷺ years before the Hijra and formed part of the verses of Sura Al Qamar. The Meccans were defeated and fled in haste leaving behind many soldiers who became prisoners of war one of these was the uncle of the Holy Prophet ﷺ Abbas. The prisoners were made to pay for their freedom in many forms those that were literate were liberated if they promised to teach ten Meccan boys to read and write as the price of liberty, those that could afford to pay ransom were freed

once this was paid and those who had no one to pay their ransom were liberated on their asking. By doing this the Holy Prophet abolished the custom of making prisoners of war into slaves.

Humiliated by their defeat and to avenge the loss of their kinsman the chiefs of Mecca decided once again to wage war against the Muslims however this time it would be led by Abu Sufyan and the number would be three thousand. The Holy Prophet ﷺ was in command of a thousand troops, Abdullah bin Ubbay ibn Salul the chief of the hypocrites withdrew with his three hundred followers this left the Holy Prophet ﷺ in command of seven hundred soldiers. When the Holy Prophet ﷺ reached Uhud he posted a guard of fifty on a hilly pass who were charged with repelling any attack on it by the enemy or an attempt to take the vantage point. This duty was clearly articulated to the men and with the remaining six hundred and fifty soldiers the Holy Prophet ﷺ went to battle.

The Muslims drove forward and pushed back the Meccan army causing them to break rank and retreat with the Muslims in pursuit. Seeing the enemy flee a guard on the pass said to the commander that the enemy was beaten and it was time for them to take some part in the battle, the commander stopped his soldiers reminding them of their duty instructed by the Holy Prophet ﷺ but the men stated that the command was not to be followed by the letter but in spirit and there was no meaning in guarding the pass when the enemy was running for its life.

Thus most left the pass to pursuit the Meccans whilst fleeing Hadhrat Khalid bin Walid رضي الله عنه who later became a great Muslim general spotted the opportunity to take the pass. Hadhrat Khalid bin Walid رضي الله عنه ceased the opportunity took the vantage point and managed to change the course of the battle. The remaining Meccan army regrouped and returned to the battlefield to fight, the Muslim soldiers were scattered and now unable to resist this new wave of attack from the Meccans. Approximately twenty Muslims made a ring around the Holy Prophet ﷺ for his protection but were under constant attack from the Meccan swordsmen and archers who were shooting arrows from the hillside pass. These arrows were directed at the Holy Prophet ﷺ realising this Hadhrat Talha رضي الله عنه one of the Quraish and a Muhajirin immediately raised his hand to protect the Holy Prophet's ﷺ face from the volley of arrows piercing through his hand he did not drop his hand and in the end it was completely mutilated. The few men that remained with the Holy Prophet ﷺ could no longer with stand this onslaught and Hadhrat Muhammad ﷺ now stood alone, a stone struck the Holy Prophet ﷺ forehead causing deep lacerations which was followed by another hard blow which drove the rings of his helmet into his cheeks. The attack was intense and the Holy Prophet ﷺ was wounded he prayed

*"My God, forgive my people for they know not what they are doing."*⁷

Hadhrat Muhammad ﷺ fell on the dead who gave up their lives for his protection. The Meccans thought they had killed the Holy Prophet ﷺ so they withdrew from battle and filed ranks.

The Muslims rushed forward once again and lifted the Holy Prophet ﷺ from amongst the dead, the guards who protected the Holy Prophet ﷺ sent word for

the Muslim troops to reassemble and they escorted the Holy Prophet ﷺ back to the foot of the hill. Abu Sufyan shouted that they had killed Hadhrat Muhammad ﷺ to which he heard no response, he then shouted that they had killed Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه hearing these boastful cry the Holy Prophet ﷺ forbade the Muslims to reply to repel a further attack from the enemy as the Muslims were exhausted, injured and heavily outnumbered. By not hearing a reply Abu Sufyan was certain that the Holy Prophet ﷺ had met his demise. Then Abu Sufyan raised the national cry "Glory to Hubal, Glory to Hubal. For Hubal has put an end to Islam. The Holy Prophet ﷺ could not bear this insult to Allah, so commanded the Muslims to shout "Allah alone is Great and Mighty. Allah alone is Great and Mighty. He alone is High and Honoured. He alone is High and Honoured."

This cry from the Muslims enabled the Meccans to determine that the Holy Prophet ﷺ was alive however it did not encourage an attack to finish the Muslims. It seemed the Meccans were content with victory.

When the Holy Prophet reached Medina he returned to his mission in teaching and training of his followers this work did not go uninterrupted the Jews and hypocrites continued to cause mischief by abusing the Muslims, the Jews attempted to kill the Holy Prophet when calling him to resolve a dispute however the Holy Prophet ﷺ received forewarning from Allah. The Jews also stoned a Muslim girl to death who suffered great pain this strained the relationship between the Muslims and Jews and was an attempt to incite the Muslims to fight however the Muslims did react not in such a manner rather to fight the Jews they turned them out of the city.

By the fifth year of Hijra a large army was raised from amongst the confederates of Arabia they had now become unified with one aim to destroy the Muslims there might was to descend on Medina with the aim to annihilate the Muslims. The location of Medina meant that on three sides the enemy would be unable to attack unaware however on the fourth side it was open plains thus to fortify this area it was decided to dig a ditch of sufficient width and depth to prevent the Arabs from attacking unaware. Whilst digging the ditch the Muslims encountered a rock which they found difficult to tackle when a report reached the Holy Prophet ﷺ he made for the spot at once.

Taking a pickaxe he struck the rock hard which caused sparks upon which the Hadhrat Muhammad ﷺ cried aloud Allahu Akbar. The Holy Prophet struck the rock twice more each time sparks resulted and the Holy Prophet cried aloud Allahu Akbar and the rock broke into fragments upon enquiry from the Companions to why the Holy Prophet ﷺ said Allahu Akbar the Holy Prophet ﷺ replied

*"I struck the rock three times with the pickaxe, and three times I did see scenes of the future glory of Islam revealed to me. In the first sparks I saw the Syrian palaces of the Roman Empire. I had the keys of those palaces given to me. The second time I saw the illumined palaces of Persia at Mada'in, and had the keys of the Persian Empire given to me. The third time, I saw the gates of San'a and I had the keys of the Kingdom of Yemen given to me. These are the promises of God and I trust you will put reliance in them. The enemy can do you no harm."*⁸

The ditch was not perfect and was passable however it would be an obstacle for the enemy and make attacks more difficult. The army of the non-believers camped on the other side of the ditch they were surprised by the use of this type of strategy as it had never been used before in battle, so the Arabs decided to deliberate on the best way to attack Medina. The town was now fortified the Arabs were unable to launch a sudden attack. After deliberation the confederate army agreed the best course of action was to entice and instigate the Jewish tribe of Banu Quraiza to break their alliance with the Muslims and join the confederate army to attack Medina. Initially Banu Quraiza refused however when it was explained that this was the opportune moment to defeat the Muslims the lure was too great so Banu Quraiza agreed that as soon as the Arab army would over power the Muslim forces protecting the ditch, the Banu Quraiza would attack from the rear.

The trap was set this two pronged attack was dangerous and would have devastating consequences for the Muslims to say the least. The Arabs began to assail the ditch, a few days passed however they were unable to breach the Muslim defences so they rearranged their attack by implementing the use of archers to attack the Muslim forces to create breaks in ranks and enable the cavalry to smash through and gain a vantage point on the Muslim side of the ditch, which would enable them to set up an all out assault on Medina. The Arabs were relentless in their

attack, the Muslims were fighting ceaselessly to repel them, and horde after horde attacked the Muslims.

The Muslims were under heavy attack from the front the Banu Quraiza was secretly plotting to attack from the rear and kill the women and children. However the plan of Banu Quraiza was scuppered when the aunt of the Holy Prophet Hadhrat Safiyya رضي الله عنها spotted a Banu Quraiza spy she attacked the spy with a staff and with aid of other women they were able to overpower the spy and kill him.

The Holy Prophet now aware of the conspiracy could not spare a single man from the front, decided to send two forces consisting of 500 men to protect the women and children at the rear of the town. Dissent ruffled through the ranks of the Hypocrites from the Muslim army, they became anxious and made excuses to take leave. The Quran refers to this:

*"And a section of them even asked leave of the Prophet ﷺ saying, 'Our houses are exposed and defenceless.' And they were not exposed. They only sought to flee away,"*⁹

The gravity of the plight of the Muslims is best described by the Quran in the following extracts:

*"When they came upon you from above you and from below you, and when your eyes became distracted, and the hearts reached to the throats, and you thought diverse thoughts about Allah. Then were the believers sorely tired, and they were shaken with a violent shaking. And when the hypocrites, and those in whose hearts was a disease said, 'Allah and his Messenger promised us nothing but delusion'. And when a party of them said, 'O people of Yathrib, you have possibly no stand against the enemy, therefore turn back'"*¹⁰

These verses are a graphic insight to the magnitude of the battle the culmination of the ferocious attack from the Arabs on their door step, the plot of Banu Quraiza to kill their women and children the physical and mental strain which these soldiers of faith were subject to was now accompanied by internal strife which began to take root amongst the army the seed of doubt which the hypocrites attempted to plant into the minds of the true believers is depicted in the Holy Quran:

"And when the believers saw the confederates, they said, 'This is what Allah and His Messenger ﷺ promised us; and Allah and His

Messenger صلى الله عليه وسلم spoke the truth,' And it only increased them in faith and submission. Among the believers' are men who have been true to the covenant they had made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least. " 11

From this passage one is able to ascertain the spiritual condition of the true believers, they did not waiver in contrast to the hypocrites, they saw these great numbers which stood before them, a unified Arabia, a huge confederate army on their door calling for their destruction had no effect on these souls their aim was to be slain by the enemy in the name Allah. It was the witnessing of this truth told to them by Holy Prophet صلى الله عليه وسلم and Allah which increased the zeal of the true believers, they were a small contingent just enough to protect the line in front of the ditch without relief stood and defended their lives, their town and their families from an organised and well equipped army, casualties were low on both sides yet the ditch was not crossed by the enemy. The tribe of Banu Quraiza no longer able to attack the Muslims under the guise of alliance were now more open in showing where their loyalties lie. The Jews and the pagan army now decided to simultaneously attack the Muslims from the front and the rear which could have a deadly consequence and would the Muslims be able to withstand such a heavy attack from both sides, the answer to this is most likely no however it is something that we will never know as Allah intervened and foiled this deadly plan.

Hadhrat Nu'aim رضي الله عنه who came with the pagan armies but was inclined towards Islam created distrust between the Banu Quraiza and Arabs. Hadhrat Nu'aim رضي الله عنه spoke to chiefs of Banu Quraiza, he was thought provoking and asked what they would do if the Arabs decided to flee, and leave them to face the Muslims as the Jews had breached their agreement meant punishment was the inevitable consequence for this treachery. Hadhrat Nu'aim رضي الله عنه advised the Banu Quraiza to ask for seventy pagan hostages as a test and proof that the Arabs would honour their agreement. Hadhrat Nu'aim رضي الله عنه also approached the confederate army and asked what they would do if the Jews asked for hostages and then handed them over to the Muslims to display a sign of trust. This created distrust between the Jews and the confederate army thus creating suspicion and doubt in their minds the Arabs retired to their tents for the night. Then a miracle from

Allah took place a strong wind began to blow, tents were toppled, fires extinguished this boded a bad omen for the confederate army. Through the night factions of the confederate army began to pack and disperse, they were retreating and leaving. At this point the Holy Prophet received a revelation from Allah that the enemy had fled. The Holy Prophet then asked Hadhrat Hudhaifa رضي الله عنه to go and survey the battlefield so Hadhrat Hudhaifa approached the ditch and confirmed to the Holy Prophet صلى الله عليه وسلم that the enemy had vacated the field.

This battle was a stern test of the belief of the Muslims which lasted for twenty days it was only their stout belief in Allah and his Messenger صلى الله عليه وسلم that enabled them to overcome the battle. However the matter was not concluded their remained the treacherous Banu Quraiza to deal with. Hadhrat Muhammad صلى الله عليه وسلم took his army to the fort of the Banu Quraiza and fighting broke out which lasted for several days, the Jews then sent word to the Holy Prophet صلى الله عليه وسلم requesting to send Hadhrat Abu Lubaba رضي الله عنه who was an Ansari chief of the Aus tribe to discuss a possible settlement. The Jews asked Hadhrat Abu Lubaba رضي الله عنه whether they should accept the award of the Holy Prophet صلى الله عليه وسلم to which he replied yes. The majority refused, but said they were willing to accept the judgement of punishment from Hadhrat Sa'd bin Mu'adh رضي الله عنه chief of the Aus tribes and ally to the Jews. Consequently a dispute arose amongst the Jews some felt they were the transgressors as they had broken their agreement with the Muslims where as the Muslims had behaved truthfully, displayed integrity and discharged the conditions of agreement to the letter which showed that their religion was true. Those of the Jews who were inclined to this way thinking joined Islam and became Muslims.

The Holy Prophet صلى الله عليه وسلم sent word for Hadhrat Sa'd رضي الله عنه to come so that he could announce his judgement. The tribesmen of Hadhrat Sa'd requested him to show mercy and give judgement in favour of the Jews. However Hadhrat Sa'd simply replied that a person who had to make an award had to do so in trust and had to be discharged with integrity whilst taking all the factors into consideration, the decision was to be reached without fear or favour. Rather than accept the punishment of the Holy Prophet by virtue of Islam which would be banishment from Medina they were willing to accept Hadhrat Sa'd's رضي الله عنه punishment who announced his judgement in accordance to Mosaic Law which was to:

“smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies”¹²

After the battle of the Ditch the pagan Arabs began to attack the Muslims in sporadic fashion by isolating Muslims and attacking them individually, they also instigated the Jews to avenge their losses at the battle of the Ditch by making life hard for the Muslims. The Holy Prophet صلى الله عليه وسلم decided not to fight because of the chance that the Arab leaders may opt to make an offer of peace to end this civil strife.

During this period the Holy Prophet صلى الله عليه وسلم saw a vision which is mentioned in the Holy Quran as follows:

“You will certainly enter the Sacred Mosque, if God will, in security, some having their heads shaven, and others having their hair cut short; and you will not fear. But He knew what you knew not. He has in fact ordained for you, besides that a victory near at hand”¹³

These verses stated that the Muslims would be able to perform pilgrimage in peace and able to enter to Mecca without arms. The Holy Prophet صلى الله عليه وسلم interpreted the vision that the Muslims should leave immediately for Mecca to perform a circuit of the Ka'ba. So in late February 628 accompanied by 1500 pilgrims the Holy Prophet صلى الله عليه وسلم set out for Mecca to perform this pilgrimage en route the Meccans became aware that the Muslims were coming to perform the circuit of the Ka'ba. This was a universal right that the Meccans could not deny the Muslims. The Meccans prepared for an armed conflict, they summoned the surrounding tribes and set up defences on all sides. As the Holy Prophet صلى الله عليه وسلم approached Mecca he was informed that the Quraish were ready to fight, they had sworn solemnly not to let the Muslims pass and wore tiger skins to show their savage determination to fight.

The Holy Prophet's intentions were not to fight, so an alternative route was taken through the desert to Hudaibiya. The Meccans sent a chief by the name of Budail to parley with the Holy Prophet صلى الله عليه وسلم. The Holy Prophet explained that the Muslims wanted only to perform a circuit of the Ka'ba however if the Meccans wanted to fight then the Muslims were ready. Some tribes allied to the Meccans began to exert pressure on them to allow the Muslims the right to perform the circuit it was from this that Meccans were willing to reach a settlement with the

Muslims upon hearing this the Holy Prophet sent Hadhrat Uthman رضي الله عنه to hold talks with the Meccans. They were willing to allow Hadhrat Uthman رضي الله عنه to circuit the Ka'ba but not allow the Holy Prophet صلى الله عليه وسلم to do so until the following year however Hadhrat Uthman رضي الله عنه was unwilling to do so, the talks became prolonged and rumour reached the Muslims at Hudaibiya that Hadhrat Uthman رضي الله عنه had been murdered by the Meccans.

The Holy Prophet صلى الله عليه وسلم immediately assembled his companions and declared that the life of an envoy is sacred amongst all nations and if it be true then we must enter Mecca whatever the consequence. The Holy Prophet requested his followers to take a solemn vow that if they go to Mecca, they will not turn back unless victorious, and those who were willing should come take an oath at the Holy Prophet's صلى الله عليه وسلم hand. This is of special importance and is known as the Pledge of the tree as the oath was taken at the Holy Prophet's صلى الله عليه وسلم hand with all companions ready to discharge the oath discharge it sincerely before this was completed Hadhrat Uthman رضي الله عنه returned and reported that the Meccans did not agree to let the Muslims perform the circuit until the following year. Soon after a chief of Mecca came to the Holy Prophet and settlement was reached and recorded it was known as the Treaty of Hudaibiya.

The treaty stipulated that there would be no fighting between the Muslims and the Meccans for ten years. Any person who wished to join Hadhrat Muhammad صلى الله عليه وسلم and to enter into any agreement with the Muslims was free to do so. Likewise anyone who wished to join the Quraish and to enter into agreement with them was free to do so. A young, or one whose father is alive, if he goes to Hadhrat Muhammad صلى الله عليه وسلم without permission from his father or guardian, will be returned to his father or guardian. But should anyone go to the Quraish he will not be returned. Also this year the Muslims would have to return to Medina however the next year would be allowed to enter Mecca, spend three days and perform the circuit. During these three days the Quraish will withdraw to the surrounding hills. When Hadhrat Muhammad صلى الله عليه وسلم and his followers enter into Mecca, they will be unarmed except for sheathed swords. This concluded the Treaty of Hudaibiya and it was signed so the agreement was sealed and what was revealed in the above verses came to pass this was the victory at hand, also the treaty dictated that the Muslims would be able to perform pilgrimage in peace.

In Muharram 628, envoys went to different capitals,

each with a letter from the Holy Prophet ﷺ inviting rulers to accept Islam. The message went to Heraclius, the Roman Emperor, the Kings of Iran, Egypt and Abyssinia. The letters were treated with respect by the rulers of Rome, Egypt and Abyssinia however they did not convert to Islam. The King of Iran treated the letter with contempt by tearing it into pieces when this was reported back to the Holy Prophet ﷺ by Hadhrat Abdullah bin Hudhafa رضي الله عنه who responded that what the Chosroes had done to their letter is what God would do to his empire.

These letters which were sent by the Holy Prophet ﷺ show how perfect his faith was in Allah. Also they bear testament that the Holy Prophet ﷺ was not sent to a particular people or tribe but was a universal messenger sent to all nations of the world. The recipients received their letters in different ways some accepted, some who courteously declined and others who treated the message with contempt there is one fact which history testifies to and that is their fate was the same as the manner in which they treated the letters.

The Jews and other opponents of Islam began to incite tribes against the Holy Prophet ﷺ sending word of this to their fellow Jews in Iran who began to incite the Chosroes against Islam and the Holy Prophet ﷺ so the Emperor of Iran sent an arrest order for the Holy Prophet ﷺ to the Governor of Yemen. However what the Emperor of the Chosroes failed to realise that the Holy Prophet ﷺ throughout all his adversity remained under divine protection from Allah without which Islam would have crumbled at its inception. Before these orders could be carried out the Emperor of the Iran was deposed and met his demise at the hand of his own son with the order of arrest of Hadhrat Muhammad ﷺ cancelled by the new ruler. The officials of Yemen were deeply impressed by this miracle that the province of Yemen joined the fold of Islam.

The intrigues that the Jews were concocting against the Muslims and the town of Medina needed to be prevented for the safety of the Muslims and their town so it was imperative that the Jews must be driven further afield from Medina to put a stop to bloodshed and violence. The Holy Prophet ﷺ in August 628 marched to Khaibar with one thousand six hundred men to banish the Jews from the Khaibar. It was a well fortified town and had natural protection as it was surrounded by rocks on which perched little fortresses with a main fortress in the centre. The task ahead was not an easy one the posts

around Khaibar fell after little fighting however when the Jews collected themselves in the main fortress of Khaibar all attacks and strategies employed seemed to fail. The siege continued, until the Holy Prophet ﷺ received a revelation that Khaibar would fall at the hands of the Hadhrat Ali رضي الله عنه.

So the following day the Holy Prophet ﷺ sent for Hadhrat Ali رضي الله عنه who with his men attacked the fort and by the end of the day the town was sacked and peace was signed. The conditions of this treaty were that all Jews with their wives and children would leave Khaibar and settle in some place far from Medina. Their property and belongings would pass into the hands of Muslims.

In the seventh year after Hijra, February 629 the Holy Prophet ﷺ was due to go Mecca for the circuit of the Ka'ba in accord with the treaty of Hudaibiya accompanied by two thousand followers the Holy Prophet ﷺ travelled to Mecca, and discharged every condition of the treaty with strict conformity. The Muslims were full of zeal and emotion as after seven years they returned to Mecca remembering the tortures they were subjected to and at the same time thanking Allah as by Allah's grace the Muslims had been to allow to return to Mecca to perform a circuit of the Ka'ba and run between the hills of Safa and Marwa, this fulfilled the vision Hadhrat Muhammad ﷺ had the previous year.

Soon after this historic circuit of the Ka'ba two renowned generals of the enemy joined Islam Hadhrat Khalid bin Walid رضي الله عنه whose genius and courage shook the Roman Empire to its foundations and under his leadership country after country was added by Muslims to their Empire. The other was Hadhrat Amr bin al-As رضي الله عنه, the conqueror of Egypt.

On return from the Ka'ba the Holy Prophet ﷺ began to receive reports that Christian tribes on the Syrian border, who were instigated by Jews and pagans were preparing to attack upon Medina. Therefore the Holy Prophet ﷺ dispatched a team of fifteen to find out the truth. They saw an army massing on the Syrian border rather return immediately to report the activities on the border, their zeal to preach Islam over took them and they began to inform the Syrians about the message of Islam instead of taking heed to the preaching of the Muslims they started launching arrows on this party of Muslims. Unnerved the Muslims continued to expound the message of Islam which resulted in their demise.

Hadhrat Muhammad ﷺ planned an

expedition to punish the Syrians for this cruelty however he had received reports that they had dispersed. The Holy Prophet ﷺ therefore postponed his plans and instead wrote a letter to the Emperor of Rome and sent Hadhrat al-Harth رضي الله عنه. The envoy stopped en route at Mauta where Shurahbil a Ghassan chief acting as a Roman official arrested Hadhrat al-Harth رضي الله عنه and belaboured him to death.

The actions of the Syrians was beyond forgiveness, the Holy Prophet ﷺ raised an army of three thousand and dispatched them to Syria under the command of Hadhrat Zaid رضي الله عنه if he was to fall the Holy Prophet ﷺ named Hadhrat Ja'far ibn Abi Talib رضي الله عنه as his successor if he was to die, then Hadhrat Abdullah bin Rawaha رضي الله عنه was to take command and if he was to die then the Muslims were to choose amongst themselves their commander. A Jew who overheard the conversation and stated that if the Holy Prophet ﷺ was true then these three named officers would die as Allah fulfils the words of his Prophet ﷺ.

The next day the army departed when they reached the Syrian border the Muslim army received word that the Kaiser himself was to preside over the enemy army. Faced by a colossal army the Muslim army leaders took counsel and the situation was summed up by Hadhrat Abdullah bin Rawaha رضي الله عنه that victory was there's regardless of the outcome. If they would win the Muslims would return victorious and if they would die they would do so as martyrs in the way of Allah to which the army in one voice agreed with Hadhrat Abdullah bin Rawaha رضي الله عنه so the army marched on.

At Mauta the Muslims soldiers took up their positions and the battle commenced. What the Prophet said happened each commander fell to his death, with no opportunity to hold an election a friend of Hadhrat Khalid bin Walid رضي الله عنه suggested he should take command and hold the standard. The following day Hadhrat Khalid bin Walid رضي الله عنه took to the field with his crippled and tired force, he was a sound military tactician and used a stratagem that proved to be crucial. Hadhrat Khalid bin Walid رضي الله عنه changed the position of his men those at the front changed position with those at the rear and those on the right flank exchanged positions with those on the left. This confused the enemy who thought that the Muslims had received reinforcements overnight and by deploying this strategy the enemy withdrew, which enabled the Muslim army to return back to Medina.

The Holy Prophet ﷺ was informed of the events through a revelation from Allah and Hadhrat Muhammad addressed the Muslims in the Mosque and explained what had occurred. Many criticised Hadhrat Khalid bin Walid رضي الله عنه as being defeatist and lacking spirit yet the Hadhrat Muhammad ﷺ referred to Hadhrat Khalid bin Walid رضي الله عنه as the sword among the swords of God thus Hadhrat Khalid bin Walid رضي الله عنه became known as the sword of Allah. In the eighth year of Hijra in the month of Ramadan December 629 the Holy Prophet ﷺ set out on that last expedition which established Islam all over Arabia. The treaty of Hudaibiya was violated by the Meccans and the Banu Bakr who attacked the Khuza'a tribe in a night raid and killed many of their men. The breach of the agreement was reported to the Holy Prophet ﷺ by a delegation of the Khuza'a. Perturbed by hearing this and the fear of repercussions Abu Sufyan went to the Holy Prophet ﷺ and pleaded that as he was not present at Hudaibiya so a new peace must be signed.

The Holy Prophet ﷺ asserted that Abu Sufyan's statement was one sided and they could not agree to it. Concurrently the Holy Prophet ﷺ had sent word to all the tribes and asked the Muslims of Medina to prepare and arm themselves.

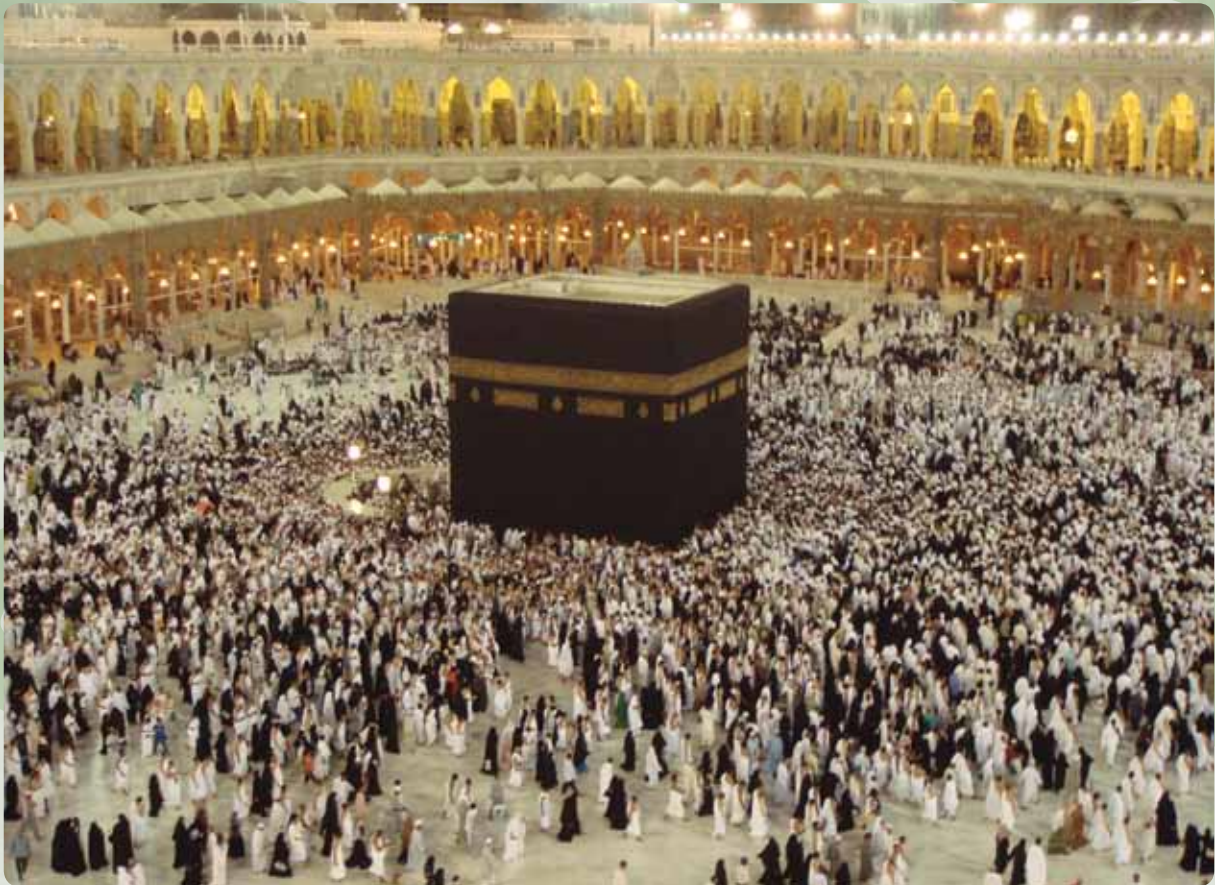
On the 1st of January the Muslim army set out to march on Mecca and on the way they were joined by other Muslim tribes. A few days into the journey the army entered the wilderness of Paran which fulfilled a prophecy related to the Holy Prophet ﷺ in the Habakkuk

"God came from Teman, and the Holy One from mount Paran Seelah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands;" ¹⁴

A prophecy which foretold six hundred and twenty years before Hadhrat Jesus عليه السلام had now come to fruition, and as prophesied by Hadhrat Solomon عليه السلام in the Song of Solomon

*"My beloved is white and ruddy,
the chiefest amongst ten thousand." ¹⁵*

Both prophecies are a sign for the people of the book to enter the fold of Islam a universal teaching for all mankind, they bear testament that Holy Prophet ﷺ would be superior and would possess a rank higher than other



ABOVE The Kaaba. Islam's holiest place.

prophets عليه السلام. These prophecies are eloquent and precise in their depiction of the majesty of Hadhrat Muhammad صلى الله عليه وسلم who stood one days march from Mecca with an army of ten thousand saints with Mecca or more so the whole of Arabia at his mercy. These prophecies are irrefutable to the existence of Allah, His omnipotence and the fact that Allah is all knowing.

The conquest of Mecca was done relatively in peace, the Holy Prophet صلى الله عليه وسلم went straight to the Ka'ba and performed the circuit of the holy precincts seven times. Then the Holy Prophet صلى الله عليه وسلم began to smite the idols placed inside the Ka'ba one by one and recite the verse "Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast." This verse forms part of the Chapter of Bani Isra'il.

After completing the rights and duties the Holy Prophet صلى الله عليه وسلم addressed the people of Mecca and told them that the promises that God had made have now been proved to be true and what was their punishment for the cruelties that had committed against the Muslims. The

Meccans replied that they expected to be treated in the same way Hadhrat Joseph عليه السلام had treated his brothers. To which the Holy Prophet replied that they would have no punishment today.

The Holy Prophet's صلى الله عليه وسلم entry into Mecca was sudden; the tribes that lived near Mecca were unaware of the nature of the event. So they began preparing to fight the Muslims the force stopped at the valley of Autas which was an excellent location to launch attacks from. When the Holy Prophet صلى الله عليه وسلم heard of this he sent Hadhrat Abdulah bin Abi Hadrad رضي الله عنه to reconnoitre and report on the situation. Hadhrat Abdulah bin Abi Hadrad رضي الله عنه reported back to the Holy Prophet back to the Holy Prophet صلى الله عليه وسلم that there was military concentrations in place and the vantage point chosen by the enemy would provide a good base for them to launch attacks and utilise their skilled archers.

The Meccans expressed their wish to join the Muslims, they were not Muslims, but they had agreed to live under Muslim rule. Thus two thousand Meccans joined the

Muslims en route to fight Hawazain they passed the Arab Shrine Dhat Anwat where there was an old jujube tree where the Arabs used to take arms and hang them on the tree to be blessed. On seeing this, Muslims asked the Holy Prophet ﷺ that there should be a Dhat Anwat for them also.

The Holy Prophet ﷺ disapproved and said to his followers that they sound like the people of Hadhrat Moses عليه السلام who on the way to Canaan saw people worships idols and said to Hadhrat Moses عليه السلام make us a God like they have Gods.

The love the Holy Prophet had for his people was immense however the love he had for Allah was awe inspiring, he was able to bear any hardship or insult imposed on him by his enemies but was never able to bear insult to Allah, furthermore the Holy Prophet ﷺ was compassionate willing to forgive as long as the transgressor showed remorse for his actions. The Holy Prophet ﷺ urged the Muslims ever to remember that Allah was great and to pray to Allah to save them from the superstitions of earlier people.

As the Muslim army reached Hunain the Hawazain constructed a narrow gorge for the Muslims to pass through with large parts of their army awaiting them on both sides, and the remainder of their army posted at the end of the gorge in clear sight to entice the Muslim army to come forward and fight the enemy who stood before them. When the Muslims entered the gorge to pass and attack the enemy, the Hawazain waited until the Muslims were deep enough to infiltrate the main part of the army. The flanks of the Muslim army were attacked by archers from both sides and the cavalry in front attacked the centre. This sudden attack caused panic in the Muslim army, and the Meccans retreated back to Mecca immediately and the stampede caused the Muslim camels and horses to take flight.

Only the Holy Prophet ﷺ and twelve companions remained being attacked by volleys of arrows and the cavalry of the Hawazin, the stampede caused by the Meccans meant that the mounts of the Muslims would not return to the battlefield. Hadhrat Abu Bakr رضي الله عنه dismounted and held the reins of the Holy Prophet ﷺ mount requesting him to retreat and allow the Muslim army to regroup. The Holy Prophet ﷺ told Hadhrat Abu Bakr رضي الله عنه to release the reins of his mule, the Holy Prophet ﷺ spurred the mule further into the heart of imminent danger and said

"I am a Prophet, I am no pretender.

I am a son of 'Abd al-Muttalib." ¹⁶

The significance of these words bears importance to Muslims today and serves the same purpose they did then. They stressed that the Holy Prophet ﷺ was a Prophet of Allah with no fear of death and his safety was in the hands of Allah so no Muslim was to attribute divine qualities to him as he was also a human being the son of 'Abd al-Muttalib.

The Holy Prophet ﷺ then called Hadhrat Abbas رضي الله عنه who had a powerful voice to call forth the Muslims and to remind them of the oath that they had taken at Hudaibiya. The message of the Holy Prophet ﷺ was met by an emphatic response Muslims left their mounts and rushed to the Prophets side. Another momentous sign was the presence of Abu Sufyan who days before was an arch enemy of the Holy Prophet ﷺ and Islam yet on this day his heart was turned by the power of God, Abu Sufyan held the reigns of the Holy Prophet's mule and his sword in the other determined to prevent anyone attacking the Holy Prophet ﷺ and willing to lay his life in the protection of the Holy Prophet ﷺ such was power of Allah to turn a foe from an enemy to a friend, follower and Companion.

The battle of Hunain was concluded the Holy Prophet ﷺ was victorious, he returned to Medina which was another great day for its people as the Holy Prophet re-entered Medina which fulfilled his promise to make Medina his home.

Mecca was submitting to the growing influence of Islam a member of Khazraj tribe Abu Amir Madani who previously left Medina upon Hadhrat Muhammad's migration now returned north and settled in Quba. This man was always plotting and instigating tribes to attack the Muslims. From this base he once again began to incite people towards attacking Medina Abu Amir gained the confidence of the hypocrites and working with them began to instigate and provoke the Syrians and Christian Arabs into attacking the Muslims.

The rumours became so persistent that the Holy Prophet ﷺ decided it would be best for him to lead the army on an expedition to Syria. It seemed the hypocrites plan was taking its course, which would result in the inevitable destruction of the Muslims. The hypocrites were hoping for a second Muta and on this basis they attempted to dissuade Muslims from participating in the

expedition to ensure only a small force would travel.

The wounds from the battle of Muta were still fresh and the Companions were anxious for the safety of the Holy Prophet ﷺ. The Muslims departed for Syria it seemed that the rumours of the hypocrites were taking their effect and their aim to instigate war between the Muslims and Syrians was going to take place. As the army approached Syria, Hadhrat Muhammad ﷺ dispatched soldiers in different directions to report on the state of affairs when they returned the soldiers reported there were no Syrian concentrations anywhere. The Holy Prophet ﷺ remained on the border for a few days and signed agreements with some of the tribes.

The hypocrites plan failed, they were gripped with fear as punishment for their actions played on their minds, so they planned to ambush the returning army. The hypocrites posted a party on two sides of a narrow pass which was some distance from Medina. When the Muslim army approached the spot the Holy Prophet received a revelation that the enemy was plotting an ambush. The Holy Prophet ﷺ ordered his Companions to reconnoitre who found a party hiding to attack however they fled on spotting the Companions. When the Holy Prophet ﷺ reached Medina the hypocrites began to make lame excuses and the Holy Prophet ﷺ accepted them but felt their hypocrisy should be exposed. The Holy Prophet ﷺ received a command from Allah that the mosque at Quba should be demolished which would prevent the hypocrites from planning their intrigues and hold meetings in secret as they would be compelled the hypocrites to say their prayers with other Muslims.

In the ninth year of the Hijra the Holy Prophet went on his final pilgrimage to Mecca. On the day of the pilgrimage the Holy Prophet ﷺ received the revelation containing the famed verse of the Holy Quran:

*"This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion"*¹⁷

The Holy Prophet ﷺ recited this verse in the valley of Muzdalifa where the pilgrims had assembled. Returning from Muzdalifa the Holy Prophet ﷺ stopped at Mina. It was the eleventh day of the month of Dhu'l-Hijja. The Holy Prophet stood before a large gathering of Muslims and delivered the farewell address

which can be said to be the epitome of Islam, in which he said:

O men, lend me an attentive ear for I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgment. God has appointed for everyone a share in the inheritance. No testament shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father of that house. Whoever contests the parentage of such a child shall be liable to punishment under the Law of Islam. Anyone who attributes his birth to someone else's father, or falsely claims someone to be his master, God, His angels and the whole of mankind will curse him.

O men, you have some rights against your wives, but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways, which may bring disgrace to the husband in the sight of his people. But if the behaviour of your wives is not such as would bring disgrace to their husbands, then your duty is to provide for them food and clothing and shelter, according to your own standard of living. Remember, you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you trustees of those rights. You brought your wives to your homes under the law of God. You must not, therefore, abuse the trust, which God has placed in your hands.

O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God's creation. To give them pain or cause them suffering can never be right. O men, what I say to you, you must hear and remember.

All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold are equal. (Raising his hands, and joining the fingers of the one hand with those of the other, he added,) Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers. O men, your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab,

nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that matter, is a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honoured among you in the sight of God is the most righteous among you.

Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker. What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard. ¹⁸

This was a powerful speech delivered timely, truly is awe inspiring it teaches human equality without discrimination of any race or colour, tolerance how one should live in peace harmony and brotherhood. This speech is applicable to us today.

On returning from Mecca to Medina the Holy Prophet صلى الله عليه وسلم informed his Companions of his approaching death as his work was completed Arabia was united under the banner of Islam. He had enlightened the world, the Holy Prophet's صلى الله عليه وسلم spirit has enthused new life into people. The Holy Prophet صلى الله عليه وسلم had transformed primitive men, into Godly men and the tribes into one nation.

The Holy Prophet صلى الله عليه وسلم became ill and his ailment began to advance death seemed to draw near, during this period it was crucial for the Holy Prophet صلى الله عليه وسلم to remind his followers to not go astray like the Jews or become misguided like the Christians who encouraged the worship of the graves of their Prophets عليه السلام. The Holy Prophet صلى الله عليه وسلم articulated to his followers that they should always hold him in the highest regard and more successful than any other Prophet عليه السلام but not to turn his grave into the object of worship as they must remember that their one and only objective is the worship of Allah.

The news of the passing of the Holy Prophet صلى الله عليه وسلم reached the mosque grief overtook Medina Hadhrat Umar رضي الله عنه was stricken by grief and was in denial and said that if anyone was to proclaim the Holy Prophet صلى الله عليه وسلم as dead he would take their life. In the meantime some

Companions went in search for Hadhrat Abu Bakr رضي الله عنه and told him what had happened. Hadhrat Abu Bakr رضي الله عنه went straight to the mosque at Medina; he went to where the Holy Prophet's صلى الله عليه وسلم body lay and uncovered the Holy Prophet's صلى الله عليه وسلم face and kissed his forehead, with tears laden with love and grief Hadhrat Abu Bakr رضي الله عنه said "God is our witness. Death will not come upon you twice over." This sentence was full of meaning and endearing Hadhrat Abu Bakr would not let the spirit of belief that the Holy Prophet صلى الله عليه وسلم established in his followers after so much pain die. Hadhrat Abu Bakr رضي الله عنه came out and made his way through the faithful towards the pulpit where Hadhrat Umar رضي الله عنه was stood, sword in hand ready to kill Hadhrat Abu Bakr if he proclaim the Holy Prophet صلى الله عليه وسلم dead. As Hadhrat Abu Bakr رضي الله عنه began to speak Hadhrat Umar رضي الله عنه pulled at Hadhrat Abu Bakr رضي الله عنه shirt to prevent him from going any further but Hadhrat Abu Bakr refused to stop and recited the verse from the Holy Quran which was revealed to the Holy Prophet صلى الله عليه وسلم at the time of Battle of Uhud:

"And Muhammad صلى الله عليه وسلم is only a messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels?" ¹⁹

To this verse Hadhrat Abu Bakr رضي الله عنه added that those amongst them that worshipped Allah should know that Allah is alive and those amongst them that worshipped Muhammad صلى الله عليه وسلم let it be known that he is dead. This speech was what the Companions required they were able to regain their perspective and Hadhrat Umar رضي الله عنه came back to his senses and realised that the Holy Prophet صلى الله عليه وسلم had passed and Hadhrat Umar رضي الله عنه legs gave way from beneath him.

After the passing of the Holy Prophet صلى الله عليه وسلم Hadhrat Abu Bakr رضي الله عنه was elected the first Khalifa of the Khulfa-e-Rashideen. The word Khilafat means succession and a Khalifa is the successor to a Prophet of Allah. The Holy Prophet صلى الله عليه وسلم came to establish Tauhid and rejuvenate the world by reforming its people and breathing the noor of Allah into their soul. To ensure that Islam flourished and its faith and practices continued to blossom the institution of Khilafat was the means through which this continued for as long as Allah wished and Allah tells us this in the Holy Quran:

"Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious." ²⁰

The first Khalifa Hadhrat Abu Bakr رضي الله عنه had many internal disorders to resolve after the passing of the Holy Prophet صلى الله عليه وسلم some tribes refused to pledge their allegiance to the Khalifa and began to make preparations to attack Medina and end the institution of Khilafat. Hadhrat Abu Bakr رضي الله عنه learnt of this plan and sent troops to quell the dissention. Secondly people refused to pay Zakat which was crucial to run the Islamic state and provide care for the poor. However Hadhrat Abu Bakr رضي الله عنه implemented measures which enabled Zakat to be collected from everyone.

Also there were persons who were pretending to be prophets Masailma and Aswad Ansi started planning a rebellion against the Islamic state they raised large armies and managed to capture some of the Muslim territory. Hadhrat Abu Bakr رضي الله عنه was prompt to fight back and repressed these rebellious false prophets.

Once these internal disorders were resolved and the Muslims were united under the system of Khilafat Hadhrat Abu Bakr رضي الله عنه turned his attention towards the Romans and the Persians who were threatening the security of the Islamic state. Under the command of Khalid Bin Waleed رضي الله عنه, the Muslim army crushed the Persians and defeated the Roman army in the battles of Ajnadan and Yarmuk, and thus the whole of Syria fell under the control of the Islamic state.

Another great achievement of his Khilafat was the collection of the Holy Quran at one place. Although the writing and arrangement of the Holy Quran was done under the supervision of the Holy Prophet صلى الله عليه وسلم himself. Hadhrat Abu Bakr رضي الله عنه collected all these pieces of writings in one place, and re-organized the Hufaz, or those who committed it to memory, in a systematic way, for the preservation of the Quran.

Hadhrat Abu Bakr رضي الله عنه passed away on August 23, 634 AD, after remaining ill for fifteen days.

Hadhrat Umar Farooq رضي الله عنه was elected as the

second Khalifa and remained so for ten years during his Khilafat period, the Islamic state expanded and progressed extensively. The Muslims fought battles against Iran, Iraq, Syria and Egypt, and by the grace of Allah were able to capture vast areas of these countries. The expansion of the Islamic state did not prevent Hadhrat Umar رضي الله عنه from neglecting the welfare of the people some of his main achievements in this field are:

- Establishment of Majlis Shura (a consultative body of advisors to the Khalifa)
- Establishment of a state register
- Division of the whole Islamic state into provinces to facilitate administration
- Establishment of an official finance department, Baitul Maal
- Building of schools and mosques in different parts of the state
- Initiated the postal services
- Introduction of the Islamic Calendar

His Khilafat marked a golden period in the history of Islam peace and prosperity prevailed everywhere in the state. In the year 644 AD, Hadhrat Umar رضي الله عنه was stabbed by a Persian slave, while he was offering his prayers in the mosque. This proved fatal and he passed away at the age of sixty-three.

Hadhrat Uthman Ghani رضي الله عنه was elected the third Khalifa by the council appointed by Hadhrat Umar رضي الله عنه shortly before his death.

During the Khilafat of Hadhrat Uthman رضي الله عنه, the Islamic Empire expanded still further. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hadhrat Ameer Muawiah رضي الله عنه. The results of these battles were that, the whole of Iran, Asia Minor and Egypt was under Muslim control.

The first six years of his Khilafat, the Islamic Empire flourished and its people enjoyed peace and prosperity. Standard copies of the Holy Quran were prepared from the ones compiled by Hadhrat Abu Bakr رضي الله عنه under Hadhrat Uthman's رضي الله عنه direct supervision, and sent to all the provinces of the state.

The last six years of his Khilafat, however, passed in chaos and conflicts due to the conspiracies of certain groups. Towards the end of his Khilafat, various groups entered

Medina to depose Hadhrat Uthman رضي الله عنه however he refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Hadhrat Uthman رضي الله عنه refused to step down from the God-given position of Khilafat because of his just and firm belief that a Khalifa was made by God and not by the people.

Hadhrat Uthman رضي الله عنه was martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Quran. He certainly sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

Hadhrat Ali رضي الله عنه was chosen to be the fourth Khalifa on June 23, 656 AD, six days after the death of Hadhrat Uthman رضي الله عنه, demands were made to punish the murderers of Hadhrat Uthman رضي الله عنه. However there was no law and order in the city of Medina. Therefore, Hadhrat Ali رضي الله عنه moved the capital from Medina to Kufa in Iraq and announced that his top priority was to restore law and order once this was done he would then bring the assassins of Hadhrat Uthman رضي الله عنه to justice.

Hadhrat Talha رضي الله عنه and Hadhrat Zubair رضي الله عنه disagreed, and started raising an army. Hadhrat Ayesha رضي الله عنها joined them in effort to punish the assassins. The three led a small army towards Basra.

Hadhrat Ali رضي الله عنه tried his best to avoid the fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place Hadhrat Ayesha's رضي الله عنها forces were defeated, but Hadhrat Ali رضي الله عنه gave her due respect and took care of her safety. The battle was known as the battle of Jamal. Later, Hadhrat Ayesha رضي الله عنها was regretful throughout her life to have fought against Hadhrat Ali رضي الله عنه.

After the battle of Jamal, Hadhrat Ali رضي الله عنه urged Ameer Muawiah, to submit to him in the best interest of Islam. But Ameer Muawiah refused to submit on the pretext that the blood of Hadhrat Uthman رضي الله عنه who also belonged to the family of Umayyah, must be avenged first.

Ameer Muawiah, with the help of Amr Bin Aas, raised an army. In July, 567 AD, the two armies met in a battle at Saffain.

There were heavy casualties on both sides, and it was decided the matter had to be resolved by an arbitration committee. This consisted of Abu Musa al-Ashari representing Hadhrat Ali رضي الله عنه and Amr Bin Aas representing Ameer Muawiah. Unfortunately, this

arbitration ended in failure because Amr Bin Aas deviated from the decision agreed upon with Abu Musa al-Ashari,

A large group of people, were against the proposal of arbitration, and decided to separate from Hadhrat Ali رضي الله عنه. This group was called Khawaarij, meaning, 'the outsiders.' At first, Hadhrat Ali رضي الله عنه tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawaarij were killed.

After their crushing defeat, the Khawaarij planned to assassinate Hadhrat Ali رضي الله عنه. Hadhrat Ali رضي الله عنه was fatally wounded by his attacker, while going to the mosque for Fajr prayer. Two days later, this courageous and pious Khalifa passed away.

The death of Hadhrat Ali رضي الله عنه purported the end of the Khulfa-e-Rashideen, the four rightly guided successors to Hadhrat Muhammad صلى الله عليه وسلم. Islam then fell into the hands of dynastic monarchies known as Caliphate. This remained amongst the Muslims for more than 1250 years throughout this period there was internal conflicts, rebellions and rivalries that lead to oppression and bloodshed. However the institution of Caliphate progressed in social and economical matters, cultural advancements were made in various sciences and arts which enabled this civilisation to flourish. Regardless of this progression the Caliphs lacked the spiritual and religious essence to lead the entire Muslim Ummah as the Holy Prophet صلى الله عليه وسلم and the Khulfa-e-Rashideen did.

The spiritual and moral essence of Islam was rejuvenated every century by Mujaddids as foretold by Hadhrat Muhammad صلى الله عليه وسلم said

"Verily, God will appoint for this Ummah in the beginning of every century, those who will restore for it its faith." ²¹

This enabled Muslims to continue on the path laid by Allah and shown how to walk upon by the Holy Prophet صلى الله عليه وسلم until the advent of the Promised Messiah and Mahdi. Hadhrat Muhammad صلى الله عليه وسلم said

"When 1,240 years will pass, God will raise Mahdi." ²²

The prophecies from the books Hadith clearly state the glad tidings the Holy Prophet صلى الله عليه وسلم informed us about in regards to the advent of the Mahdi and Messiah. A popular Hadith known by most Muslims is

"By the One who owns my soul, it is nigh, of a certainty, that the son of Mary will appear among you. He will be a judge, he will be just: so he will break the cross and kill the swine and stop war." ²³

However it is their literal interpretation of the Hadith that unfortunately takes their understanding outside realm of Islam. It was the advent of the Mahdi and Messiah عليه السلام that was to restore Islam to its station and replenish the Ummah's understanding of Islam and it was for this reason the Holy Prophet صلى الله عليه وسلم said that

"The Ummah can never die which has me at one end and the Messiah, son of Mary, at the other." ²⁴

Hadhrat Muhammad صلى الله عليه وسلم also asked a pertinent question for us to answer when the Mahdi and Messiah was to appear this was

"What will be your condition when the son of Mary will descend among you and he will be your Imam from among yourselves." ²⁵

The Holy Prophet صلى الله عليه وسلم also clarified that

"There is no Mahdi but Isa." ²⁶

So one can say that this set the criteria the Promised Messiah and Mahdi, the prophecies of the Holy Prophet صلى الله عليه وسلم were fulfilled by the advent of Mahdi and Messiah Hadhrat Mirza Ghulam Ahmad عليه السلام. The heavenly sign that the Holy Prophet صلى الله عليه وسلم decreed was:

"For our Mahdi there shall be two signs which have never happened for any one else since the creation of the heavens and the earth; At his advent there shall occur an eclipse of the moon in the first of its appointed nights and an eclipse of the sun on the middle one of its appointed dates and both will occur in the month of Ramadan." ²⁷

This heavenly sign was unique and unprecedented in the manner it occurred firstly the prophecy was predicted 1300 years before by the Holy Prophet صلى الله عليه وسلم and secondly the eclipse of the sun and the moon occurred in the month of Ramadan were a heavenly sign of Hadhrat Mirza Ghulam Ahmad عليه السلام claim. It is also confirmed by the Holy Quran (75:6-9) which refers to the same prophecy.

Furthermore the condition of the Muslim Ummah was that they had lost their way Islam was in dire need

of help from God who sent the Hadhrat Mirza Ghulam Ahmad عليه السلام to revitalise it. ²⁸

Hazrat Mirza Ghulam Ahmad عليه السلام said:

The signs fulfilled so far are so numerous that there is no room left for an honest mind to deny them. All the earthly and heavenly signs of the appearance of the Promised Messiah have been manifested in my time. The eclipse of the sun and the moon in the month of Ramadan happened some time ago, the comet has appeared; earthquakes have occurred; epidemics became rampant; Christianity has forcefully spread in the world and as was written, opposition to me has been very intense. All these signs have been fulfilled." ²⁹

These Ahadith and the sayings of the Promised Messiah and Mahdi عليه السلام are unequivocal testimony that the Mahdi and Messiah were one and the same. The second coming of Hadhrat Isa عليه السلام in the physical form was not possible as the dead cannot return to this world. Non Ahmadi's plight is that of the Jews who refused to accept Hadhrat Isa عليه السلام as their Messiah and saviour until the physical descent of Hadhrat Elijah عليه السلام as prophesied in Malachi 4:5. One would think that Muslims would benefit from the example before them and learn from the error of the Jews. Every sign that was foretold has been witnessed, Earthquakes, plague as well Heavenly signs have given testimony to the fact that the advent of Mahdi and Messiah عليه السلام has passed. As Ahmadi's we should be grateful and rejoice that Allah fulfilled his promise made in the Holy Quran:

"We Ourselves have sent down this Exhortation and most surely We Will be its Guardians" ³⁰

Furthermore we are blessed as were our forefathers who recognised the Imam of the age and joined the fold of the Promised Messiah عليه السلام by doing and continuing to do so we are fulfilling the command of the Holy Prophet صلى الله عليه وسلم:

"When you hear the advent of Mahdi then enter into his fold even if you have to walk on snow by crawling and creeping to reach him." ³¹

Yet sadly there are those who refute Hadhrat Mirza Ghulam Ahmad عليه السلام as the Promised Messiah and Mahdi for those people the Holy Prophet صلى الله عليه وسلم said:

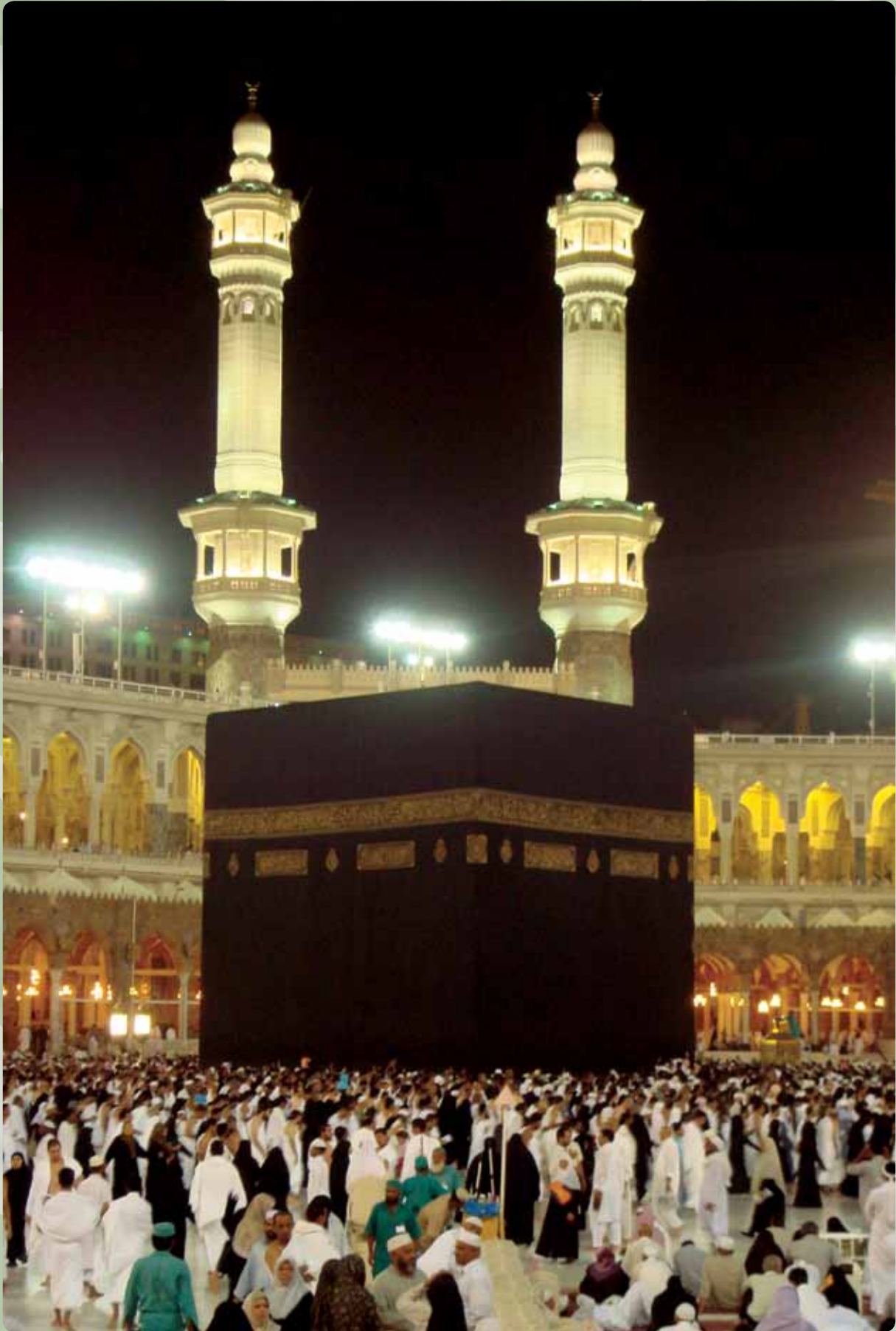
*"He who dies in a condition that he has not recognized the Imam of the age dies a death of ignorance."*³²

The success of Islam lies with us, we are fortunate that this duty has been bestowed upon us and we have the Khilafat a reminder of this duty. The hardships and persecution that the Companions of the Holy Prophet ﷺ and the Companions of the Promised Messiah and Mahdi عليه السلام faced are examples of stout belief in the truth and the will to sacrifice everything in the name of Allah. Even today Ahmadis across the world are suffering persecution yet it is their belief in Islam, in Allah and the understanding of the truth which is that the final spiritual progression for mankind is Islam and that men from walks of life are united under the banner of Islam, Ahmadiyyat is what provides

them with sustenance. This Hadith of the Holy Prophet ﷺ refers to Muslims who fail to recognise Hadhrat Mirza Ghulam Ahmad عليه السلام as the Promised Messiah and Mahdi to be ignorant. However in a world where faith is dying and materialism is rampant Ahmadiyyat is the light and we are its rays and we should not be ignorant to this fact it is crucial for us all to understand the duty we bear and the oath we take. We should pray to Allah and be thankful as every day is a blessing as an Ahmadi, a follower of Holy Prophet ﷺ. It is by the Grace of Allah that we have Khilafat and Hadhrat Mirza Masroor Ahmad أيدده الله تعالى يتصدره العزيز a spiritual and religious leader under which we are all united and he serves as a constant reminder of who we are and that we are truly blessed that we remain on the path chosen for us by Allah.

Footnotes

1. Lecture Saikot by Hadhrat Mirza Ghulam Ahmad [as]
2. The Essence of Islam Volume 1 pg 197 A'ina-e-Kamalat-e-Islam, Ruhani Kaza'in, Vol 5, pp. 160–162
3. The Holy Quran, Chapter 30, Verse 42
4. The Holy Quran, Chapter 96, Verses 2–6
5. Deuteronomy 18:18–20
6. Zurqani
7. Muslim
8. Zurqani Vol 2 (Introductory Text to the Holy Quran)
9. The Holy Quran, Chapter 33, Verse 14
10. The Holy Quran, Chapter 33, Verses 11–14
11. The Holy Quran, Chapter 33, Verses 23–24
12. Deuteronomy 20:10–18
13. The Holy Quran, Chapter 48, Verse 28
14. Habakkuk 3:3–7
15. The Holy Quran, Chapter 5, Verses 10–16
16. Bukhari
17. The Holy Quran, Chapter 5, Verse 4
18. Sihah Sitta, Tabari, Hisham, Khamis, and Baihaqi
19. The Holy Quran, Chapter 3, Verse 145
20. The Holy Quran, Surah Al-Nur, Verse 56
21. Abu Da'ood, Kitabul Fitn
22. An-Najmus Saqib, Vol 2, pg 209
23. Bukhari, Vol 1, Babo Nozooli Isa
24. Ibn Maja, Bab Al-I'atizam Bis Sunnah
25. Bukhari, Kitabul Anbiya, Bab Nazool Isa
26. Ibn Maja, Bab Shiddatuz Zaman
27. Dar Qutni, p.188
28. Malfoozat Vol 9, p.158
29. Kitabul Bariyya p. 259–260
30. The Holy Quran, Chapter 15, Verse 10
31. Kanzul Ummal: also footnotes to Musnad Ahmad Bin Hanbal Vol 6, p.29–30
32. Musnad Ahmad Bin Hanbal Vol 4, p.96



Hadhrat Abu Bakr As-Siddiq رضي الله عنه

The first Khalifa of Islam



By Kalim Anwer and Adam Walker

The Sun has not risen nor has it set over anyone better than Abu Bakr رضي الله عنه unless he were a prophet

Narrated on the authority of Hadhrat Abu'd-Darda, cited on p32 "The History of the Khalifas who took the right way", Ibn Siyyuti, Ta Ha Publishers, 1996

Early Days

Hadhrat Abu Bakr's رضي الله عنه full name was Abdullah ibn Abu Quhafa ibn Aamir ibn Amr ibn Kab ibn Sad ibn Taym ibn Murrah at which point connects his genealogy to that of the Holy Prophet (see figure 1). He was, however, given the title (kunya) As-Siddiq by the Holy Prophet صلى الله عليه وسلم meaning 'Witness to the Truth'. Scholars agree that this was due to how he hastened to testify to the truth of the Messenger of Allah and steadfastly adhered to the truth. It has also been related in Al-Bukhari that the Holy Prophet صلى الله عليه وسلم once climbed with Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه and Hadhrat Uthman رضي الله عنه to the top of Mount Uhud upon which he said ¹

'Be firm, O Uhud, for upon you are a Prophet, a Siddiq (Hadhrat Abu Bakr) and two martyrs (Hadhrat Umar and Hadhrat Uthman)'

In relation to this the Promised Messiah عليه السلام writes in Arabic ²

'My Lord has made it clear to me that the Siddique (Abu Bakr رضي الله عنه) and Farooq (Umar) and Uthman were of the righteous and

the faithful and were of those who were chosen by Allah and were —bestowed in particular with the bounties of the Gracious One.

I have been informed that they were of the righteous and he who hurts them, hurts Allah and is a transgressor.'

His other titles are numerous and offer us a deep insight into his character as perceived by those around him and indeed Almighty Allah as will be shown. The first of his titles is عتيق (Ateeq) which literally means noble or to be freed from some unfortunate outcome or circumstance. There are countless reasons put forward for him being named as such with the most compelling relating to a hadith in which the Holy Prophet صلى الله عليه وسلم said,

Abu Bakr you are the one whom Allah has freed from the hell fire ³

His physical appearance has been described by Hadhrat Aisha رضي الله عنها as a man of very fair complexion, of slender build, thin cheeked. He was very lean, had deep set eyes. He also used to dye his beard with henna⁴. Even before embracing Islam, he was a prosperous merchant and one of the leaders of the Quraish. In fact, he was given the

responsibility for the settlement of blood money and debts. Although he was a resident of Mecca, he regularly travelled to Syria and Yemen for trade purposes. The first of these journeys was undertaken only when he was 18 years of age. Besides being a wealthy person he was distinguished for his politeness and sympathy with people, his depth of knowledge, his sharp intellect and his capacity to deal with matters of business. And it was for these qualities of his character that he was able to command the affection and confidence of his people. He was an expert in the knowledge of genealogy and the past and had obtained considerable experience through trade and extensive travelling. Even before the pre-Islamic days, Hadhrat Abu Bakr رضي الله عنه lived a life of abstinence. It has been narrated by Abu'l-Aliyyah ar-Riyahi:

It was said to Abu Bakr in a gathering of the companions of the Messenger of Allah, 'did you drink wine in the Jahiliyyah?' To which Abu Bakr replied 'I seek refuge in Allah!' Someone said 'Why?' and he replied 'I tried to protect my honour and guard my manliness, for whoever drinks wine will lose his honour and his manliness'. It was then said that this news reached the Messenger of Allah and he said 'Abu Bakr has told the truth, Abu Bakr has told the truth' twice⁵

The first bai'at

Hadhrat Abu Bakr رضي الله عنه used to visit the Holy Prophet صلى الله عليه وسلم frequently in the year preceding the advent of prophethood. And just as the daylight precedes the actual rising of the sun, so had the apostolic light begun to shed its lustre before the divine revelations actually downed upon the Holy Prophet صلى الله عليه وسلم. He had begun to show a marked inclination to the offering of prayers and moment of retirement into solitude. He had also begun to see actual realities in dreams. In short, divine light begun to illumine his heart, both in sleep and wakefulness. And it is but natural that Hadhrat Abu Bakr's رضي الله عنه association with his future Master must have deeply influenced his entire outlook. Indeed, it was the result of this contact that he had thoroughly developed a capacity to receive the Message of Islam and bear the responsibility of becoming the Holy Prophet's صلى الله عليه وسلم companion in his lifetime and his Khalifah after his death. This is why the Message of Islam was not strange to his ears, and the moment the Holy Prophet صلى الله عليه وسلم conveyed it to him he responded by accepting it and corroborated it with such firmness that he won the honoured epithet of Al-Siddiq. When the Holy Prophet صلى الله عليه وسلم received the call, Hadhrat

Abu Bakr رضي الله عنه was out of town. When he returned to Mecca, Abu Jahl, Utba and Shaiba along with other chiefs of the Quraish came to see him. In the course of their conversation, Hadhrat Abu Bakr رضي الله عنه asked them if they had fresh news. To which they replied in the affirmative and stated that 'Abu Talib's nephew, the orphan, has declared himself a Prophet'. They then asked for his advice on how to deal with such a situation. On hearing this, Hadhrat Abu Bakr رضي الله عنه got so excited that he asked leave of those present in that meeting and proceeded directly to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم, fearing that Hadhrat Abu Bakr رضي الله عنه might misunderstand, began to explain. Hadhrat Abu Bakr رضي الله عنه stopped the Holy Prophet صلى الله عليه وسلم from doing so and insisted whether or not an Angel had descended upon him from God and had given him a Message. The Holy Prophet صلى الله عليه وسلم wanted to explain again but Hadhrat Abu Bakr رضي الله عنه wanted to hear no explanation. He only wanted the answer to his question. The Holy Prophet صلى الله عليه وسلم simply said 'Yes'. Hadhrat Abu Bakr رضي الله عنه immediately declared his faith in him and stated that argument and conjecture would have only detracted from the value of his faith⁶. Hadhrat Abu Bakr رضي الله عنه began to use his personal influence to bring some of the earliest converts to the Holy Prophet صلى الله عليه وسلم for embracing Islam, such as Hadhrat Uthman, Hadhrat Abu Ubaida ibn Al-Jarrah, Sa'd ibn bi Waqqas and Abdur Rahman ibn Awf.

Striving in the cause of Allah

After his conversion his life became a model of devotion and firmness. He placed his body, his life, his wisdom and judgement, his children and property at the disposal of Allah and His Prophet صلى الله عليه وسلم. There was one occasion which has been narrated by Hadhrat Umar رضي الله عنه to exemplify this. On the occasion of the Tabuk expedition, Umar ibn Khattab said:

The Messenger of Allah صلى الله عليه وسلم ordered us to give sadaqah and I said 'today I will out do Abu Bakr if I am ever to out do him,' and I brought half of my wealth. The Messenger of Allah asked me 'What have you left for your family?' I replied 'I have left the like of it'. Then Abu Bakr came with everything he had and the Holy Prophet صلى الله عليه وسلم asked him 'Abu Bakr, What have you left for your family?' Abu Bakr replied 'I have left for them Allah and His Messenger'. When I heard this I said, 'I will never out do him [Abu Bakr] in anything'⁷

Hadhrat Abu Bakr's رضي الله عنه entire fortune stood at

40,000 dirhams the day he accepted Islam. When he migrated to Medina with the Holy Prophet ﷺ, his total wealth stood at 5,000 dirhams. He purchased many oppressed Muslims from their cruel masters and set them free and spent his money without any hesitation. A total of eight slaves, four men and four women were freed by Hadhrat Abu Bakr. Of those freed, Hadhrat Bilal was one. Hadhrat Bilal used to get severely persecuted by his master Umayya bin Khalf. When Umayya sold Hadhrat Bilal to Hadhrat Abu Bakr, he sniggered at the high price he sold him for. Hadhrat Abu Bakr replied that he would have much willingly paid a much higher price.

Throughout his life he was earning money, but only to spend on the cause of the Faith. His children, too, were ready to sacrifice at the command of Allah and His Prophet. When he saw that the Holy Prophet's ﷺ heart was greatly affected with grief at the death of his wife, Hadhrat Khadijah, he offered the hand of his daughter Ayesha, in marriage to him. He also treated his son Abdur Rahman as an enemy as long as he was an infidel. It was related that after his conversion to Islam, Abdur Rahman once said to his father, "Sire, in the battle of Badr I had on one occasion a fine opportunity of striking you down, but I spared you." To this Hadhrat Abu Bakr replied in a firm tone, "I would not have spared you, my son, if I had an opportunity of hitting you". Another son of the Hadhrat Abu Bakr رضي الله عنه was slain in the battle of Taif and thus had the honour of becoming a martyr. His two daughters, Ayesha and Asma both have the honour of narrating hadith from the Holy Prophet. At the time of the conquest of Mecca he brought his ninety year old father, who had lost his sight and presented him before the Holy Prophet ﷺ so that he might be taken within the fold of Islam. The Holy Prophet ﷺ said, "O Abu Bakr, why did you put the old man to trouble? I could have gone to him myself" "No, Sire," he replied, "at this occasion it was his duty to come to you."

Hijrah

Hadhrat Abu Bakr رضي الله عنه was at his house talking to the members of his family, when suddenly the Holy Prophet ﷺ came and said to him, "O Abu Bakr, the divine command for hijrah has just been received." Abu Bakr immediately asked, "And, sire, about my accompanying you?" When the Holy Prophet ﷺ replied that he had also been permitted to migrate, his joy knew no bound

and with great enthusiasm he began making arrangements for the great journey. His wife and children were before his eyes and it must have occurred to him that they would face terrible hardships in his absence, but the anxiety to accompany his Master was above every consideration. His resignation to the will of God had influenced the members of his family to such an extent that instead of showing signs of perturbation they used to console each other. On one occasion Abu Bakr's daughter, Asma, suffered in utter helplessness a blow at the hands of the cruel-hearted Abu Jahl.

Since his conversion to Islam till the end of the Holy Prophet's ﷺ life, Abu Bakr remained devoted to him and was by his side in all his campaigns, always ready to lay down his life. For his remarkable bravery in the battle of Badr, Hadhrat Ali had called him "the bravest of men" ⁸. On the occasion of the heart-rending battle of Uhud, Abu Bakr's son, Abdur Rahman, came out from the camp of the infidels and challenged the Muslims to send someone for combat, he unsheathed his sword and asked for the Holy Prophet's ﷺ permission to fight against him. "Put your sword in the sheath, and let us have the advantage of your presence" was the response of the beloved Prophet. On hearing this Hadhrat Abu Bakr رضي الله عنه abandoned the idea of fighting against his son.

Death of the Holy Prophet ﷺ

One can imagine how terribly distressing it must have been when the moment the Holy Prophet ﷺ departed from this world. The death of even those who hold worldly power and influence creates chaos in society, not to speak of the Holy Prophet ﷺ who was the centre of the two worlds. The sad event had thrown the Companions into a state of utter confusion. It has been reported that when the Holy Prophet ﷺ passed away the Muslims became ⁹

'...shocked, bewildered and confused. Some of them were stunned and became perplexed; others sat down and were not able to stand; others lost their ability to speak; and yet others were in complete denial and refused to believe that the Holy Prophet ﷺ had really died'

They had assembled in the Mosque of the Holy Prophet ﷺ and were being addressed by Hadhrat Umar who was telling them that the hypocrites said that their Prophet

had died. But Hadhrat Umar رضي الله عنه stated that just as the Jews thought that Moses had risen to Heaven and returned after an absence of forty days, so to the Holy Prophet صلى الله عليه وسلم would also return and anyone who said otherwise would suffer a blow from his sword.

On receiving the heartrending news, Hadhrat Abu Bakr رضي الله عنه, who had been a few miles away from the city immediately rode to the house of the Holy Prophet صلى الله عليه وسلم and removing the sheet of cloth from the auspicious face of his Master he kissed his forehead and said with tears in his eyes,

"May the lives of my mother and father be sacrificed to you! O Prophet of Allah, sacred was your life, and sacred was your death! God is our witness. Death will not come upon you twice over."

Then arriving at the Holy Prophet's Mosque, Hadhrat Abu Bakr رضي الله عنه asked Hadhrat Umar رضي الله عنه to control himself and stop talking. But he did not agree and Hadhrat Abu Bakr had to address the audience himself in order to draw their attention. He exclaimed,

"O people, verily whosoever worshipped Muhammad, behold! Muhammad is indeed dead. But whosoever worshipped Allah, behold! Allah is alive, and will never die. Says Allah: 'And Muhammad is no more than an apostle. Verily all apostles have passed away before him. If then he dies or is killed, will your turn back upon your heels? And who ever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful'" ¹⁰

These words of the Glorious Qur'an removed the veil of doubt that surrounded the companions and the reality of the situation became clear. When Hadhrat Umar realised the full import of the situation i.e. the death of the Holy Prophet صلى الله عليه وسلم, he sat down overwhelmed with grief.

The second manifestation of Allah's will: Khilafat

The story of Hadhrat Abu Bakr's election marks an extremely valuable and delicate moment in the history of Islam—it saved the new Faith from total extinction. Everyone had gathered together and speeches were given by both the Ansar and Muhajirun as to who was right to lead the Muslims. After all the speeches there was a unanimous opinion from all the companions that Hadhrat Abu Bakr رضي الله عنه was the only right man to bear the responsibility of

Khalifat. In fact it has been narrated by Anas ibn Malik:

"When Abu Bakr was pledged allegiance in the assembly hall, Umar stood and spoke 'Allah has gathered authority to the best of you, the companion of the Messenger of Allah and the 'second of the two' when they were in the cave, so stand and pledge allegiance to him'" ¹¹

All those who were present pledged allegiance to Hadhrat Abu Bakr رضي الله عنه afterwards he addressed the crowd as follows:

"By Allah, I was never eager for a position of command for even as long as a day or a night, and I never desired it, and I have never asked Allah for it in secret nor openly. However, I was afraid of dissension. I will have no rest in command. I have been invested with a mighty matter which I have not the energy for, nor the power, except by Allah's strengthening." ¹²

Commenting on this great day of blessing the Promised Messiah عليه السلام writes ¹³

"As it happened at the time of Hadhrat Abu Bakr Siddiq رضي الله عنه, the death of the Holy Prophet صلى الله عليه وسلم was considered untimely and many ignorant Bedouins turned apostate. The companions of the Holy Prophet صلى الله عليه وسلم, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq رضي الله عنه and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]:

That is, after the fear we shall firmly re-establish them. That is what also happened at the time of Moses عليه السلام, when he died on his way from Egypt to Kin'an before taking the Israelites to the intended destination in accordance with the promise. At his [Moses's] death the Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death [of Moses] and his sudden departure the Israelites wept for forty days. The same happened with Christ عليه السلام. At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized.'

Troubles Ahead

Soon after his election as Khalifah, the entire peninsula of Arabia fell into a state of anarchy and confusion on account of the rise of false prophets, the apostasy of many tribes, civil war and rebellion. Added to this, beyond the

two frontiers the Roman and the Persian Empires were simply waiting for a favourable opportunity to strike against the infant Islamic state. Speaking of this critical situation Abdullah bin Mas'ud says: "The Muslims were at this time like a flock of goats which loses its shepherd in the midst of storm and rain on a dark winter night." Like a true statesman Hadhrat Abu Bakr fully realised the delicacy of the situation and took necessary steps to meet it. Messengers for instance brought news to Medina, only ten days after his election to Khilafat, the news of the rise of apostasy. Hadhrat Abu Bakr said, "Have patience, for you will receive worse reports in letters which will follow". He was so conscious of the necessity of protecting the Muslims from the attacks of Caesar and Kisra (Roman and Persian Emperors) that he lost no time in turning towards this problem. The situation during the last days of the Holy Prophet ﷺ, a Muslim army had been preparing to go to the Roman frontier. However, due to the Holy Prophet's ﷺ illness, the army's departure had been delayed. Considering the fresh danger which had now arisen from the neighbouring hostile tribes, Hadhrat Umar advised that the army remain in Medina to ward off any impending attacks on the city. But Hadhrat Abu Bakr immediately overruled him by saying "Never shall I consent to alter the smallest detail of an order given by the Prophet of God".

During the short period of two years and a quarter that he held of the office of Khilafat, he extinguished the fire of apostasy. The entire region from Yemen to Medina was occupied by rebel forces; the capital itself is surrounded on all sides by apostates taking advantage of their position and numbers. They even had the nerve to send a message to the Khalifa that they were ready to offer prayers provided they were exempted from the payment of Zakat, which simply meant the demolition of one of the foundation pillars of Islam. Add to this the fact that the best fighters of the Muslims had already left, under the leadership of a 20 year old Usama ibn Zaid, on a campaign against the Roman Empire. It is at this critical moment that Hadhrat Abu Bakr رضي الله عنه consulted the Companions on the best course of action to take against the apostates. It is said that the companions advised Hadhrat Abu Bakr رضي الله عنه to follow a mild course of action. Indeed, Hadhrat Umar has been reported to have said,

"O' Caliph of the Prophet! Be gentle towards the people and try to conciliate with them."

In his reply, Hadhrat Abu Bakr رضي الله عنه emphatically said,

"How is it that you were so violent in the days of Ignorance, and have become so weak after embracing Islam? The Qur'an has been revealed and our religion has now become perfect. How can it be mutilated as long as I am alive? No, I swear by Allah that I shall declare Jihad against them if they withhold even a piece of rope from the Zakat that is due from them."

The companions remonstrated,

"If you insist on sending away the army (to fight against the Romans) and do not like to come to terms, even temporarily, with the insurgents, how could we, a few old and weak men with a sprinkling of some young men in Medina, withstand the innumerable hosts about to fall upon us?" To which Hadhrat Abu Bakr replied, "My friends, if you are shy of fighting them, let Abu Bakr fight them alone 14"

The Khalifah now resisted with remarkable success the attacks of the enemy in spite of the evident inadequacy of worldly means. He did not only save Medina from the onslaughts of the rebels but pushed them back by launching a counter offensive and took effective steps to suppress apostasy. One such example was when Hadhrat Abu Bakr رضي الله عنه sent the famous Muslim commander Khalid bin Waleed (whom the Prophet affectionately named *The Sword of Allah*) to destroy the false prophet Musailama the Liar. The place at which this battle was fought came to be known as the 'Garden of Death' due to the number of deaths suffered on each side. Musailama's army numbered 100,000 while Khalid's forces numbered a mere 13,000. Casualties were terrible and many companions of the Holy Prophet ﷺ died. Approximately 3,000 Muslims were killed of which 500 were Hafiz's. On the other hand 7,000 men including Musailama died. The result was that by the end of 11 A.H. or within a period of nine months from the election, the entire movement was crushed so thoroughly that since then it has never reappeared in the history of Islam. In the year 12 A.H. began the process of the defeat of the Persians and the expedition of Iraq is over before the year was out. This was soon followed by a campaign against Caesar (the Roman Emperor).

Achievements of Hadhrat Abu Bakr رضي الله عنه during his Khilafat

During Hadhrat Abu Bakr's Khilafat the study of the Qur'an was encouraged; the basic principles of Islamic Jurisprudence were formulated. Also during his Khilafat, Hadhrat Abu Bakr had various parts of the Qur'an collected and preserved in the form of a book under the advice of Hadhrat Umar due to the fact that so many Hafiz's were dying in the battles. He also explained and clarified the meaning of the Qur'an wherever there was any difficulty. He has narrated hadith, and the most reliable authority regarding the proportion of Zakat i.e. 2.5%, is taken on his narration. Similarly, in many other matters of primary importance his evidence has been accepted as authentic. In Islamic jurisprudence he formulated the principle of Ijtihad i.e. the use of human reason in the elaboration and explanation of the Shariah Law, which subsequently became the main source of guidance for Mujtahids. Hadhrat Abu Bakr was also renowned in the art of explaining and commenting upon dreams. Indeed, the famous commentator of dreams, Ibn Sirrin, has said "The most skilled in interpretation of dreams of this Ummah, after the Prophet, was Abu Bakr" ¹⁵

Death of Hadhrat Abu Bakr رضي الله عنه

Even in his death, Hadhrat Abu Bakr رضي الله عنه was anxious to follow the sunnah of the Holy Prophet صلى الله عليه وسلم. Immediately before his death, he asked Hadhrat Ayesha as to how many pieces of cloth were used for covering the body of the Holy Prophet. On being told that only three pieces were used he said,

"For me also three pieces are to be used, namely, the two sheets that are on my body can be washed for the purpose, and the third may

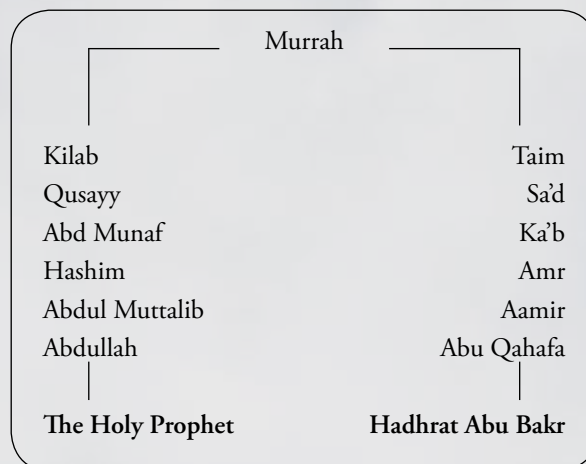


Figure 1 Family tree linking the Holy Prophet

ﷺ to Hadhrat Abu Bakr رضي الله عنه

be purchased." "But," said Hadhrat Ayesha on hearing these words, "We are not so poor as not to be in a position to purchase new sheets of cloth." "True, my daughter," said he, "but new cloth is needed more by the living than the dead."

Thus, on 22nd Jamadiul Awwal 13AH, Hadhrat Abu Bakr رضي الله عنه passed away at the age of 63 and was buried beside his holy master. The life of Hadhrat Abu Bakr was an example to us all in matters of obedience; his Khilafat helped pave the way for a model Islamic society, something that was not going to be matched until the Khilafat of Hadhrat Umar, but that is another story. It is fitting here, and should provide us with immense comfort, to conclude with a glorious hadith of the Holy Prophet صلى الله عليه وسلم in which he said ¹⁶

'As for you, Abu Bakr, you will be the first of my Ummah to enter the garden'.

Footnotes

1. Sahih Al-Bukhari Vol.5. Ch.57, No.24.
2. Hadhrat Mirza Ghulam Ahmad. Sirrul Khilafah. Pg.8-9; also see Tadhkirah. Pg.317.
3. IBID. Pg.14; Also At-Tirmithe in Al-Manaaqib 3679.
4. p17, The History of the Khalifas who took the right way, Ibn Siyyuti
5. p16 ibid
6. p10 Life of Muhammad, Hadhrat Mirza Bashiruddin Mahmud Ahmad
7. p25 The History of the Khalifas who took the right way, Ibn Siyyuti
8. p21 ibid
9. Ibn Rajab. Lataaif al-Ma'aarif. Pg.114.
10. Holy Qur'an: Ch 3; v145
11. p57 The History of the Khalifas who took the right way, Ibn Siyyuti
12. p58 ibid
13. Hadhrat Mirza Ghulam Ahmad. The Will. Pg.6.
14. Taareekh-al-Khamees Vol2, p224, cited in Life of Abu Bakr, Sherwani
15. p100, The History of the Khalifas who took the right way, Ibn Siyyuti
16. Al-Sayuti. Pg.41; Also see Sahih Al-Bukhari. Vol.5, Bk.57, No.34.

Hadhrat Umar Farooq رضي الله عنه

The second Khalifa of Islam



By Kalim Anwer and Adam Walker

There is no Angel in the Heaven that does not respect Umar and no shaytan on the Earth but that he is afraid of Umar

Narrated on the authority of Hadhrat Ibn Abbas, cited on p115 'The History of the Khalifas who took the right way', Ibn Siyyuti, Ta Ha Publishers, 1996

Early days and conversion to Islam

Hadhrat Umar's رضي الله عنه exact date of birth is not known. The consensus of opinion is that he was approximately 10 years younger than the Holy Prophet صلى الله عليه وسلم. Hadhrat Umar رضي الله عنه and the Holy Prophet صلى الله عليه وسلم had a common ancestor in Ka'b in the ninth degree. Hadhrat Umar رضي الله عنه had a strong physique and was renowned for his athleticism and wrestling prowess. He was also ambidextrous (i.e. he could use both right and left hands equally well)¹. His personal name was Umar and ibn Khattaab was his family name. The companions of the Holy Prophet صلى الله عليه وسلم stated that the Holy Prophet صلى الله عليه وسلم gave him the title "Al-Faruq" (i.e. one who distinguishes truth from falsehood) because since his conversion, Islam began to be shown openly and a distinct separation made between truth and falsehood.

When the Holy Prophet صلى الله عليه وسلم announced his claim to Prophethood, Umar ibn Khattab became a fierce opponent of Islam. So much so, that one day he took up his sword and left his house with the intention to kill the Holy Prophet صلى الله عليه وسلم. On his way, someone told him to first deal with his own sister and brother-in-law, who

had already accepted Islam. He went straight to them and knocked at their door. He could hear the Holy Qur'an being recited in the house. This made him furious and he started beating his brother-in-law and wounded his sister in the process, who was trying to protect her husband. His wounded sister said in a resolute voice, "Umar! You may beat us as much as you like, but we are not going to give up our faith." This made him calm down, and he asked them to recite a portion of the Holy Qur'an for him. He was so moved by the Qur'anic verses that his eyes filled with tears. He went straight to the Holy Prophet صلى الله عليه وسلم and accepted Islam at his hands. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims. This miraculous change in Hadhrat Umar رضي الله عنه was in fact the result of the Holy Prophet's صلى الله عليه وسلم prayer for him which has been narrated in the following hadith:

"Ibn Masud related that the Holy Prophet صلى الله عليه وسلم said 'O Allah, strengthen Islam with whoever is more beloved to You of these two men: Umar ibn Khattab or Abu Jahl ibn Hisam'"²

Hadhrat Umar رضي الله عنه feared no one but Allah

Hadhrat Ali is reported as saying:

"I don't know of anyone who didn't emigrate in secret except for Umar ibn al-Khattab; because when he wanted to emigrate he strapped on his sword, put his bow over his shoulder, carried his arrows in his hand, and came to the Ka'bah where the nobles of Quraysh were in the courtyard. He performed seven circuits, and then prayed two raka'at at the Station (of Ibrahim). Then he approached their circle one step at a time and said, 'Whoever wishes to bereave his mother, orphan his children and widow his wife then let him meet me behind this valley.' Not one of them followed him." ³

Another Companion, An-Nawawi, is reported to have said:

"Umar attended, along with the Messenger of Allah, all of the battles and he was one of those who stood firm beside him on the Day of Uhud."

It is said that upon the conversions of Hadhrat Hamza (the Uncle of the Holy Prophet) and Hadhrat Umar Islam was greatly strengthened and the companions were no longer scared to practice their faith openly or pray at the Ka'aba. On this subject Hadhrat Abdullah said, 'We have been powerful since 'Umar embraced Islam' (Sahih Al-Bukhari. Vol.5, Bk.57, No.33)

We find in another magnificent hadith the Holy Prophet heaping upon Hadhrat Umar a great statement of praise with regards to his fearlessness. Hadhrat Sa'ad bin Abi Waqqas narrates,

'Umar bin Al-Khattab asked the permission of Allah's Apostle to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Apostle.

When 'Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and 'Umar came in while Allah's Apostle was smiling. 'Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils. "Umar said, "O Allah's Apostle! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Apostle?" They

said, "Yes, for you are harsher and sterner than Allah's Apostle." Then Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

Sahih Al-Bukhari. Vol.5, Bk.57, No.32

Hadhrat Umar رضي الله عنه adorns the robe of Khilafat

During his last days, Hadhrat Abu Bakr رضي الله عنه was confined to bed due to his illness and appointed Hadhrat Umar رضي الله عنه to lead the prayers. Realising that his end was near, Hadhrat Abu Bakr رضي الله عنه summoned the companions of the Holy Prophet صلى الله عليه وسلم regarding the nomination of the future Khalifa. The general consensus was that Hadhrat Umar was the man fit to hold the office of Khalifa. Hadhrat Abu Bakr رضي الله عنه called for Hadhrat Umar رضي الله عنه and informed him that he was to succeed him as Khalifa. Hadhrat Umar رضي الله عنه said, "But I have no desire for the office". Thereupon Hadhrat Abu Bakr replied "But the office needs you" ⁴. It should come as no surprise to anyone that it was the great Hadhrat Umar who became the second Khalifa in Islam for he was a brave and noble Muslim who excelled in his obedience to Allah and devotion to serving the Holy Prophet صلى الله عليه وسلم. Of him it is narrated by Hadhrat Amr ibn Al-As that,

The Prophet deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, "Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattab." He then named other men.

Sahih Al-Bukhari. Vol.5, Bk.57, No.14

From this hadith it should be manifest to all that the high station of Hadhrat Umar رضي الله عنه was quite unique. In another hadith the Holy Prophet goes even further than this to liken the status of Hadhrat Umar to the status of the Prophets of Bani Israel. The Holy Prophet صلى الله عليه وسلم is narrated to have said,

The Prophet said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

Sahih Al-Bukhari. Vol.5, Bk.57, No.38

After the assumption to the office of Khalifa, Hadhrat Umar addressed the Muslims who had assembled in the Holy Prophet's ﷺ mosque. In the course of the address, Hadhrat Umar said:

"O ye faithful! Abu Bakr is no more amongst us. After having led us for about two years, he has returned to His Maker. He has the satisfaction that he has successfully piloted the ship of the Muslim state to safety after negotiating the stormy sea. He successfully waged the apostasy wars, and thanks to him, Islam is now supreme in Arabia. Islam is now on the move and we are carrying Jihad in the name of Allah against the mighty empires of Byzantine and Persia.

After Abu Bakr, the mantle of Khilafat has fallen on my shoulders. I swear it before God that I never coveted this office. I wished that it would have devolved on some other person more worthy than me. But now that in national interest, the responsibility for leading the Muslims has come to vest in me, I assure you that I will not run away from my post, and will make an earnest effort to discharge the onerous duties of the office to the best of my capacity in accordance with the injunctions of Islam.

In the performance of my duties, I will seek guidance from the Holy Book, and will follow the examples set by the Holy Prophet ﷺ and Abu Bakr رضي الله عنه. In this task I seek your assistance. If I follow the right path, follow me. If I deviate from the right path, correct me so that we are not led astray".⁵

History bears testimony that Hadhrat Umar رضي الله عنه sacrificed his wealth and dedicated his life for the cause of Islam. He was an extremely intelligent and God-fearing person. He was one of the ten blessed ones to whom the Holy Prophet ﷺ had given the glad tidings that they had been rewarded Paradise. During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state. During the period of his Khilafat, the Muslims had to fight a number of battles against Iran, Iraq, Syria and Egypt. As a result of this, vast areas of these countries came under Muslim rule. When the city of Jerusalem and Palestine was conquered by the Muslims in 17 AH. Hadhrat Umar رضي الله عنه himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.

A voice beyond the mountain

Hadhrat Umar رضي الله عنه sent an army and put at the

head of them a man called Sariyah. While Hadhrat Umar رضي الله عنه was delivering the Friday Sermon he suddenly cried out "Sariyah the mountain!" three times. When Hadhrat Umar رضي الله عنه was questioned about this he said:

"By Allah I could not control it. I saw them fighting near a mountain and they were being attacked from in front of them and from behind them. I could not stop myself from saying 'Sariyah the mountain', so that they could reach the mountain".

Then a month later the messenger of the army came and he asked Hadhrat Umar

"Amir al-Muminin, we were being defeated and in that situation we heard a voice crying out, 'Sariyah the mountain!' three times. We turned towards the mountain and Allah gave us victory."

Famine ravages the country

Due to the detail captured, this section has been extracted in its entirety from "Hadhrat Umar Farooq" by Rashid Ahmad Chaudhry, Islam International Publications

In 18 AH a famine struck Arabia. There was no rain for nine months. As a result the crops, trees and even the wild plants and bushes died for lack of water. The animals were reduced to skeletons and many died because of hunger. Distressed people flocked to Hadhrat Umar and asked for help. Hadhrat Umar رضي الله عنه comforted them and ordered that those who were suffering should be helped from the treasury. Soon all food in the Central Treasury at Medina ran out. It is related that during those days Hadhrat Umar used to go straight to his house and engage himself in prayer until midnight. He would also get up in the latter part of the night and cry before his Lord for help. His son Abdullah related that one day he heard his father praying to God saying, "O Allah! Deliver the Muslims from this calamity. Do not let them perish."

Hadhrat Umar رضي الله عنه wrote to all Provincial Governors to send food to Medina immediately. In one such letter to Hadhrat Amr bin Al Aas, the Governor of Palestine, he wrote, "O Amr, if you do not want us to die of hunger, help help help." Similar letters were despatched to the Governors of Syria and Iraq. The tone of these letters show how grieved Hadhrat Umar رضي الله عنه was at the plight of the people of Arabia.

In reply, Hadhrat Abu Obaidah bin Al-Jarrah, the

BELOW The Islamic calendar was introduced by Hadhrat Umar رضي الله عنه

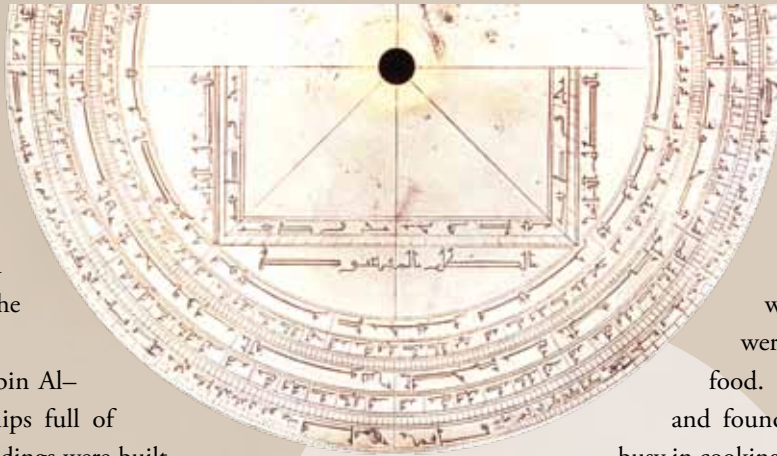
Governor of Syria, sent four thousand camels loaded with grain. Hadhrat Umar directed that the food be distributed to people living in the outskirts of Medina.

Hadhrat Amr bin Al-Aas sent twenty ships full of food. Two large buildings were built at the port to store this food. Hadhrat Umar appointed Hadhrat Zaid bin Thaabit to list all the famine stricken people and the amount of food they needed. Coupons, bearing the seal of Hadhrat Umar رضي الله عنه, the Khalifah, were given to the people against which they could obtain their food.

When Hadhrat Umar رضي الله عنه learnt that more food supplies were on the way to Medina, he sent his officers all over Arabia to inform the people that aid was coming. Hadhrat Umar رضي الله عنه instructed his officers to distribute the food under their own supervision and to see that no person dies of hunger. They were asked to distribute the food justly and send any remaining food to Medina. In Medina, the condition was bad too. A centre was set up where meals were cooked every morning and evening under Hadhrat Umar's supervision. Hadhrat Umar رضي الله عنه would also sit along with other people to eat. Thus, everyone knew that the Khalifah was eating the same food that they were eating. It is related that at one sitting about seven thousand men ate with him and food for about fifty thousand women and children was sent to their homes.

Once, someone brought bread dipped in ghee for him. Hadhrat Umar رضي الله عنه called upon a villager to share the food with him. The villager began to eat hastily. Hadhrat Umar رضي الله عنه asked him, "How long has it been since you have eaten such a bread?" He replied that he had not eaten ghee or meat for a long time nor did he see anyone eating such delicious bread for that period. Hadhrat Umar رضي الله عنه resolved that he would not eat ghee or meat unless they were easily available to the public.

Once, when he was passing near his son Abdullah's



house Hadhrat Umar رضي الله عنه smelt roasted meat. He was much perturbed to see that his family was cooking meat while other people were striving to get any food. He went straight in and found that Abdullah was busy in cooking meat. Assuming that

the animal was one of that which was sent in aid, he brought the cooking pot outside. His son Abdullah also came out and begged, "Ameer-ul-Momineen! This animal was not from the lot sent in aid. It belonged to my son, who is your grandson as well. I longed for eating meat so I purchased it from him and slaughtered it." Hearing this explanation Hadhrat Umar رضي الله عنه forgave him. On another occasion when a camel was slaughtered in Medina and food was served to Hadhrat Umar رضي الله عنه, he found nice big chunks of meat in his plate. He refused to eat, saying "I do not want to eat these nice big chunks of meat and leave meatless bones for other Muslims."

Hadhrat Umar رضي الله عنه used to spend the nights in supplication to God Almighty and the days in distributing food to the people of Medina. As the food that he was eating was not wholesome, his health began to deteriorate. When a Companion of the Holy Prophet صلى الله عليه وسلم showed his concern regarding the health of Hadhrat Umar, he said

"An Arab (meaning himself) used to eat ghee and meat and drink milk. Because of famine he stopped eating such food. As a result the colour of his skin has changed and he often starves."

Because of his position, Hadhrat Umar رضي الله عنه could obtain plentiful amounts of nice food if he so desired, but he preferred to eat the same food as was available to others. Once, a small girl came to see him. She was very pale and weak. Hadhrat Umar رضي الله عنه asked who she was. His son, Hadhrat Abdullah, said "Ameer-ul-Momineen! This is your grand daughter. Due to starvation she was reduced to

a skeleton, that is why you could not recognise her.”

When the period of famine grew longer and Hadhrat Umar رضي الله عنه realised that it was extremely difficult to get more food from outside and there was no sign of any rain either, he became more worried. He asked the people of Medina to come out of the city in order to beg mercy from Allah and offer special prayers for rain. It is related that he held the hand of Hadhrat Abbas, an uncle of the Holy Prophet صلى الله عليه وسلم, and prayed to God Almighty, “O Allah! For the sake of the uncle of the Holy Prophet, send us some rain.” It is reported that Hadhrat Umar رضي الله عنه went on praying until his beard was soaked in tears. God took mercy on them and soon afterwards it started to rain. The crops came to life and the period of famine ended. ⁶

Hadhrat Umar's wisdom & Knowledge

Hadhrat Umar رضي الله عنه was a man of great knowledge and foresight. The instructions that he issued to his officers to regulate state business are very much modern in content. He was a good judge of men. He could discern the truth from falsehood. Whatever he regarded as the truth he spoke it even though it might appear to be bitter. Hadhrat Umar paid full attention to the welfare of the people. He was able to establish a splendid system of administration for the Islamic state and his Khilafat marked a golden period in the history of Islam. Some of his main achievements in this field are:

- Establishment of Majlis Shura (a consultative body of advisors to the Khalifa)
- Establishment of a state register
- Division of the whole Islamic state into provinces to facilitate administration
- Establishment of an official finance department, Baitul Maal
- Building of schools and mosques in different parts of the state
- Initiated the postal services
- Introduction of the Islamic Calendar

Hadhrat Umar رضي الله عنه took particular care to appoint men of approved integrity to high offices in the state. He watched over them like a hawk, and as soon as any lapse on their part came to the notice of Hadhrat Umar رضي الله عنه, immediate action was taken. People were free to complain against their officers. Impartial enquiries were held and when any officer was found guilty, he was removed. Thus the concept of an ombudsman which the West so highly

pride themselves on, originates from Hadhrat Umar's style of government. Hadhrat Umar رضي الله عنه exhorted all those concerned to realise that the officers were not meant to rule; they were there to serve the people.

No political thinker or ruler since Hadhrat Umar رضي الله عنه has been able to come forward with a better concept of the purpose of the state than the concept enunciated by Hadhrat Umar رضي الله عنه. Some of his standing instructions to his executives were to keep away from malice; to be careful in respect of Allah's property in your charge; to be accessible to the people; seek company with the righteous; to attend to your job with due diligence; to not procrastinate in the despatch of state business; to watch your subordinates; to take immediate action against those who are corrupt and to award merit. All these instructions, given 1,400 years ago, would be as true today as these were then.

There can surely be no worldly praise of greater worth for any human than the praise of our beloved Holy Prophet. Highlighting the exceptional knowledge of Hadhrat Umar رضي الله عنه the Holy Prophet صلى الله عليه وسلم is reported to have said,

‘Allah's Apostle said, “While I was sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to ‘Umar.” They (i.e. the companions of the Prophet) asked, “What do you interpret it?” He said, “Knowledge.”’

Sahih Al-Bukhari. Vol.5, Bk.57, No.30

Knowledge is not a tangible object and does not mean a person was only a great intellectual; for knowledge as an Islamic phenomenon is the combination of both intellect and wisdom. The clearest way to identify knowledge in a believer is through his or her words and deeds. In short, a person of great knowledge will inevitably be someone of resolute faith who is firm in his or her religion. We therefore find another indication of the great knowledge of Hadhrat Umar from the words of the Holy Prophet where he was narrated to have said,

“While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chest). and some were a bit longer. ‘Umar was presented before me and his shirt was so long that he was dragging it.” They asked, “How have you interpreted it, O Allah's Apostle?” He said, “Religion.”

Sahih Al-Bukhari. Vol.5, Bk.57, No.40

Hadhrat Umar's care for the people

Hadhrat Umar, was a pious, kind and farsighted man. He was so anxious about the welfare of his people that he used to travel in the city of Medina at night in disguise to see for himself if anyone was in need of help. Once, during such a patrol, he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hadhrat Umar رضي الله عنه immediately went to the treasury, and brought himself all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he stopped him, saying "On the Day of Judgment you will not carry my load." On another occasion a Bedouin and his wife came to Medina and were in a predicament as the lady suffered the pains of childbirth. Hadhrat Umar's رضي الله عنه wife acted as a midwife while he sat outside the tent the entire time awaiting the birth of the child.

Hadhrat Umar arranges his son's marriage

One night, Hadhrat Umar went, as usual, in disguise with his companion Ibn Abbas to see the condition of the people. They strolled from one quarter to another. At last they came to a colony where very poor people lived. While passing by a small hut, the Khalifa heard a whispering talk within. A mother was telling her daughter that the amount fetched by her that day on account of the sale of milk was very little. She told her that when she was young, and used to sell milk, she always mixed water with milk, and that led to considerable profit. She advised her daughter to do the same. The girl said,

"You adulterated milk when you were not a Muslim. Now that we are Muslims, we cannot adulterate milk." The mother said that Islam did not stand in the way of the adulteration of milk. The daughter said, "Have you forgotten the Khilafa's orders? He does not want the milk to be adulterated." The mother said, "But the Khalifa has forgotten us. We are so poor, what else should we do but adulterate milk in order to win bread?" The daughter said "Such bread would not be lawful, and as a Muslim I would not do anything which is against the orders of the Khalifa, and whereby other Muslims are deceived." The mother said, "But there is neither the Khalifa nor any of his officers here to see what we do. Daughter, you are still a child. Go to bed now and tomorrow I will myself mix the milk with water for you."

The girl refused to fall in with the plan of her mother and said,

"The Khalifa may or may not be here, but his order must be obeyed. You may escape the notice of the Khalifa and his officers, but can we escape the notice of Allah and our own conscience."

There upon the mother remained quiet. The lamp was extinguished and the mother and the daughter went to sleep. The next day, Hadhrat Umar sent a man to purchase milk from the girl. The milk was unadulterated. The girl had kept her resolve. Hadhrat Umar turned to his companion and said, "The girl has kept her resolve in spite of the exhortation of her mother. She deserves a reward. What reward should I give her?". "She should be paid some money", said Ibn Abbas. Hadhrat Umar رضي الله عنه replied,

"Such a girl would become a great mother. Her integrity is not to be weighed with coins; it is to be measured in the scale of national values. I shall offer her the highest award in my gift, and which shall also be in the highest interest of the nation."

The Khalifa summoned the daughter and the mother to his court. The mother trembled as she stood before the Khalifa, but the girl faced the Khalifa boldly and with equanimity. Then, before the gathering, Hadhrat Umar related that he had overheard the mother and the daughter, and how in spite of the exhortations of the mother the daughter kept her resolve.

Someone suggested that the mother should be taken to task. The Khalifa said that ordinarily he would have, but he had forgiven her for the sake of her daughter. Turning to the girl Hadhrat Umar said, "Islam needs daughters like you, and as the Khalifa it devolves on me to reward you by owning you as a daughter."

The Khalifa called his sons, and addressing them said,

"Here is a gem of a girl, who would make a great mother. I desire that one of you should take this girl as a wife. I know no better bride than this girl of sterling character. In matters of wedlock, it should be the character, and not the stature in life, that should count."

Asim, the third son of Hadhrat Umar, was yet unmarried and offered to marry the girl. With the consent of the girl and her mother, the marriage went ahead, and

the milkmaid became the daughter-in-law of the Khalifa. Interestingly, from this union was born a daughter Umm Asim who, in due course, became the mother of Hadhrat Umar bin Abdul Aziz. Hadhrat Umar bin Abdul Aziz became a great Khalifa of Islam; while other Khalifas of the Ummayyad dynasty revelled in luxury, he set up standards of austerity and simplicity, following in the footsteps of Hadhrat Umar.

Hadhrat Umar attains rank of martyrdom

The Prophet once climbed the mountain of Uhud with Abu Bakr, 'Umar and 'Uthman. The mountain shook with them. The Prophet said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

Sahih Al-Bukhari. Vol.5, Bk.57, No.24

Indeed, the Holy Prophet spoke the truth and Hadhrat Umar met martyrdom at the hand of a Persian slave called Fairuz, belonging to al-Mughira ibn Shu'ba, Governor of Kufa. He complained of being overtaxed by his master. The build up to the incident ran as follows:

"What is your profession?" asked Hadhrat Umar.

"Carpenter, decorator, blacksmith" retorted the slave.

"In that case," observed Hadhrat Umar, "I do not think the tax of two dirhams is too much. I heard that you have said you could even construct a windmill. Can you make one for me?"

"If you live long enough, I will construct a windmill for you that will be talked about both in the east and the west." Saying this, he murmured "Umar extended his justice to everyone except me!"

Turning to his companions, Hadhrat Umar commented, "The slave boy has just now threatened me", but Hadhrat Umar رضي الله عنه did not take any measures against him. And thus, in the year 644 CE, Hadhrat Umar رضي الله عنه was stabbed by the Persian slave while offering the Fajr prayer in the mosque. This proved fatal and he passed away at the age of sixty five. *Ina lillah, wa ina ilayhe rajeoon.*

Even when close to death he could not but reflect upon his deeds and the punishment of the day of judgment.

Though Hadhrat Umar should have been one of the last people to worry about the hell fire such was his piety and fear of Allah that he would always reflect, in total humility, over his actions. On the occasion of Eid Hadhrat Umar was heard weeping from his house and when people enquired as to why he said that he feared he had not fulfilled his duties as a Muslim. With death fast approaching he began to reflect even more upon his life which is related to us in the following narration,

When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbas, as if intending to encourage 'Umar, said to him, "O Chief of the believers! Never mind what has happened to you, for you have been in the company of Allah's Apostle and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of Abu Bakr and kept good relations with him and you parted with him (i.e. he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbas), "As for what you have said about the company of Allah's Apostle and his being pleased with me, it is a favour, Allah did to me; and as for what you have said about the company of Abu Bakr and his being pleased with me, it is a favour Allah did to me; and concerning my impatience which you see, is due to you and your companions. By Allah! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I meet Him."

Sahih Al-Bukhari. Vol.5, Bk.57, No.41

The Muslim Ummah and great lovers of Allah ﷺ should find great comfort in the following hadith in which Hadhrat Umar was guaranteed entrance to paradise.

The Prophet said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa', Abu Talha's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilal.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) Ghira (and gave up the attempt)." 'Umar said, "Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my Ghira (self-respect) being offended by you?"

Sahih Al-Bukhari. Vol.5, Bk.57, No.28

Hadhrat Umar appoints the Council of Electors

As he lay dying, Hadhrat Umar laid thinking about the issue of nominating a successor. He fell asleep and saw a dream in which a man who had laid out the garden was plucking all the ripe and unripe fruit and gathering it on the ground. Hadhrat Umar interpreted this dream to mean that he should name the eligible candidates and then leave them to choose one from among themselves as the Khalifa. Hadhrat Umar accordingly formed a committee of six companions to elect a successor. They were:

1. Abdu'r-Rahman ibn Awf
2. Sa'd ibn Abi Waqqas
3. Uthman ibn Affan
4. Ali ibn Abu Talib
5. Taiha ibn Ubaydullah
6. Az-Zubayr ibn al-'Awwam

All the above were mentioned by name in a speech by the Holy Prophet ﷺ shortly before his passing away after the Farewell Pilgrimage, as being models of piety and that he was well pleased with them. Inspired by Allah the All Knowing, the committee elected Hadhrat Uthman ibn Affan to the noble station of Khalifa. Thus, due to the foresight of Hadhrat Umar, a system was laid down to elect a successor during such pivotal moments. A system which was lost and ultimately reinstated by one community: the Ahmadiyya Muslim Movement within Islam.

It is upon us each to love Hadhrat Umar for his great sacrifices for the sake of Allah. He was indeed a great servant of Allah and his life set an example for every human being of the highest piety, nobility, knowledge, wisdom and courage. I conclude this section with a glowing tribute to Hadhrat Umar from none other than the 'Gates of Knowledge' Hadhrat Ali ibn Abi Talib, Ibn Abbas relates;

While I was standing amongst the people who were invoking Allah for Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Apostle saying, "I, Abu Bakr and 'Umar were (somewhere). I, Abu Bakr and 'Umar did (something). I, Abu Bakr and 'Umar set out.' So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was Ali bin Abi Talib.

Sahih Al-Bukhari. Vol.5, Bk.57, No.26

Footnotes

1. Page 5, Hadhrat Umar Farooque , Professor Masud-ul-Hasan, Islam Publications
2. Page 106, The History of the Khalifas Who Took the Right Way, Jalal ad-din as-Suyuti
3. Page 113, Ibid
4. Page 107, Hadhrat Umar Farooque , Professor Masud-ul-Hasan, Islam Publications
5. Page 110, Ibid
6. Pages 79 to 83, Hadhrat Umar Farooq , Rashid Ahmad Chaudhry, Islam International Publications Limited

Hadhrat 'Uthman رضي الله عنه

The third Khalifa of Islam



By Kalim Anwer and Adam Walker

If any one builds a mosque for God, God will build a house for that person in paradise

The best among you is one who learns and teaches Qur'an

Two of approximately 150 traditions narrated by Hadhrat Uthman رضي الله عنه

HADHRAT 'UTHMAN رضي الله عنه belonged to the Umayyad section of the Quraish. He was the son of 'Affan Ibn Abi-al-Aas Ibn Umayyah Ibn 'Abd Shams Ibn 'Abd Manaf Ibn Qusayy Ibn Kilab. His lineage was one of great nobility and joined with the lineage of the Holy Prophet صلى الله عليه وسلم through 'Abd Manaf who the Holy Prophet صلى الله عليه وسلم was a direct descendant of. His greater lineage can be traced back to Hadhrat 'Adnan and going even further back to Hadhrat Adam عليه السلام. His mother Hadhrat Arwa رضي الله عنه also had a blessed lineage and was even closer in relation to the Holy Prophet صلى الله عليه وسلم than her husband. She was the daughter of Kurayz ibn Rabee'ah ibn Habeeb ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy. Her mother was Umm Hakeem al-Baya' bint 'Abdul Muttalib. She was the sister of the father of the Holy Prophet صلى الله عليه وسلم and making Hadhrat Arwa رضي الله عنه the first cousin of the Holy Prophet صلى الله عليه وسلم.

Heavenly Voice

It is known that prior to accepting Islam Hadhrat 'Uthman رضي الله عنه lived a refined and restrained life keeping away from vice and immorality which had intoxicated Arabia. It is known that he refrained from drinking alcohol, did not take pleasure in women as other men did and that he never knelt down before the idols of the Ka'aba. On one occasion Hadhrat 'Uthman رضي الله عنه is reported to have said:

"I had not interest in songs, I never committed any immoral deed, and my right hand never touched my private part since I swore allegiance to the Messenger of Allah صلى الله عليه وسلم. I did not drink alcohol during the Jahiliyyah or in Islam, and I did not commit zina during the jahilliyyah or in Islam."¹

Such was the integrity and modesty of Hadhrat 'Uthman رضي الله عنه who had within him the traits of a great

lover of the way of Hadhrat Ibrahim عليه السلام, which was later perfected in the advent of Islam. Hadhrat ‘Uthman رضي الله عنه grew up amongst his fellow Quraysh whom excelled in ignorance, yet he stood humbly as a shining light from amongst a sea of ignorance. His reputation for decency and high moral character was such that the ladies of that era would sing to their children, “By the most Merciful, I love you as much as Qureysh love ‘Uthman رضي الله عنه.”²

Hadhrat ‘Uthman رضي الله عنه by profession was as a trader and he travelled frequently to trading centres such as Yemen, Syria and Abyssinia. In the year 610 C.E, Hadhrat ‘Uthman رضي الله عنه went as usual with a trading caravan to Syria. On his return, the caravan halted for the night. As Hadhrat ‘Uthman رضي الله عنه lay beneath the star studded sky, he felt impressed with the vastness of space. He thought that the universe could not be without a master. When he was lost in thought he heard a voice exclaim: “O you who are asleep, wake up, the one you are waiting for is in Mecca”. Hadhrat ‘Uthman رضي الله عنه looked around, but there was nobody to be seen. Hadhrat ‘Uthman رضي الله عنه was to later realise that the voice he had heard was not a human voice.³

When Hadhrat ‘Uthman رضي الله عنه came to Mecca he came to know that the Holy Prophet Muhammad صلى الله عليه وسلم had declared his Prophetic mission. Hadhrat ‘Uthman رضي الله عنه called on his life long friend Hadhrat Abu Bakr رضي الله عنه and told him of the voice that he had heard while travelling in Syria. Hadhrat Abu Bakr رضي الله عنه took Hadhrat ‘Uthman رضي الله عنه to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم welcomed Hadhrat ‘Uthman رضي الله عنه and told him of his experience in Mount Hira; the visitation of the angel Gabriel and the call to Prophethood. Hadhrat ‘Uthman رضي الله عنه felt ecstatic on hearing this account. He also related to the Holy Prophet صلى الله عليه وسلم the voice that he had heard in the course of his journey. Hadhrat ‘Uthman رضي الله عنه said that he full faith in the Holy Prophet صلى الله عليه وسلم and believed in his mission fully and at that point did ba’ait at the hands of the Holy Prophet صلى الله عليه وسلم.

It is said that after Hadhrat Abu Bakr رضي الله عنه the fourth man to accept Islam was Hadhrat ‘Uthman رضي الله عنه. He was a young man having lived only thirty-four years. His acceptance was one of pure faith and complete certainty of conviction. It is a great testament to his high spiritual character that he accepted Islam with such ease and strong resolve. His conversion must have been a great blow for the people of Quraysh. He was not a powerful warrior like



Figure 1 Family tree showing how Hadhrat Usman رضي الله عنه was related to the Holy Prophet صلى الله عليه وسلم

the uncle of the Holy Prophet صلى الله عليه وسلم Hadhrat Hamza رضي الله عنه or Hadhrat ‘Umar رضي الله عنه but he did command the love and respect of the inhabitants of the region.

Persecution of Hadhrat ‘Uthman رضي الله عنه

Conversion of Hadhrat ‘Uthman رضي الله عنه to the new faith led to a negative reaction amongst his people. Affan, Hadhrat ‘Uthman رضي الله عنه’s father, had passed away by this time and Hakam bin Al A’s (an uncle of Hadhrat ‘Uthman رضي الله عنه) was the head the family. Hakam was a neighbour of the Holy Prophet صلى الله عليه وسلم and when he came to know that his nephew had been converted to Islam he was infuriated. He took Hadhrat ‘Uthman رضي الله عنه and bound him with cord and tried to make him repudiate his allegiance to the Holy Prophet صلى الله عليه وسلم.⁴ When Arwa, the mother of Hadhrat ‘Uthman رضي الله عنه, came to know of his conversion to Islam she was also very bitter, and exhorted Hadhrat ‘Uthman رضي الله عنه to recant and return to the faith of his forefathers. The stepfather of Hadhrat ‘Uthman رضي الله عنه, Uqba bin Abi Muheet, was in the forefront in the opposition to Islam. He warned Hadhrat ‘Uthman رضي الله عنه that unless he recanted from his faith in Islam, he would have to suffer serious consequences. Hadhrat ‘Uthman رضي الله عنه remained firm in his resolve. He told all concerned that he was prepared to face the consequences and could not abandon Islam which was the way of truth. Hadhrat ‘Uthman رضي الله عنه also had to face another crisis. His wives refused to accept Islam and consequently Hadhrat ‘Uthman رضي الله عنه separated himself from his wives. Tearing yourself from your loved ones is akin to separating limbs from your body but so great was Hadhrat ‘Uthman رضي الله عنه’s love for Islam that he felt no sacrifice too great. He had joined the

blessed brotherhood of Islam and his new attachment to almighty Allah سبحانه وتعالى and His Messenger صلى الله عليه وسلم was one far thicker than blood.

The possessor of two lights

Since Hadhrat ‘Uthman رضي الله عنه had no wives, the Holy Prophet صلى الله عليه وسلم felt the pain of Hadhrat ‘Uthman رضي الله عنه. So the Holy Prophet صلى الله عليه وسلم decided to marry his second daughter, Hadhrat Ruqayya رضي الله عنها, to Hadhrat ‘Uthman رضي الله عنه. In the days of ignorance, Hadhrat Ruqayya رضي الله عنها had been engaged to her cousin Utba son of Abu Lahab, an uncle of the Holy Prophet صلى الله عليه وسلم. When the Holy Prophet صلى الله عليه وسلم declared his mission, Abu Lahab became hostile to him and under his instructions Utba repudiated his engagement to the daughter of the Holy Prophet صلى الله عليه وسلم. After marrying Hadhrat Ruqayya رضي الله عنها, Hadhrat ‘Uthman رضي الله عنه became most happy and the marriage was a happy and blessed one. This led to jealousies, particularly from the ex-wives of Hadhrat ‘Uthman رضي الله عنه who felt very bitter at their separation from him. The mother of Hadhrat ‘Uthman رضي الله عنه and his other relatives also felt unhappy at his marriage to the daughter of the Holy Prophet صلى الله عليه وسلم. Consequently, Hadhrat ‘Uthman رضي الله عنه and Hadhrat Ruqayya رضي الله عنها felt that the atmosphere in Mecca was not congenial. Hadhrat ‘Uthman رضي الله عنه had already established some business contacts in Abyssinia, and after a great deal of deliberation and consultation with the Holy Prophet صلى الله عليه وسلم, Hadhrat ‘Uthman رضي الله عنه and Hadhrat Ruqayya رضي الله عنها decided to migrate to Abyssinia. On their departure the Holy Prophet صلى الله عليه وسلم prayed for their safety and protection. After Hadhrat ‘Uthman رضي الله عنه and his wife had left for Abyssinia, some other Muslims also left for Abyssinia. The Negus of Abyssinia welcomed the emigrants, and provided them with necessary facilities for their stay in his dominions.

Years later, during the occasion of the battle of Badr, Hadhrat Ruqayya رضي الله عنها fell very sick. Hadhrat ‘Uthman رضي الله عنه offered to join the battle but the Holy Prophet صلى الله عليه وسلم made him stay at Madinah as his vicegerent and also to look after the ailing Hadhrat Ruqayya رضي الله عنها. Holy Prophet صلى الله عليه وسلم assured him that he would have the reward of participating in the battle. When the news of the Muslim victory of Badr was received at Madinah, Hadhrat Ruqayya رضي الله عنها was being buried. One wonders at the strength and courage of the Holy Prophet صلى الله عليه وسلم who was on the battle field and could not attend the funeral of his own daughter.

Hadhrat ‘Uthman رضي الله عنه was very much saddened by the death of his dear wife. The Holy Prophet صلى الله عليه وسلم decided to marry Hadhrat ‘Uthman رضي الله عنه to another of his daughters, Hadhrat Umm Kulthum رضي الله عنها. It has been narrated on the authority of Hadhrat Ayesha that the Holy Prophet صلى الله عليه وسلم said to Hadhrat Umm Kulthum رضي الله عنها, “Verily, your husband resembles most among men your forefather Abraham” ⁵. Hadhrat ‘Uthman رضي الله عنه’s union with Hadhrat Umm Kulthum رضي الله عنها was a happy one. Unfortunately such happiness was short lived and Hadhrat Umm Kulthum رضي الله عنها died barely six years after their marriage. Hadhrat Umm Kulthum رضي الله عنها bore no children from this marriage but Hadhrat Ruqayya رضي الله عنها left a son named Abdullah, but he died two years after the death of his mother. Thus to Hadhrat ‘Uthman رضي الله عنه belongs the unique honour of having married two daughters of the Holy Prophet صلى الله عليه وسلم, one after the other. For this rare distinction he was called Dhun Nurain i.e. the possessor of two lights.

The love of the Holy Prophet صلى الله عليه وسلم displayed towards Hadhrat ‘Uthman رضي الله عنه in marrying his two daughters to him should not be taken lightly. Any pious father wishes the very best for his daughter and would search the whole earth tirelessly in order to find that individual who would make his daughter happy. In this case the blessed father was the Holy Prophet صلى الله عليه وسلم, who had unparalleled love for his daughters, and he did not offer just one of his treasured daughters to Hadhrat ‘Uthman but two. In actual fact, his trust in, and love for, Hadhrat ‘Uthman رضي الله عنه was so great that he is narrated to have said, “If we had a third one, we would give her in marriage to you.” ⁶

An amazing and miraculous conversation took place in which the Holy Prophet صلى الله عليه وسلم displayed to the world, as he did with his every word and breath, the unparalleled justice and love which he had in his most loving heart for all mankind. Most fathers whom are about to offer their daughters away in marriage are concerned for the well being of their daughters. It is not at all uncommon for the father of the bride to sit with his prospective son-in-law and offer him advice and words of warning concerning the future treatment of his daughter. Yet, in the case of the Holy Prophet صلى الله عليه وسلم we find the complete opposite whereupon the Holy Prophet صلى الله عليه وسلم sat with Hadhrat Ruqayya رضي الله عنها before her marriage to Hadhrat ‘Uthman رضي الله عنه and instructed her with love and affection,

*"O my daughter, take good care of Abu 'Abdullah (Hadhrat 'Uthman), for he is the closest of my companions to me in attitude."*⁷

May Allah سبحانه وتعالى bless each and every father on earth with similar wisdom, and insight when they choose a spouse for their child.

When Hadhrat Ali رضي الله عنه was asked for his opinion about Hadhrat 'Uthman رضي الله عنه he said,

*"That was a man who is called in the highest assembly (of the Angels), the Possessor of Two Lights. He was the son-in-law of the Messenger of Allah صلى الله عليه وسلم with two of his daughters."*⁸

Ghani ('the prosperous one')

Hadhrat 'Uthman رضي الله عنه was well known for his generosity. He financed the project of the construction of the Holy Prophet صلى الله عليه وسلم's mosque in Madinah. In Madinah, the Muslims faced the problem of a lack of water supply. Most of the wells in Madinah had brackish water. There was only one well of sweet water in the town Beer Roomah, It belonged to a Jewish man and he did not allow free access to the Muslims. One day in the Prophet's Mosque at Madinah, the Muslims brought their difficulty to the notice of the Holy Prophet صلى الله عليه وسلم. Thereupon addressing the congregation the Holy Prophet صلى الله عليه وسلم said, "O ye Muslims, who among you would like to purchase the Beer Rauma for the Muslims in return for a home in paradise?" Hadhrat 'Uthman رضي الله عنه immediately purchased the well for ten thousand dirhams and dedicated it to the free use of the Muslims. Pleased with this beneficent act of Hadhrat 'Uthman رضي الله عنه, the Holy Prophet صلى الله عليه وسلم gave him the tiding of paradise in the world to come.

Early in 628 C.E., the Holy Prophet صلى الله عليه وسلم decided to proceed to Mecca to perform the pilgrimage. He was accompanied by 400 companions including Hadhrat 'Uthman رضي الله عنه. When the Quraish of Mecca came to know that the Muslims were coming Mecca, they sent Khalid bin Walid and Ikramah bin Abu Jahl with two hundred horsemen to intercept the Muslims and prevent their advance to Mecca. The Muslims encamped at Hudaibiyah, and here Urwa bin Masud came to see the Holy Prophet صلى الله عليه وسلم on behalf of the Quraish. Thereafter the Holy Prophet صلى الله عليه وسلم decided to send an emissary to the Quraish to negotiate terms of agreement with them on his behalf. For such a mission, a person

had to be chosen who commanded influence with the Quraish. The choice fell on Hadhrat 'Uthman رضي الله عنه. Hadhrat 'Uthman رضي الله عنه left for Mecca and went to Aban bin Saeed bin Aas, an old friend. He welcomed Hadhrat 'Uthman رضي الله عنه and gave him protection. Thereafter Hadhrat 'Uthman رضي الله عنه saw the principal Quraish leaders and explained to them that the Muslims were on a mission of peace; their object was merely to perform the pilgrimage. The Quraish leaders said that if he wanted to perform the pilgrimage he was free to do so, but they could not allow the Muslims entry in Mecca until an agreement was reached with them. Hadhrat 'Uthman رضي الله عنه said that he could not perform the pilgrimage unless the Holy Prophet صلى الله عليه وسلم performed pilgrimage first. The Quraish said that they would send another emissary to the Muslim camp to arrive at some agreement with the Muslims. The Quraish took some time in nominating their emissary and during this period they detained Hadhrat 'Uthman رضي الله عنه.

Bait-ur-Ridwan

When there was a delay in the returning of Hadhrat 'Uthman رضي الله عنه from his negotiation in Mecca, a rumour spread in the Muslim camp that Hadhrat 'Uthman رضي الله عنه had been killed by the Quraish. This greatly upset the Muslims. At this moment the Holy Prophet صلى الله عليه وسلم asked his followers to make a pledge with him to fight in the way of Allah سبحانه وتعالى to the bitter end. All the Muslims responded at once to his call and were trying to reach the beloved Prophet's hand. The Holy Prophet صلى الله عليه وسلم sat under a tree and all the Muslims in the camp took the pledge one by one. After everybody had taken the pledge, the Holy Prophet صلى الله عليه وسلم placed his own right hand on his left hand and took the pledge on behalf of Hadhrat 'Uthman رضي الله عنه. Thus, Hadhrat 'Uthman رضي الله عنه secured the unique honour of the Holy Prophet صلى الله عليه وسلم himself taking the pledge on his behalf. In view of Allah سبحانه وتعالى's pleasure at those who took the pledge, this event came to be known as 'Bait-ur-Ridwan'. Hadhrat 'Uthman رضي الله عنه later returned from Mecca in the company of an emissary from the Quraish. In coming to know that his absence led to the Muslims in the camp taking the pledge, and that the Holy Prophet صلى الله عليه وسلم had taken the pledge on his behalf, he took the pledge in person as well.

One of the consequences of the treaty of Hudaibiyah was that many Arab tribes accepted Islam. As a result of such large scale conversions, the Prophet's mosque at Madinah became too small to accommodate all the

Muslims and the need for extension came to be felt. The Holy Prophet ﷺ asked for funds to finance the project for the extension of the mosque. Hadhrat ‘Uthman رضي الله عنه financed the project single handed.

Another example showing the generosity of Hadhrat ‘Uthman رضي الله عنه in the cause of Islam is highlighted by one of the companions. Abd ar-Rahman bin Khabbab said: I witnessed the Prophet urging people to support the army of difficulty, and then ‘Uthman رضي الله عنه bin Affan said, ‘Messenger of Allah ﷺ, I will be responsible for one hundred camels and their saddles, in the way of Allah ﷻ.’ Then he (the Holy Prophet ﷺ) further urged people to support the army and ‘Uthman رضي الله عنه said, ‘Messenger of Allah ﷺ, I will be responsible for two hundred camels and their saddles, in way of Allah ﷻ.’ Then he (the Holy Prophet ﷺ) further urged people to support the army and ‘Uthman رضي الله عنه said, ‘Messenger of Allah ﷺ, I will be responsible for three hundred camels with their saddle blankets and their saddles, in the way of Allah ﷻ.’ Then the Messenger of Allah ﷺ came down (from the minbar) saying,

‘There will be nothing at all against ‘Uthman رضي الله عنه whatever he does after this.’⁹

A man of modesty and knowledge

Hadhrat ‘Uthman commanded great knowledge in the various sciences of Islam. This was due to his sincerity of faith and the fact that whilst in Madinah he made sure that he spent his days by the side of the Holy Prophet ﷺ. It should also be noted that being married to two of the beloved daughters of the Holy Prophet ﷺ also would have given Hadhrat ‘Uthman a unique insight into the character of the Holy Prophet ﷺ.

During the time of Hadhrat ‘Uthman رضي الله عنه’s Khilafat, complaints began to be received that different tribes enunciated certain words of the Qur’an in their own peculiar manner and that as a result of this non-Muslims who heard these words pronounced differently fell into the misconception that there were variations in the text of the Qur’an. Hadhrat ‘Uthman رضي الله عنه thought it wise to forbid all variations even of enunciation of vowel points. He had copies prepared of the text which had been collected in the time of Hadhrat Abu Bakr رضي الله عنه and despatched these copies to different parts of the Muslim dominions and issued a direction that no variation in the recitation of the Qur’an from the standard text, even if it was only in the matter of

enunciation of vowel points, should be permitted. These copies were in turn multiplied so extensively and rapidly that very soon almost every literate Muslim possessed his own copy of the Qur’an¹⁰.

It should be pointed out here that in the time of the Holy Prophet ﷺ the social life of the Arabs was based upon their tribal divisions; each tribe led an existence separate from and independent of the others. Even in their speech they were accustomed to pronounce certain words in accordance with their own practices. When they accepted Islam they became as one cultured society and Arabic at once became the medium of that culture. Literacy spread very rapidly among the Arabs and it became quite easy for every one to adopt the correct literary enunciation of every Arabic word. The language of Mecca became the standard for this purpose. By the time of Hadhrat ‘Uthman رضي الله عنه’s Khilafat, no justification was left for variations in the pronunciations of vowel points in accordance with tribal practices in the recitation of the Qur’an, particularly when such variations were likely to lead to misconception in the minds of non-Arabs¹¹. Thus Hadhrat ‘Uthman رضي الله عنه’s very cautious and timely action is something which was most definitely guided under the inspiration of Allah ﷻ the All Wise.

It has been stated that Hadhrat ‘Uthman رضي الله عنه reported approximately 150 traditions of the Holy Prophet ﷺ. Some of them include:

“If any one builds a mosque for God, God will build a house for that person in paradise”¹²

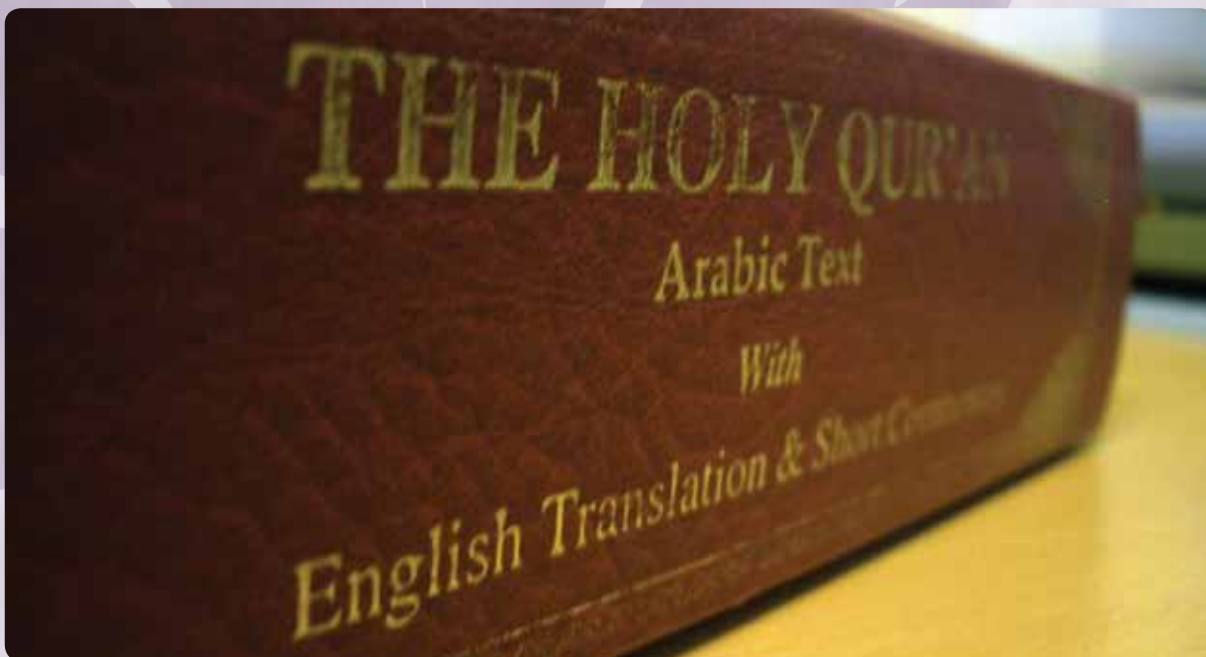
“The best among you is one who learns and teaches Qur’an”¹³

It is further related to us from Hadhrat Abd ar-Rahman ibn Hatib رضي الله عنه that,

“I saw none of the companions of the Holy Prophet ﷺ, who, when he narrated a hadith, narrated it more completely and more excellently than Hadhrat ‘Uthman ibn Affan, unless it was a man who was in awe of the hadith.”¹⁴

We also know from classical reports that there was no man who surpassed Hadhrat ‘Uthman رضي الله عنه in knowledge concerning the rites of Hajj¹⁵.

Despite Hadhrat ‘Uthman being an incredibly handsome man he perhaps the most modest of all the companions. As has been mentioned already he himself



ABOVE Hadhrat Uthman رضي الله عنه was a man who possessed such great foresight, that he ensured the physical preservation of the Holy Qur'an till the end of time.

shared with us that never in his life, even before the advent of Islam, had he committed the act of Zina (adultery). Remember that he was a handsome man of great wealth living in an era of great temptation and ignorance for a period of thirty-four years, before accepting Islam, and he never succumbed to the temptation of carnal desires.

On one occasion varying people were visiting the Holy Prophet صلى الله عليه وسلم but when he came to know that Hadhrat 'Uthman was about to enter he gathered his garment as if to fully cover himself. Hadhrat 'Aisha رضي الله عنه asked why he did this to which he replied,

*"Should I not feel shy of a man of whom the angels are shy."*¹⁶

His incredible modesty was such that it has been related by Hadhrat Al-Hasan رضي الله عنه that,

*"If he were in the middle of the house—and the door locked—then he put off his cloths in order to pour water over himself, modesty would prevent him from raising (straightening) his backbone."*¹⁷

Hadhrat 'Uthman رضي الله عنه adorns the robe of Khilafat

After faithfully serving Hadhrat Abu Bakr رضي الله عنه and Hadhrat 'Umar رضي الله عنه during their respective Khilafat, Hadhrat 'Uthman رضي الله عنه became the choice of the

Muslims as their Khalifa and spiritual guide at the age of 70yrs. Hadhrat 'Uthman رضي الله عنه took his stand on the pulpit and addressed the congregation. He glorified God and his Prophet and then talked of the temporary life of this world. He wanted the people to do good deeds which might stand them in good stead in the next world. He said that he was conscious of his limitations but he would do his best to serve Islam and the people. In his book 'History of the Rightly Guided Khalifas', Suyuti states that ibn Sa'ad and Al Hakim record on the authority of Hadhrat ibn Masud رضي الله عنه,

*"When 'Uthman رضي الله عنه was sworn allegiance, we placed the best among us in authority."*¹⁸

During the Khilafat of Hadhrat 'Uthman رضي الله عنه, the Islamic Empire expanded even further. A rebellion in Iran was crushed. In the north the Romans were once again defeated by the Muslim forces led by Amir Mu'aawiah. Then the Romans came by the sea to invade Egypt, but they were again expelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under Muslim control. It was during Hadhrat 'Uthman رضي الله عنه's Khilafat that a navy and an Islamic fleet were established¹⁹.

A sad prophecy begins to unfold

It was once stated by Hadhrat Ayesha that the Holy Prophet ﷺ said,

‘Uthman رضي الله عنه, perhaps Allah سبحانه وتعالى will robe you in a garment, so if the hypocrites wish to strip it off you do not take it off until you meet me.’²⁰

It can be observed that the first six years of Hadhrat ‘Uthman رضي الله عنه’s Khilafat was a most jubilant one where the Muslim community as a whole was progressing. The last six years of Hadhrat ‘Uthman رضي الله عنه’s Khilafat, however, was surrounded by troubles and disunity amongst the Muslims. A movement was launched by the Jewish community for the subversion of Islam from within; this was instigated by Abdullah bin Saba. He was a Jewish man from Yemen. At one time Judaism had ruled over Yemen. The movement launched by Abdullah bin Saba aimed at the restoration of the glory of the Judaism by subverting Islam from within. Abdullah bin Saba came to Madinah and converted to Islam, but only for namesake. He posed as a champion of Islam and pretended to live a life of piety. He had considerable funds raised by the Jewish community at his disposal and this money he distributed amongst the poor with an aim to gain favour with the masses. Abdullah bin Saba became popular with the Muslims and he went to Kufa to stir even more trouble and gain support for his twisted plans. In Kufa most of the people favoured Hadhrat Ali رضي الله عنه. Abdullah bin Saba exploited this position in a subtle way. Addressing the persons who were in favour of Hadhrat Ali رضي الله عنه, Abdullah bin Saba said, “Every prophet has a wasi (i.e. someone who takes the place of another). Moses had his brother Aaron as his wasi. Similarly the Prophet of Islam had Ali رضي الله عنه as his wasi. In the presence of the wasi no one else has the right to khilafat”. He then exhorted the people of Kufa to rise and overthrow Hadhrat ‘Uthman رضي الله عنه. He observed that Hadhrat ‘Uthman رضي الله عنه had appointed his next of kin as Governors in various provinces and distorted this in a negative light; posing as a great Muslim he would say, “Look here, ‘Uthman رضي الله عنه calls himself as a Khalifa of the Prophet and yet he has burnt copies of the Holy Qur’an. There could be no sacrilege greater than that²¹. Slowly but surely Abdullah bin Saba was gaining more and more support for his corrupt cause until a dreadful plan was hatched.

The Siege

The situation got so out of hand that a group of rebels besieged the house of Hadhrat ‘Uthman رضي الله عنه. The siege was not severe in the early stages. The rebels merely hovered around the house of Hadhrat ‘Uthman رضي الله عنه, and did not pose restrictions on the movements of Hadhrat ‘Uthman رضي الله عنه. Hadhrat ‘Uthman رضي الله عنه went to the Prophet’s mosque as usual and led the prayers. The rebels even offered prayers under the Imamate of Hadhrat ‘Uthman رضي الله عنه. On the first Friday after the siege Hadhrat ‘Uthman رضي الله عنه addressed the congregation in the mosque. Hadhrat ‘Uthman رضي الله عنه invited the attention of the people to the commandment contained in the Holy Qur’an requiring the people to obey God, His Apostle and those in authority among them. He observed that the Muslims had been enjoined to settle all matters by mutual consultation. He said that he had kept the doors of consultation wide open and all the allegations that had been made had been duly explained by him and shown to be absolutely false. He had expressed his readiness to solve the legitimate grievances of the people, if any. He observed that under the circumstances it was uncharitable on the part of some persons to create disturbances in the city of the Holy Prophet ﷺ. Hadhrat ‘Uthman رضي الله عنه expressed that he was not afraid of death, but he did not want Muslims to be guilty of bloodshed. To him the solidarity the Muslim community was very dear and in order to prevent dissensions among the Muslims he had instructed the rebellion to refrain from violence. He wanted the people to fear God and not to indulge in activities subversive to Islam. He warned people not to play in the hands of the enemies of Islam. He appealed to the rebels to retire from Madinah and he wanted the people of Madinah to support the cause of truth and justice and withhold their support of the rebels who were adamant on causing mischief. Some two or three persons from among the congregation stood up to assure Hadhrat ‘Uthman رضي الله عنه of their support but they were manhandled by the rebels and were forced to sit down. Hot words were exchanged between the parties. Tempers flared up on both sides and that led to the pelting of stones at one another. A state of complete unrest came to prevail in the mosque – the mosque in which the Holy Prophet ﷺ soaked his tears in sajda. One of the stones hit Hadhrat ‘Uthman رضي الله عنه and he fell unconscious. The gathering dissolved in a state of great disorder and Hadhrat ‘Uthman رضي الله عنه was carried to his house in a state of unconsciousness.

It is worthy of note here that on the authority of ibn ‘Umar رضي الله عنه, Al-Ghifari (one of the rebels) stood up against Hadhrat ‘Uthman رضي الله عنه while he was upon the minbar delivering the khutbah, he took his staff from his hand and broke it over Hadhrat ‘Uthman رضي الله عنه’s knee. The year did not pass until Allah سبحانه وتعالى sent gangrene in Al-Ghifari’s foot and he died from it ²².

Hadhrat Uthman’s رضي الله عنه last address

According to Tabari, the last sermon of Hadhrat ‘Uthman رضي الله عنه runs as follows,

“The truth of the matter is that you are in this world merely to prepare for the next world. God never intended that you should be attracted by the world. This world will not last; the hereafter alone will be eternal. Therefore, you should not be proud of anything in this world. Beware that you do not become forgetful of the next life. Prefer the hereafter to this world for you have to ultimately return to God. Always fear God. This fear will serve you as a shield against His punishment. Be afraid of the punishment of God. Remain united, and be not divided into sections. See that this unity is maintained at all costs”. ²³

Proceedings in the mosque showed to the rebels that Hadhrat ‘Uthman رضي الله عنه did not enjoy the full support of the people of Madinah. Apart from the Umayyads and a few other persons, most of the people of Madinah preferred to be neutral and not to get involved. When the rebels felt that the people of Madinah were not likely to offer their support to Hadhrat ‘Uthman رضي الله عنه they changed their strategy and tightened the siege of the house of Hadhrat ‘Uthman رضي الله عنه. Now Hadhrat ‘Uthman رضي الله عنه was denied the freedom to move about. He was not allowed to go to the mosque –the mosque in which he financed the extension so that other Muslims can be accommodated by it. Prayers in the mosque were now led by the rebels. Madinah thus came to be in the full control of the rebels. They even forbade the entry of any food and water into the house of Hadhrat ‘Uthman رضي الله عنه. One’s heart feels much sadness that the water from the well which Hadhrat ‘Uthman رضي الله عنه had purchased for the use of the Muslims, was denied to him. Hadhrat Umm Habiba, a widow of the Holy Prophet صلى الله عليه وسلم and a sister of Muawiyah, came to see Hadhrat ‘Uthman رضي الله عنه and brought some water and provisions for Hadhrat ‘Uthman رضي الله عنه. She was not allowed to enter the house of Hadhrat ‘Uthman رضي الله عنه. Even Hadhrat Ayesha made a similar attempt and

she was also told by the rebels to go back. Despite such trials, Hadhrat ‘Uthman رضي الله عنه the rightly guided Khalifa, refused to abdicate in line with the wishes of his master the Holy Prophet صلى الله عليه وسلم had instructed.

A man named Nayyar bin Ayyad Aslami, who joined the rebels, tried to enter the house and assassinate Hadhrat ‘Uthman رضي الله عنه. When Nayyar bin Ayyad advanced to rush into the house, Kathir bin Salat Kundi, a supporter of Hadhrat ‘Uthman رضي الله عنه shot an arrow which killed Nayyar. This infuriated the rebels and they demanded that Kathir bin Salat Kundi should be handed over to them. Hadhrat ‘Uthman رضي الله عنه said that he could not betray a person who had shot an arrow in his defence. This worsened matters and the rebels became even more infuriated. Hadhrat ‘Uthman رضي الله عنه had the gates of the house shut. The gate was guarded by Hadhrat Hasan رضي الله عنه and Hadhrat Husain رضي الله عنه (both sons of Hadhrat Ali رضي الله عنه) Hadhrat Abdullah bin Zubair رضي الله عنه Hadhrat Marwan رضي الله عنه and a few other persons. Open fighting now began between the rebels and the supporters of Hadhrat ‘Uthman رضي الله عنه. There were casualties among the rebels. Among the supporters of Hadhrat ‘Uthman رضي الله عنه Hadhrat Hasan رضي الله عنه, Marwan and some other persons were wounded ²⁴.

It should be pointed out that Hadhrat Ali رضي الله عنه commanded respect with the rioters, but it is not correct that they were under his command or they obeyed him in all matters. Hadhrat Ali رضي الله عنه posted his sons Hadhrat Hasan رضي الله عنه and Hadhrat Husain رضي الله عنه to stand guard at the house of Hadhrat ‘Uthman رضي الله عنه. This shows that there was no animosity between Hadhrat Ali رضي الله عنه and Hadhrat ‘Uthman رضي الله عنه as some Shia Muslims have people to believe. As a matter of fact, it was when Hadhrat Hasan رضي الله عنه was wounded in the defence of Hadhrat ‘Uthman رضي الله عنه that the rioters decided to hurry up with the murder of Hadhrat ‘Uthman رضي الله عنه lest the Hashemites might come to fight to help the cause of Hadhrat Hasan رضي الله عنه. It appears that Hadhrat Ali رضي الله عنه had no control over the rioters. In this particular instance, scenes of total unrest prevailed and this was something beyond the control of Hadhrat Ali رضي الله عنه for he held no political power, he could exercise moral pressure only and in a crisis when a mass rebellion listens to no man, moral pressure cannot go a long way in making the people see the light of reason. The rebels increased their pressure and the house of Hadhrat ‘Uthman رضي الله عنه was set on fire. Some rebels, led by Muhammad bin Abu Bakr رضي الله عنه

climbed the walls of the neighbouring houses and then jumped into the house of Hadhrat ‘Uthman رضي الله عنه and entered his room.

The previous night, Hadhrat ‘Uthman رضي الله عنه had seen the Holy Prophet صلى الله عليه وسلم in a dream in which the Holy Prophet صلى الله عليه وسلم said, ‘Uthman رضي الله عنه, break your fast with us this evening. We will welcome you’²⁵. Hadhrat ‘Uthman رضي الله عنه realised that his time had come. He prepared himself for death. He sat reading the Holy Qur’an beside his wife Hadhrat Naila. Then Muhammad bin Abu Bakr رضي الله عنه entered the room and grabbed the beard of Hadhrat ‘Uthman رضي الله عنه to which Hadhrat ‘Uthman رضي الله عنه said to him, “If your father could see you, your behaviour to me would see him in great distress”. At hearing these words, Muhammad bin Abu Bakr رضي الله عنه’s hand slackened and he slumped back as if hit with great force. The guilt of what he was about to do had reached his inner most heart. Then all of a sudden two men entered and struck Hadhrat ‘Uthman رضي الله عنه with repeated blows until they had killed him. Blood flowed upon the Holy Qur’an he was holding and the fingers of his wife Hadhrat Naila رضي الله عنه were cut off as she was trying to ward off the assailants²⁶. The day was the seventeenth of June in the year 656 C.E; Hadhrat ‘Uthman رضي الله عنه was martyred at the grand age of eighty-two.

After the martyrdom of Hadhrat ‘Uthman رضي الله عنه the righteous among the Muslims were rendered into a depressing state. They all grieved the loss of a once great man, who spared no sacrifice for Allah سبحانه وتعالى and His Messenger; who dealt equitably with his people and tendered to their needs as best he could for an ever expanding Muslim empire. A man who possessed such great foresight, that he ensured the physical preservation of the Holy Qur’an till the end of time. It is no wonder that a prominent companion once related that the Holy Prophet صلى الله عليه وسلم is reported to have said:

‘Allah سبحانه وتعالى has a sword sheathed in its scabbard as long as ‘Uthman رضي الله عنه is alive. Then when he is killed, that sword will be drawn and it will not be sheathed until the Day of Resurrection.’²⁷

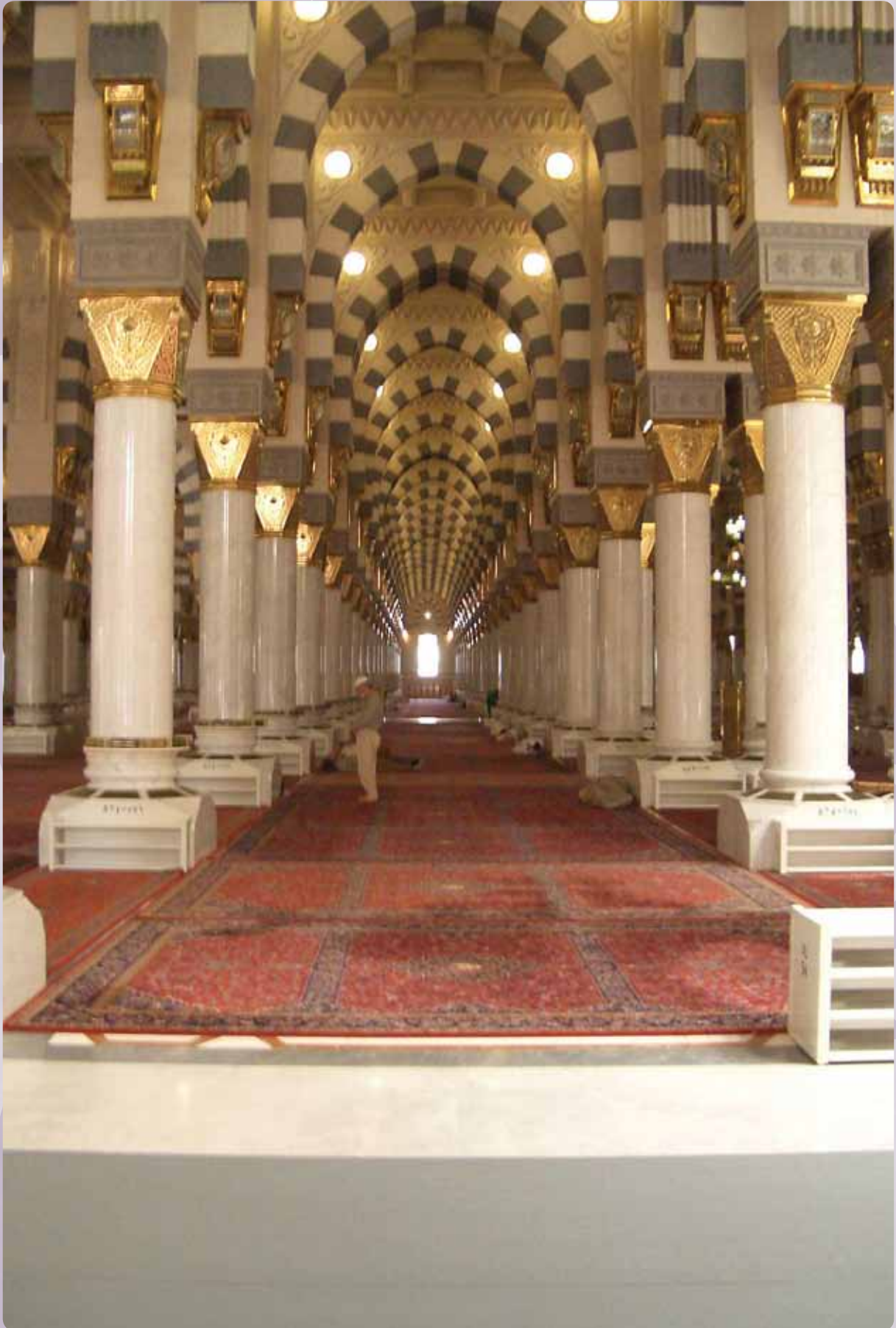
It is interesting to note that the term ‘Day of Resurrection’ has been interpreted by Hadhrat Mirza Ghulam Ahmad عليه السلام as the advent of the Imam Mahdi and Promised Messiah²⁸. For it is only through accepting his arrival, that the Muslims can truly become united as they once were. May Allah سبحانه وتعالى open their eyes, ears and hearts and truly reflect over the verse:

“Allah سبحانه وتعالى chooses of His Messengers whom He pleases”

The Holy Qur’an, chapter 3; Verse 180

Footnotes

1. As-Sallaabi, Hadhrat ‘Uthman رضي الله عنه Pg17.: Hilayat al-Awliya’, 1/60,61.
2. IBID. Pg18.: Also see. Mawsoo’at al-Tareekh al-Islami. 1/618.
3. Page 16, Hadhrat ‘Uthman رضي الله عنه Ghani, Prof Masud-ul-Hasan, Islamic Publications Ltd
4. Early Heroes of Islam, G. A. SALI رضي الله عنه
5. Page 154, The History of the KhAli(ra)fas who took the Right Way, Siyuti
6. Al-Haythami. Majma’ az-Zawa’id. 9/83.
7. As-Sallaabee. Hadhrat ‘Uthman. Pg.21.: Also see at-Tabarani. Al-Majma’. No. 14500 (9/81)
8. Page 160, The History of the KhAli(ra)fas who took the Right Way, Siyuti
9. Page 155, ‘History of the Rightly Guided Khalifas’ by Sayuti
10. Page 363, Introduction to the Study of the Holy Qur’an, Hadhrat Mirza Bashir-uddin Mahmud Ahmad رضي الله عنه
11. Ibid
12. Sahih Bukhari; Sahih Muslim
13. Sahih Bukhari
14. As-Sayuti. Pg159
15. Ibid
16. Sahih Muslim. Bk.31.
17. Ibid. Pg.164.
18. Page 66, Hadhrat ‘Uthman رضي الله عنه Ghani, Prof Masud-ul-Hasan, Islamic Publications Ltd
19. Page 209, Basics of Religious Education, 3rd edition, Islam International Publications Ltd
20. The History of the Khalifas who took the Right Way, Siyuti
21. Page 202, Hadhrat ‘Uthman رضي الله عنه Ghani, Prof Masud-ul-Hasan, Islamic Publications Ltd
22. Page 171, The History of the Khalifas who took the Right Way, Siyuti
23. ‘History of Islam’ by Tabri cited on page 76, Hadhrat ‘Uthman رضي الله عنه Ghani, Prof Masud-ul-Hasan, Islamic Publications Ltd
24. Page 273, Hadhrat ‘Uthman رضي الله عنه Ghani, Prof Masud-ul-Hasan, Islamic Publications Ltd
25. ‘History of the Rightly Guided Khalifas’ by Sayuti cited on page 273, Hadhrat ‘Uthman رضي الله عنه Ghani, Prof Masud-ul-Hasan, Islamic Publications Ltd
26. Page 33, ‘The Rightly Guided Khalifas’ Khulusi & Ad-Dabbagh, Ta Ha Publishers
27. Page 168, ‘History of the Rightly Guided Khalifas’, Suyuti
28. Page 163, ‘Commentary on the Holy Qur’an compiled from the writings and pronouncements of the Promised Messiah and Mahdi Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian’, Vol 1: Sura Fatiha, Islam International Publications, 2004



Hadhrat 'Ali ibn Abi Talib رضي الله عنه

The fourth Khalifah of Islam



By Ataul Quddous

There is no braver youth than Hadhrat 'Ali رضي الله عنه

During the Battle of Uhud, Muhammad صلى الله عليه وسلم declared that the angel Gabriel was loud in the praises of Hadhrat 'Ali رضي الله عنه and had announced this proclamation.

Family & Childhood

On the 13th of the month of Rajab, twenty nine years before the migration of the Muhammad صلى الله عليه وسلم, a child was born in the family of Abu Talib رضي الله عنه. Named Hadhrat 'Ali رضي الله عنه, he also acquired other titles by which he became known as; they include Al-Murtaza, Abu Turab and Asadullah. Among his various kunniats (titles), the most famous were Abu Turab, Abus Sibtain and Abul Hassan.

Among his various names, Hadhrat 'Ali رضي الله عنه was also known as the 'door of knowledge' (Babul 'ilm). Knowledge is the combination of intellect and wisdom, and this was what Hadhrat 'Ali رضي الله عنه exhibited in his teachings and renditions of Islam.

Muhammad صلى الله عليه وسلم is stated to have said in a hadith which is narrated by both Jabir ibn 'Abdullah and 'Hadhrat 'Ali رضي الله عنه said: the messenger of Allah صلى الله عليه وسلم said, "I am the Medina of knowledge, and Hadhrat 'Ali رضي الله عنه is its gate. It was the lofty level of piety that powered the wise words that Hadhrat 'Ali رضي الله عنه used to expound. And this was illustrated by Hadhrat 'Ali رضي الله عنه being the first of all the Rightly Guided Khalifas Hadhrat 'Ali رضي الله عنه to openly invite others to pose question him regarding anything.

Hadhrat 'Ali رضي الله عنه was born three years before the marriage of Hadhrat Muhammad صلى الله عليه وسلم to Hadhrat Khadija رضي الله عنها. Soon after his birth, the Prophet صلى الله عليه وسلم took him under his blessed care and Hadhrat 'Ali رضي الله عنه became as a son to him. He used to live with the Prophet صلى الله عليه وسلم, eat with him, was fed by him, dressed by him and even carried by him on a sling when he used to go out. The historian Mas'udi رضي الله عنه relates that when the Holy Prophet صلى الله عليه وسلم married Hadhrat Khadija رضي الله عنها, she adopted this child as her son. Hadhrat 'Ali رضي الله عنه himself describes his childhood in 'Khutba-e-Quasaya' saying:

"I was still a new born baby when the Prophet took me from my parents. I used to cling to him; I would also sleep in his bed... He used to feed me, and (when I grew a little older) he never found me uttering a lie or feigning a deceit. To me he was like a guiding star and I used to carefully follow his actions and deeds. I was attached to him like a young camel is attached to its mother. He used to place high values of Hadhrat 'Ali رضي الله عنه before me, and used to advise me to follow them..."²

Hadhrat 'Ali رضي الله عنه was yet ten years old when Allah

bestowed prophethood on Muhammad ﷺ. Since Hadhrat 'Ali رضي الله عنه was living with him, he was the first to witness the performance of Islamic rituals. One day, he saw the holy Prophet and his wife, Hadhrat Khadija رضي الله عنها, while they were offering their prayers and he was touched and impressed. With childlike curiosity he asked them what it was that they were doing. The Holy Prophet ﷺ informed him about his prophethood and invited him to accept Islam conveying to the falsity of polytheism and reaffirming the Unity of Allah سبحانه وتعالى (Tawhid). Hadhrat 'Ali رضي الله عنه was still young and asked the Holy Prophet ﷺ, 'should I ask about it to my father Abu Talib?' to which the Holy Prophet ﷺ replied, 'If you are not clear about it you should think it over yourself, but don't tell it to anyone else'.

The Great Mu'min

After embracing Islam, Hadhrat 'Ali رضي الله عنه stayed in Meccah for thirteen years. As he was staying with the Prophet ﷺ he had ample opportunity to participate in all types of noble and blessed activities which included meeting with other Muslims to discuss the methods to improve and propagate Islam, gathering to canvass the infidels or partake in direct dialogue with the pagans.

Before Hadhrat 'Umar رضي الله عنه embraced Islam it was almost impossible for the Muslims of Mecca to offer their prayers openly. They would always gather and pray in secrecy at appointed hideouts. Hadhrat 'Ali رضي الله عنه used to also join these gatherings and on one occasion they occupied themselves in worship in the valley of "Nakhla". Abu Talib رضي الله عنه while passing by that side, looked at his son and his nephew ﷺ and asked them, "what are you doing?" The Holy Prophet ﷺ preached to him and invited him to accept Islam. Abu Talib said, "it's true what you have said but I won't renounce the religion of my ancestors," and proceeded to say, turning to Hadhrat 'Ali رضي الله عنه,

"My son! Never part company with Muhammad ﷺ. I am sure he will lead you to nothing but good."

Akbar Shah, 'The History of Islam' pg 107 and 'Usd-ul-Ghaba',

ref: Hadhrat 'Ali رضي الله عنه

Hadhrat 'Ali رضي الله عنه never forgot the solemn advice of his father and spent his whole life displaying a remarkable level of readiness to remain by the side of the Prophet

ﷺ and serve him regardless of the tribulations which faced them. We find an example of this in the fourth year following the Holy Prophet's ﷺ initiation of revelation. Hadhrat Muhammad ﷺ was told to start preaching first to his relatives as it was revealed to him:

"And admonish thy nearest kinsmen"

The Holy Qur'an, Chapter 26, Verse 215

The Holy Prophet ﷺ assembled his relatives at the nearby mountain of Safaa and, during a meal which he prepared, invited them to join the fold of Islam. About forty people attended this feast of which included some of the prominent companions of the Holy Prophet ﷺ. These included Hadhrat Hamza رضي الله عنه, Hadhrat ibn Abbas رضي الله عنه, Abu Lahab and Abu Talib to name but a few. When the feast was over, the Prophet ﷺ stood up and said,

"O Tribe of Abdul Muttalib! By Allah I'm presenting before you the best thing of this world and of the hereafter, come and accept it. Tell me, who is going to support me and help me!"

All kept silent save Hadhrat 'Ali رضي الله عنه who was overtaken with such vigour and passion that he proclaimed loudly,

"Though I'm the youngest among these who are present here, my eyesight is imperfect and my legs are thin but I'll work for you shoulder to shoulder."

The Prophet ﷺ readily acknowledged this and asked Hadhrat 'Ali رضي الله عنه to sit down. Again addressing the audience, the Holy Prophet ﷺ began to elucidate his message to those present. Nobody replied except Hadhrat 'Ali رضي الله عنه who stood up a second time only to be asked again by the Holy Prophet ﷺ to sit down. The third time, when the Holy Prophet ﷺ received no reply from those present, Hadhrat 'Ali رضي الله عنه came forward and joined him. He said,

"OK, sit down; you are my brother and my heir."

Tibri, pg1272 and Musnad Ibne Hanbal, vol1 pg555

Hijra (The Migration)

Hadhrat 'Ali رضي الله عنه was about twenty two or twenty three when he offered the sacrifice of his youthful life. This took place during the month of September, 662 CE or Thursday 26th of Safar (13 years after the Holy Prophet صلى الله عليه وسلم started preaching Islam). It is a rare example of sacrifice in the pages of history. When the Holy Prophet صلى الله عليه وسلم was forced to leave Mecca due to the fierce opposition and torture the Muslims were forced to undergo; making somebody stay in his place in such a way that his enemies would believe that he was still in his house and thus he might safely slip away under the safety of the night ³.

The people of Medinah were favorably inclined towards Islam and some had embraced this religion and had promised every kind of support to the holy Prophet صلى الله عليه وسلم. Many Muslims had already left for Medinah and were graciously and kindly treated by the Ansar of Medinah (The Helpers). Thereupon the Quraish, realising that Islam was gaining good support and a firm hold at Medinah, decided to strike at the root cause. Their hatred of the Holy Prophet صلى الله عليه وسلم was so intense that nothing would satisfy them except his death. They gathered at 'Noodvah' and decided that a few people from each clan of the Quraish would jointly attack the Prophet صلى الله عليه وسلم and strike him with their swords at one and the same time. Thus no individual of any single clan would be responsible of his death and Bani Hashim would not be able to kill any one person in return or to fight against any single clan; and as they were not strong enough to fight against all the clans of Quraish, they would be forced to be satisfied with blood money. By mean of revelation, God warned His Apostle صلى الله عليه وسلم of the cunning plan being hatched against him and ordered him to leave Mecca the very same night. It was a serious and dangerous occasion. The walls of the Holy Prophet's صلى الله عليه وسلم house were barely seven feet high and anyone placing a stone and standing upon it could easily peep into the house. He knew the house was surrounded and it would be none but Allah سبحانه وتعالى that could save him. He صلى الله عليه وسلم then told Hadhrat 'Ali رضي الله عنه of his plan and told him to sleep in his bed that night. Hadhrat 'Ali رضي الله عنه, filled with the spirit of love and obedience, agreed without question or quarrel in a show of great courage. The Holy Prophet صلى الله عليه وسلم told Hadhrat 'Ali رضي الله عنه to give back all that the prophet has to owe to the various people of Mecca and only then, to come to Medinah. Allah had promised

Hadhrat Muhammad صلى الله عليه وسلم safe passage through his enemies. Hadhrat 'Ali رضي الله عنه showed here that he had no regard for his own life and that he was truly dedicated and devoted to the service of Islam. Manifest in his actions were the beautiful sentiments of the Holy Prophet صلى الله عليه وسلم when Hadhrat 'Umar bin Al-Khattab رضي الله عنه said to him, "By God, I love you more than anything except that which is between my shoulders." To which the Holy Prophet صلى الله عليه وسلم replied,

"By God! None of you shall truly believe until I am dearer to him than his wealth, his children and that which is between his shoulders."

After his migration to Medina, the Holy Prophet صلى الله عليه وسلم was forced to fight in many battles. In these battles, Hadhrat 'Ali رضي الله عنه proved to be a brave fighter defending Islam and taking active part in Jihad. On the famous battle of Badr, Hadhrat 'Ali رضي الله عنه showed exquisite courage and vigour to defend Islam and killed 36 antagonists killing every one of them in hand to hand combat. Most of these were the persons who had surrounded the house of the Holy Prophet صلى الله عليه وسلم at the time of Hijrah. Hadhrat 'Ali رضي الله عنه's military and fighting prowess were renowned throughout the Arabian peninsular and Hadhrat Mu'awiya رضي الله عنه is reported to have said at the 'battle of Siffin',

"... Don't you know that the one who goes to fight with Hadhrat 'Ali رضي الله عنه doesn't come back alive?" ⁴

In the battle of Uhud, Hadhrat 'Ali رضي الله عنه killed 28 famous warriors of Arabia of whom 17 were the flag-bearers of Quraish. Muhammad صلى الله عليه وسلم declared that the angel Gabriel was loud in the praises of Hadhrat 'Ali رضي الله عنه and had announced

"there is no braver youth than Hadhrat 'Ali رضي الله عنه"

This was a mere glimpse of the great qualities which Hadhrat Muhammad صلى الله عليه وسلم instilled within Hadhrat 'Ali رضي الله عنه. Be it on the battle field, in the mosque, or in the home, Hadhrat 'Ali رضي الله عنه became a personification of the Holy Prophet's صلى الله عليه وسلم beautiful character.

Hadhrat 'Ali رضي الله عنه married to Fatima, the only daughter of the Holy Prophet صلى الله عليه وسلم and Hadhrat

Khadija رضي الله عنها. He had been engaged to her several days before the expedition to Badr. But the marriage was celebrated three months later. The relationship struck between the two of them was a harmonious one, so much so that they never quarrelled or complained of one another and lead a very happy and content married life. Each of them was rich in their own rights; Fatima was the only heir of the richest woman of Arabia, Khadija, and had inherited many orchard and gardens in Mecca and Medina. Besides that she was the daughter of the head of a rich clan and a king of a fast growing nation. Hadhrat 'Ali رضي الله عنه was a marshal who had very handsome shares from the spoils of wars. Yet all that he and Fatima owned went to the poor. They were given a slave girl, Fizza. The Holy Prophet صلى الله عليه وسلم had made arrangements that every alternate day was Fizzas' day off and her mistress would do the household work. Even when Fatima was ill on Fizzas day off, Fizza would not be allowed to attend the duties, but Hadhrat 'Ali رضي الله عنه would work grinding oats, lighting the oven, preparing the bread and looking after the children.

From Hadhrat 'Ali رضي الله عنه, 'the lady of light' (Fatima) had four children and the fifth, Mohsin, was a still birth. The names of their four children were Hadhrat Hassan رضي الله عنه, Hadhrat Hussein رضي الله عنه, Hadhrat Zainab رضي الله عنها (wife of Abdullah ibn Jaffar رضي الله عنه) and Hadhrat Umm Khulthum رضي الله عنها (wife of Obaidullah ibn Jaffar رضي الله عنه). During the lifetime of Hadhrat Fatima رضي الله عنها, Hadhrat 'Ali رضي الله عنه did not marry another woman.

Hadhrat 'Ali رضي الله عنه had two slaves Quamber and Saeed. After his death Quamber related that he very seldom had the occasion to serve his master. Hadhrat 'Ali رضي الله عنه used to do work for himself, used to wash his own clothes; he used to even patch them when needed. He would draw water from the well for his daily use. He would give his slaves good food and clothe them in decent dress. They relate,

"Let alone whipping or beating, he never even got angry with us. He never used a cane, even on his horse, camel or mule."

Quamber then relates,

"once and only once Hadhrat 'Ali رضي الله عنه got annoyed with me. It was on the occasion when I showed him the money that I hoarded. It was from my share of income given to me like others from the Muslim Treasury and the gifts I had received from the members of his family. I had no immediate use of it and had collected the amount."

It was not much, being barely 100dirhams. When I showed him the amount he got annoyed and what pained me more was that he looked very sad. I enquired as to why he was so sad, he said 'Quamber, if you had no use of this money, were there not people around you who were in need of it? Some of them might have been starving and some ill and infirm. Could you not have helped them? I never thought you could be so heartless and cruel, and could love wealth for the sake of wealth. Quamber, I am afraid you are not trying to acquire much from Islam, try more seriously and sincerely. Take these coins out of my house.' I took them out and distributed them amongst the beggars in the koofa mosque." Saeed relates, "It was a very hot day, Hadhrat 'Ali رضي الله عنه was writing some letters, he wanted to send me to call some of his officers, he called me, once, twice, thrice and each time I purposely kept silent and did not reply. He got up to go himself and saw me sitting not very far away from him. He asked me as to why I did not respond to his call. I replied 'Sir, I want to find out when and how you get angry.' a smile played on his lips and he replied, 'you cannot rouse my anger with such childlike tricks.' he then set me free and kept on supporting me till his death."

After the death of Fatima, Hadhrat 'Ali رضي الله عنه married Hadhrat Yamama رحمه الله تعالى, and at her death, another lady having the name of Hanifia رحمه الله تعالى from whom he had a son Mohammad Hanafiyya رحمه الله تعالى, and after her death he married again, thus he had many children, some of whom were held in great esteem by historians and include such personalities as Hadhrat Abbas رضي الله عنه and Hadhrat Muhammad Hanafiyya رحمه الله تعالى.

Hadhrat 'Ali رضي الله عنه related 586 ahadith from the Prophet صلى الله عليه وسلم and his three sons, Hadhrat Hassan رضي الله عنه, Hadhrat Hussein رضي الله عنه and his three sons were among many of the blessed companions of Hadhrat Muhammad صلى الله عليه وسلم whom had the opportunity to be among the narrators of ahadith. The prophet expounded great love for his children. Ibn 'Umar said,

"The Prophet صلى الله عليه وسلم said, 'They are my two descendents (literally: 'my two sprigs of basil' or 'my two sweet smelling plants [or flowers]') in the world.'"

In another narration, Abu S'ad al-Khudri رضي الله عنه said,

"The Messenger of Allah صلى الله عليه وسلم said: 'Al-Hassan and Al-Husein are the two lords of the youth of the people of the garden.'"

Usama ibn Zaid said:

I saw the prophet صلى الله عليه وسلم and Al-Hassan and al-Hussein were upon his hips (one on each) and he said: "these are my two sons, and the two sons of my daughter. Oh Allah! I love them, so love them and love whoever loves them."

During the lifetime of the Muhammad صلى الله عليه وسلم Hadhrat 'Ali رضي الله عنه remained loyal and true companion, brother, and friend to his master Muhammad صلى الله عليه وسلم.

State in Turmoil

Medinah was in a state of despair following the tragic circumstances surrounding the demise of Hadhrat 'Uthman رضي الله عنه and it was under these testing times that an election took place. Ibn S'ad said, 'Hadhrat 'Ali رضي الله عنه was pledged allegiance to and sworn in as Khalifah the morning after the killing of 'Uthman in Medinah. All of the companions who were there pledged allegiance. It is said that Hadhrat Talha رضي الله عنه and Hadhrat Az-Zubair رضي الله عنه also pledged allegiance and then went to Mecca where they found Hadhrat Ayesha رضي الله عنها. They took her and went with her to Basra at the head of an army seeking to avenge the merciless murder of their once dear friend and Khalifah Hadhrat 'Uthman رضي الله عنه. News of this reached Hadhrat 'Ali رضي الله عنه and so he went to Iraq and at Basra met Talha, Az-Zubair, Ayesha and whoever was with them⁶. Hadhrat 'Ali رضي الله عنه spent 15 nights at Basra and then he went to Kufa and resolved the issues between himself and the other companions. Following this disturbance Hadhrat Mu'awiya ibn Abi-Sufyan رضي الله عنه and those with him in Syria also gathered a large army so as to avenge the murder of Hadhrat 'Uthman the cousin of Hadhrat Mu'awiya رضي الله عنه. The news reached Hadhrat 'Ali رضي الله عنه and he decided to go out to meet Hadhrat Mu'awiya رضي الله عنه with his army. They met at Siffin in Safar of the year 37AH. Diplomacy was unsuccessful and fighting erupted which lasted for some days, until the people of Syria raised copies of the Holy Qur'an upon their swords chanting, "between you and us is the book of Allah." The Syrians began to say that they bowed down to the verdict of the Qur'an. Someone was heard saying, "muslims! We were fighting in the way of faith; come on and obey the judgment of the Qur'an.". People hated the war and they called each other to negotiate and appointed two arbiters.

Hadhrat 'Ali رضي الله عنه appointed Hadhrat Abu-Musa-al-Ashari رضي الله عنه and Hadhrat Mu'awiya رضي الله عنه appointed Hadhrat Amr ibn al 'Aas رضي الله عنه. They signed a decree between them that they should meet at the beginning of the year at Al-Adhruh where they would consider seriously the command of the Ummah. People separated, Hadhrat Mu'awiya رضي الله عنه returning to Syria and Hadhrat 'Ali رضي الله عنه to Kufa.⁵

When Hadhrat 'Ali رضي الله عنه left the battlefield, people approached him and asked him to attack the Syrian army instead of going back to Kufa. Hadhrat 'Ali رضي الله عنه said, "how can I commit a breach of trust after writing the declaration? We have now to wait until the month of Ramadan without even thinking of war after attaining peace." Although they went away, they started seeking support of the people against Hadhrat 'Ali رضي الله عنه and attempted to form separate groups. Hadhrat 'Ali رضي الله عنه left Kufa but a clash of opinions dominated the atmosphere throughout. Even though Hadhrat 'Ali رضي الله عنه worked hard to pacify the situation, it was in vein, for the section was engaged in fanning the fire of discord. Parts of Hadhrat 'Ali's رضي الله عنه army was now divided into small dissident groups creating chaos and disorder.

Of the break off group two were strong, one completely opposing Hadhrat 'Ali رضي الله عنه and another which eulogized Hadhrat Amir al-Mu'minin رضي الله عنه. The first group came to be known as the Khawarij and the second one was the Shi'ite. It is quite interesting that the khawarij group was formed under the leadership of those who had forced Hadhrat 'Ali رضي الله عنه to call Mashter back threatening him with the consequences of 'Uthman. Although Hadhrat 'Ali رضي الله عنه repeatedly reminded them of their past activities in forcing him to stop fighting and bring peace to the people, they paid no attention to his claim. At last, twelve thousand men separated themselves from Hadhrat 'Ali رضي الله عنه's army and moved towards Harura called the khawarij or khawarijites.⁷

Conclusion

George Gordon, who recently died, was a famous Christian historian, linguist, philosopher and poet of modern Egypt. About Hadhrat 'Ali رضي الله عنه he says:

"none can praise Hadhrat 'Ali رضي الله عنه to the extent that he deserves. So many instances of piety and fear of God are cited, that one starts loving a venerating him. He was a true, strict and scrupulous fol-



LEFT The companions of the Muhammad ﷺ have been described as stars in the Qur'an. The Holy Prophet ﷺ is stated to have said that each of his true companions are like stars, and whoever follows them will surely be rightly guided

lower of Islam. His words and deeds bore stamps of nobility, sagacity and courage of conviction. He was a great man having his own independent views about life and its problems. He never deceived, mislead or betrayed anybody. In various phases and periods of his life he exhibited marvelous strength of body and mind which were due to his true faith in religion and his sincere belief in truth and justice."

Sheikh Hassan Saeed, pg 9, Nahjul Balagha

The companions of the Muhammad ﷺ have been described as stars in the Qur'an. The Holy Prophet

ﷺ is stated to have said that each of his true companions are like stars, and whoever follows them will surely be rightly guided. This, was the noble life of one of these stars. Following in their righteous footsteps is an incumbent aspect of us being Muslims and endeavouring to be like them and ultimately the Holy Prophet ﷺ is what we pray for five times a day when we implore Allah to guide us on the path which he has bestowed his choicest blessings. May Allah enable us to achieve this blessing, for he alone is the Bestower.

Footnotes

1. Masoode, Isbath-e-Wassiyeth, page 119.
2. This departure to Medina is known as 'the hijrah', and the Muslim era is named after this event.
3. Shah, Akbar. The History of Islam p472.
4. As-Suyuti, The History of the Khalifahs pg 190-191
5. Which is known as the battle of the camel, and which occurred in Jumada-al-Akhirah of the year 36AH, Talha, Az-Zubair and others were killed there, the dead reaching 1300.
6. Shah, Akbar. The History of Islam p 478-479

Evolution of the Islamic Empire

From early advances to a crumbled kingdom



By Fazal Ahmad

Early Advances of Islam

At the time of the launch of this prestigious magazine, the Islamic World had come through several great periods but was starting to stagnate. Since the beginning of Islam, the Islamic Empire grew extremely fast owing to the zeal of its early followers, their unity and obedience to those in authority.

Within its first centuries, Islam rapidly spread through the Middle East, eastwards towards India and China, all across North Africa, and across much of Southern Europe.

Soon the Islamic Empire was well established and stable, and as a result, all people were secure in that environment irrespective of their creed or colour. In Damascus, Cairo, Cordoba and elsewhere, Islamic Science flourished such that huge advances were made in the fields of navigation, medicine, astronomy, mathematics and even the arts. Not just Muslim scholars, but Jews, Christians and all others thrived in this enlightened climate. Beautiful mosques bear witness to the greatness of Islamic architecture of the period. In Cordoba, the Great Mosque was used for worship by Muslims, Christians and Jews. Such was the level of enlightenment of the early Muslims. They strove to protect the temples and churches of other faiths within their lands, and chose dialogue rather than conflict to learn more about each other.

It was in this period that great libraries were built and universities established. Great works of the Greeks, Indians, Persians, Egyptians and numerous religious texts were translated and preserved. Scholars from various religions and cultures were drawn to this enlightened empire at a time when Europe was in the midst of the 'Dark Ages'.

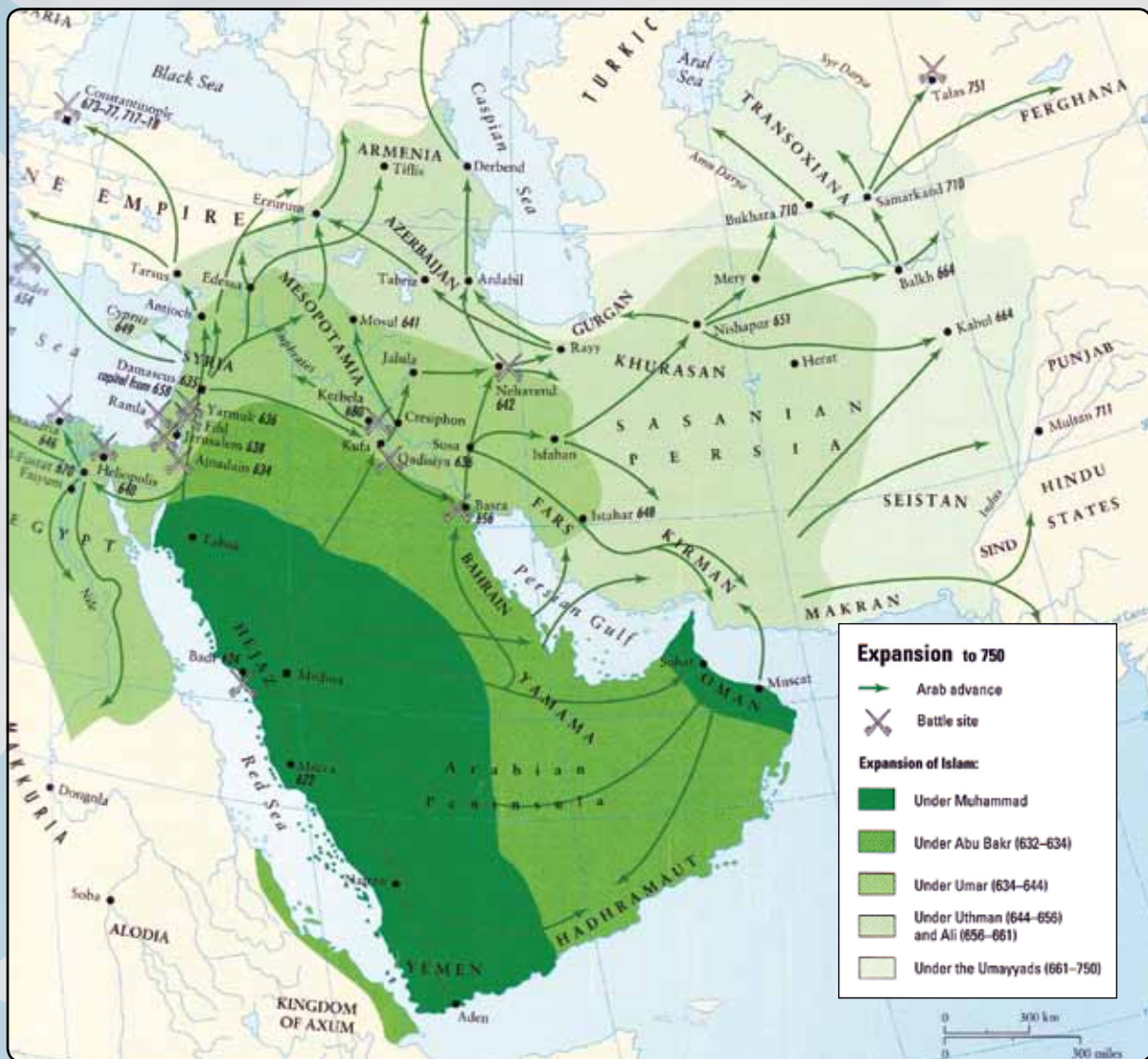
Gradually one dynasty took over from another and power shifted from the Umayyads (661–750 CE) based in Syria to the Abbasids (750–1258 CE) based in Mesopotamia. During this time the unity of the Muslims began to be eroded as rival Caliphates were established in Cairo and Cordoba, yet Arabic and the Islamic culture united people and the religion of Islam grew in strength. The Ottoman Empire (1281–1924 CE) centred in Istanbul re-united the Muslim world under the new Turkish power and once again the Muslims had a single voice. Again, culture thrived with dramatic buildings such as the Blue Mosque (Istanbul) erected across Europe and northern Africa.

At its peak the Ottoman Empire set standards for people in the empire based upon Islamic principles, and the Empire grew in extent to cover Turkey, Syria, Iraq and Arabia to the east, the Balkans, Hungary, Greece, Romania, Bulgaria and other states around the Black Sea, and most of north Africa from Egypt to Algeria. However, history repeated itself. When the ruling Sultans began to confuse religion with culture, and power became a struggle between brothers and clans, gradually Islam was forgotten and the Empire lost its unity and power.

Islam at the time of the Promised Messiah

عليه السلام

During the course of the last hundred years, people across the Muslim world have come into contact with the Ahmadiyya community and had a chance to judge for themselves the message of the Promised Messiah عليه السلام. Many tens of millions accepted him as the reformer of Islam and joined his community, but millions of others have not.



ABOVE Spread of Islam until the Umayyads in 750 AD.

Often this is due to mis-information and ignorance, but the Islamic powers have used this as a political issue as we will see later on.

At the time of the Promised Messiah عليه السلام, Islam was in decline even though Muslim states retained much of their political dominion. Some Christian missionaries followed the European colonial expansion across the world and were spreading false propaganda about Islam. There were plenty of militants and activists within the Muslim world, but very few Muslims were willing to address the theological onslaughts made against Islam. The Promised Messiah عليه السلام was the most prominent figure to take up this challenge in the Indian sub-continent with great success. This inspired a new generation of Muslims and sparked their interest in theology once again. However his

influence was limited to his growing community, whilst the rest of the Muslim world was swayed by greed and political intrigue.

This is how the Promised Messiah عليه السلام explained his mission:

"When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that I was the person who was to arrive at the beginning of the century for the revival of the faith. My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the magnetic

power of His Hand. It was also my purpose to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet ﷺ thirteen hundred years in advance, was myself. Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled as clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without associate, Whose Word is the Holy Quran.”

Tadhkiratush Shabadatain, pp. 1–2

He further stated:

“The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and should restore the relationship of love and sincerity between them. Through the proclamation of truth I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality which has been overlaid by selfish darknesses. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all it is my purpose to plant once more in the hearts of people the pure and shining unity of God which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of heaven and earth.

Lecture Lahore, p.47. Quoted from Ahmadiyyat: The Renaissance of Islam by Muhammad Zafrullah Khan

Decline of the last century

So what has happened to Islam in the last hundred years? Religion has become absorbed into politics, and as a result, the once great Islamic Empire has now fallen into the hands of politicians. There is no unity across the Muslim World. As the Ottoman Empire crumbled around the Mediterranean, it left behind weak states such as Bosnia

and Kosovo which have suffered cruelty at the hands of neighbouring states.

Elsewhere, in the Middle East, the lack of unity and power of the Muslims has been exploited for political gain in order to secure business advantages such as cheaper oil even at the expense of hundreds of thousands of Muslim lives and again the Muslim world looks on muted. Palestine lies in ruins subject to the expansion of Israel, Iran and Iraq have fought each other, Libya, Syria, Afghanistan and others are accused of terrorism and are constantly at war, often in the name of religion. Regimes such as the failed Taliban in Afghanistan tried to impose their own version of Islam with extreme practices which diminished opportunities for women and imposed religion on the population. This is against the teachings of Islam and it was only a matter of time before such regimes were toppled.

The very religion for which these people purport to fight has been forgotten. Islamic principles have been lost, Islamic science has evaporated to the history books, and the concept of worship and spiritual uplift has been corrupted and replaced by a new lexicon of corrupted concepts such as Jihad and Fatwa which are misunderstood by the so-called fundamentalists. These terms are now used by the Orientalist writers and the media to turn public opinion of the world against the teachings of Islam.

In the Soviet Empire which lasted around 70 years, all religious practice including Islam and Christianity were suppressed. The state saw these as a theological threat and sought to impose a totalitarian regime instead. Again, over a period of many years, despite their best efforts, they could not erode religion from the hearts of the people and eventually the Empire dissolved. Unfortunately with events such as these, sometimes religion becomes an obvious political weapon and when society goes from one political extreme to another, so does religious thought. This has been one of the catalysts towards militant tendencies in Eastern Europe over the last 30 years.

There are now 73 sects in Islam as predicted Holy Prophet Muhammad ﷺ and of these, the Ahmadiyya Muslim community has been denounced as non-Muslim in some Islamic countries. Attempts are made to try and deny Ahmadis the right to practise Islam. For Ahmadis in Pakistan acts such as worship and Islamic greeting have become criminal offences. They are denied the right to go to Mecca for Umrah or Hajj (Pilgrimage), a crime for which they can be jailed in Saudi Arabia. The beautiful religion demonstrated centuries ago by the Holy

For in studying each other's faiths, we realise that there is far more to unite us than there ever has been to divide us.

Prophet Muhammad ﷺ would appear to lie in ruins.

This is the same fate that befell the Islamic Empire in the past when politics overtook philosophy and religion. We saw the demise of the Caliphate of Al-Andalus in Spain, the fall of successive Caliphates, and finally the fall of the Ottoman Empire. Now the Islamic world is divided into separate states which spend their energies fighting each other rather than promoting peace and harmony. There is an expectation of the arrival of the Mahdi to once again lead Islam to glory, however the Muslims are deeply divided about how they would recognise their Mahdi.

The Future

So what does the future hold for Islam? Much talk nowadays wrongly links Islam to terrorism and fundamentalism. In actual fact, educated people around the world have more frequent contact with Muslims due to the increasing requirements for interaction and the global economy. Despite the best efforts of global media propaganda against Islam, people are realising that Muslims have no support in the Qur'an or Hadith for resorting to war except in the circumstances that they are actively prevented from practicing their religion or in self-defence. In the modern age there are no circumstances in which the former is the case. Muslims are free to worship across Europe, the Americas, Africa and Asia. They have been able to build mosques in all of the great cities of the world including Washington, London, Rome, Sydney and in China. Muslims from all of these countries annually go for pilgrimage to Mecca and practise their religion without hindrance. So how would the scenario of a 'Holy War' emerge? A small number of highly visible activists get more airtime on the global media with their extreme views than the great majority of the many hundreds of millions of peace-loving Muslims. A single suicide bomber is able to alter opinion faster than the broader Muslim community. To take the view of obviously misguided fanatics and to

apply them to the greater Muslim community is wrong. It would have been just as wrong to give the leaders of Nazi Germany or Fascist Yugoslavia a religious platform when they pursued a course of persecuting Jews and Muslims. This would be wholly unrepresentative of the views of most Christians, and bear no resemblance to the teachings of Christianity.

Ironically the one Muslim sect which has been persecuted and denied its rights and could therefore have a legitimate claim to Jihad is the Ahmadiyya Muslim community, and yet they have relied upon prayers and the power of God rather than getting themselves involved in combat.

Equally, religious dialogue is on the increase. During the last hundred years, the science of comparative religion championed by great authors such as Mircea Eliade and Joseph Campbell has increased knowledge of not just the established world religions, but also of those traditional national religions of the aborigines, native Americans, Yorubas and others. In this context, Islam is seen in a much more favourable light across the world. The Ahmadiyya Muslim community has actively championed the cause of education, learning and debate and the cause of the study of all world religions including through this very publication. In this regard, a 'Jihad' of the pen is being waged to defend and to unearth truth in religious matters, and to banish ignorance.

This is the bright future we must all look forward to. For in studying each other's faiths, we realise that there is far more to unite us than there ever has been to divide us. All religions originating from God have similar themes portrayed in different ways and at different levels of detail; none of them are inconsistent with each other if studied properly. This will ultimately bring all religious communities together under the banner of the One True God to promote and protect a society based upon morals and virtues rather than greed and politics.

The Promised Messiah عليه السلام



SECTION 1 Prophecies about the Advent of the Promised Messiah عليه السلام

APPROXIMATELY 1,400 YEARS ago the Holy Prophet صلى الله عليه وسلم was sitting amongst his companions when a very important portion of the Holy Qur'an was revealed. Sura Al-Jumu'ah, which was to become the 62nd Chapter of the Qur'an, contained a very significant prophecy relating to the future of Islam. The verse begins as follows:

[62:1] *In the name of Allah, the Gracious, the Merciful.*

[62:2] *Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.*

[62:3] *He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error;*

[62:4] *And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ
هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ
وَأَخْرَجَ مِنْهُمْ لِمَا يُلَاقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ

On the occasion of this revelation Abu Hurairah رضي الله عنه narrates that he enquired from the Holy Prophet صلى الله عليه وسلم about who this verse referred to when it spoke of "And among others of them who have not yet joined them". The following words and actions of the Holy Prophet صلى الله عليه وسلم were very significant and of great importance and relevance to the Muslim Ummah and to the Ahmadiyya Muslim Community in particular.

Upon Abu Hurairah رضي الله عنه repeatedly asking the question the Holy Prophet صلى الله عليه وسلم placed his hand on Salman al-Farsi, the Persian, and stated:

"If faith were to go up to the Pleiades, a man from these would, surely, find it"

Bukhari

The full significance of these words and actions would be realised hundreds of years later when Hadhrat Mirza Ghulam Ahmad عليه السلام, himself of Persian descent, would declare himself to be the Promised Messiah and Imam Mahdi.

In his short commentary on the Holy Qur'an in reference to this section of Sura Al-Jumu'ah Hadhrat Mirza

Bashiruddin Mahmud Ahmad رضي الله عنه would later write:

"This saying of the Holy Prophet صلى الله عليه وسلم shows that the verse applies to a man of Persian decent. The Promised Messiah عليه السلام, the Founder of the Ahmadiyya Muslim Movement, was of Persian descent. Other sayings of the Holy Prophet صلى الله عليه وسلم speak of the appearance of the Messiah at a time when there would remain nothing of the Qur'an but its words and of Islam but its name i.e. the true spirit of Islamic teaching will have been lost (Baihaqi). Thus the Qur'an and the Ahadith both agree that the present verse refers to the Second Advent of the Holy Prophet صلى الله عليه وسلم in the person of the Promised Messiah عليه السلام."

Tafseere Sagheer

Prophecies about a reformer in the latter days were not restricted to the Islamic world by any means. Traditions of such a Messiah or reformer are to be found in a large variety of faith traditions.

Return of Lord Krishna عليه السلام

Hindus expect the reappearance of their Lord Krishna عليه السلام at the time of Kali Yuga, or the Age of Iron and Chaos. They believe that when the world is in darkness, Krishna عليه السلام will return in judgement in the form of a new avatar. According to their description of Kali Yuga, they believe that we are currently at the age for his return, when the world is an age of spiritual decadence. This is to be followed by a regenerated era. Krishna عليه السلام himself declares the progressive line of prophethood in the following text:

Whenever the Law declines and the purpose of life is forgotten, I manifest myself on earth. I am born in every age to protect the good, to destroy evil, and to re-establish the Law.

Bhagavad Gita, 4:7-8

There is also a tradition of Kalki, the final Hindu avatar who would appear from the West mounted on a white horse. Kalki is also known as the conqueror of dualities and of darkness. The texts describe the advent of Kalki:

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon the earth He will then re-establish righteousness upon earth; and the minds

of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age, the Age of Purity.

(Vishnu Purana, 4.24)

This is another description of the latter days. We have a description of a time of lawlessness and a lack of spirituality followed by a re-awakening of the spiritual minds of people and signalling the dawn of a new spiritual (Krita) age.

Saoshyant - Zoroastrian Messiah

The Zoroastrians believe that Zoroaster عليه السلام would return in the form of Saoshyant, the new Persian Messiah at the onset of their twelfth millennium (around 2000 CE). The nature of Saoshyant is preserved in the following text:

He shall be the victorious Benefactor (Saoshyant) by name and World-renovator (Astavat-ereta) by name. He is Benefactor because he will benefit the entire physical world; he is World-renovator because he will establish the physical living existence indestructible. He will oppose the evil of the progeny of the biped and withstand the enmity produced by the faithful.

Avesta, Farvardin Yasht, 13.129

This text describes the characteristics of Saoshyant as being World-renovator, a characteristic shared by Maitreya Buddha عليه السلام as we shall see later. Zoroaster عليه السلام had a local mission for the people of Persia (modern Iran), whereas Saoshyant seems to have a wider scope to his future mission as he is described as 'World-renovator' and we are told that he will 'benefit the entire physical world'. He will stand up against evil.

Another text describes the state of the world after Saoshyant arrives:

The victorious World-renovator and his helpers ... shall make the existence renovated - ageless, deathless, un-purifying, incorruptible, ever-living, ever benefiting, ruling at will. The dead shall rise up, life shall prevail indestructible, and existence shall be renovated at the will of God!

Avesta, Zumyad Yasht, 19.11

In this text, an interesting point is the use of similar terminology to that seen in the Bible. Where this text says that 'the dead shall rise up'. it means the spiritually dead

shall be reawakened, rather than a literal meaning of the world being filled with the walking dead.

Return of Jesus عليه السلام

Christians believe that Christ عليه السلام was resurrected after his death, and is sitting in heaven, waiting to return bodily to earth. Matthew tells about the time of the re-advent of Christ عليه السلام:

Immediately after the tribulation of those days (latter days), the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken: then will appear the son of man in heaven, and then all tribes of the earth will mourn, and they will see the son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

Matthew, 24:29-31

This verse describes the signs of the latter days in a way that tends to suggest that both the sun and the moon would be eclipsed as signs of the second coming of the son of man (Jesus عليه السلام). The same theme occurs elsewhere in the Bible in Mark 13:24 and Luke 21:25. The double eclipse mentioned here is also a mirror of the prophecy contained in the Ahadith about the advent of Imam Mahdi.

Amida or Maitreya Buddha عليه السلام

The Buddhists around the world attach great significance to the next advent of Buddha عليه السلام as Maitreya (World Unifier). The name Maitreya is derived from Mitra, the word for friend, and is similar to the Zoroastrian Saoshyant we encountered earlier. Buddha عليه السلام is claimed to have said regarding Maitreya:

I am not the first Buddha [awakened one] who has come upon the Earth, nor will I be the last. In due time, another Buddha will rise in the world, a Holy One, a supreme enlightened one, endowed with auspicious wisdom embracing the Universe, an incomparable leader of men, a ruler of gods and mortals. He will reveal to you the same eternal truths which I have taught you. He will establish his Law [religion], glorious in its origins, glorious at the climax and glorious at the goal in the spirit and the letter. He will proclaim a righteous life wholly perfect and pure, such as I now proclaim. His disciples will number many thousands, while mine number many hundreds. He will be known as Maitreya.

Digha Nikaya, iii.76

The term 'Buddha' is referring to a prophet of God or an awakened one. This quote clearly showing that the final Buddha's message would be global in scope and would attract a large following as is suggested in the expression "his disciples will number many thousands while mine number many hundreds". Clearly there are more than a few hundred Buddhists in the world, so this expression is metaphorical showing a difference in scales and scope for the message of Maitreya.

Gautama Buddha عليه السلام also tells of the time when Maitreya would arrive as being in the latter days:

Three leaders have there been: Kakusandha, Konagamana, and the leader Kassapa too. I am now the perfect Buddha; and there will be Maitreya too before this same auspicious eon runs to the end of its years.

Anagutavamsa

Another recorded text expands on the achievements of the Maitreya to come:

Listen attentively with one heart. A man whose spirit shines brightly, a man whose mind is completely unified, a man whose virtue excels everyone - such a man will truly appear in this world. When he preaches precious laws, all the people will be totally satisfied as if the thirsty drink sweet drops of rain from heaven. And each and every one will attain the path of liberation from struggles.

Sutra of the Great Accomplishment of the Maitreya

The Mahayana Buddhists expect their Messiah to be Christ like and to return in South Asia (due to his similarity to Bodhidharma) 25 centuries after Lord Buddha عليه السلام under the name of Amida Buddha. This again brings the timing to around 2000 CE. In Japan, Honen (1133 - 1212) in the 12th century taught that those people of pure hearts and child-like simplicity, would find peace in the Western Paradise of Amida Buddha. A Japanese monk on Mount Hiei called Kuya (903 - 972 CF:) wrote a simple poem about Amida:

*He never fails to reach
the Lotus Land of Bliss,
Who calls, It only once,
The name of Amida.
A far, far distant land
Is Paradise, I've heard them say
But those who want to go
Can reach there in a day.*

Kuya used to sing this hymn (Ref7, p.503-507) in open market places, and people would join him in this invocation to Namu Amida Butsu. Amida Butsu is derived from the Sanskrit figure Amitabha who voluntarily postponed his own salvation until all human beings have been saved.

Confucius عليه السلام on the Messiah

Prophet Confucius عليه السلام spoke of the characteristics and power of a divine moral man who will come:

As soon as such a man shall make his appearance in the world, all people will reverence him. Whatever he says, all people will believe it. Whatever he does, all people will be pleased with it. Thus his fame and name will spread and fill all the civilised world, extending even to savage countries, wherever ships and carriages reach, wherever the labour and enterprise of man penetrate, wherever the heavens overshadow and the earth sustain, wherever the sun and moon shine, wherever frost and dew fall. All who have life and breathe will honour and love him.

Doctrine of the Mean, 31 - 32

Despite no naming of the Messiah we do find a description of the age and of the messianic expectations which match the other prophetic prophecies mentioned.

Sikhism of the Final Days

The Sikh faith talks of a time when the world would be united:

Now is the gracious Lord's ordinance promulgated, no one shall cause another pain or injury; all mankind shall live in peace together, under a shield of administrative benevolence.

Sri Raga M.5. p.74

While the Sikh faith appears not to have a concept of a final Messiah, there is a similar concept of world unity and harmony.

Mahdi

The Muslim world awaits the return of the Messiah and Mahdi in the latter days at the start of the 14th century of Islam. There is a tradition of the Holy Prophet صلى الله عليه وسلم in which he said:

He [the Messiah], in the beginning, will be like a poor stranger unknown and uncared for, and Islam then will be in the hopeless and

helpless plight of an exhausted camel who has laid down its head and is wagging its tail. With such a start he will establish an empire of God in this world. He will be the final demonstration and proof of God's merciful Wish to acquaint man with the right ways of life.

Nahjul Balagha Sermon, 187

According to this tradition then, the Messiah would appear to have a small and powerless community, but will bring the world together under the banner of truth and justice. i.e. Islam.

There is also a tradition of the Holy Prophet Muhammad صلى الله عليه وسلم recorded by Hadhrat Imam Muhammad bin Ali رضي الله عنه regarding heavenly signs of the advent of the Mahdi:

There are two testimonies for our Mahdi which have never occurred since the creation of this Universe and that is a lunar eclipse would occur on the 1st night in a month of Ramadan, and the sun would be eclipsed in the middle of the same month (of Ramadan).

The issue of the eclipses is discussed in detail in *Section 2: The life of the Promised Messiah* عليه السلام.

Hadhrat Mirza Ghulam Ahmad عليه السلام claimed to be the fulfilment of these prophecies.

There are many millions of Muslims who have not yet accepted him as the Mahdi, but even this should not be unexpected as this tradition of the Holy Prophet صلى الله عليه وسلم illustrates:

Abdullah bin Amarra relates that the Holy Prophet صلى الله عليه وسلم said: 'Surely things will happen to my people as happened earlier to Israelites, they will resemble each other like one shoe in a pair resembles the other to the extent that if anyone among the Israelites has openly committed adultery to his mother, there will be some who will do this in my Ummah as well. Verily the Israelites were divided into 72 Jama'ats but my people will be divided into 73 Jama'ats, all of them will be in the fire except one.

Tirmidhi

It is the belief of the Ahmadiyya Muslim Community and the claim of its founder, Hadhrat Mirza Ghulam Ahmad عليه السلام, that he fulfilled these prophecies and is the awaited one that so many faiths and tradition speak about.

SECTION 2 The Life of the Promised Messiah عليه السلام

Historical Notes in 'The Promised Messiah عليه السلام and Madhi' Dr Aziz Chaudhry

HADHRAT MIRZA GHULAM Ahmad عليه السلام was born in 1835 in the village of Qadian in the Punjab, India. He was born immediately after a twin sister (Jannat), who died a few days later. Hadhrat Muhyuddin Ibn Arabi, a great mystic, had prophesied that the Promised Messiah عليه السلام would be born a twin. According to the Biblical chronology, Hadhrat Mirza Ghulam Ahmad عليه السلام was born in the latter part of the 6,000th year after Adam's عليه السلام birth, and this was also in accordance with prophecies.

There existed no school, college or educational institution in those days, and knowledge was generally at a discount. But as Hadhrat Mirza Ghulam Ahmad's عليه السلام family was a noble one, his father engaged three tutors for him, and he learned the Holy Qur'an, a few elementary Persian books, elements of Arabic grammar and something of logic. This method of instruction was in accord with routine followed in those days. In addition to this, Hadhrat Mirza Ghulam Ahmad's عليه السلام father, being an experienced physician, instructed him in the rudiments of medicine. A good deal of Hadhrat Mirza Ghulam Ahmad's عليه السلام time however, was spent in the mosque, reading the Holy Qur'an and he was fond of pacing up and down, a sign of restless energy.

Hadhrat Mirza Ghulam Ahmad's عليه السلام father was anxious to acquaint him with the affairs of his estate and wanted him to devote himself to the restoration of the lost worldly glory of the family. Hadhrat Mirza Ghulam Ahmad عليه السلام, however, had no such interest, and his leanings were all in the opposite direction - not to become the richest in means, but in spirit; not the greatest in worldly position but in true honour; not the most intellectual, but the most virtuous; not the most powerful and influential, but the most truthful, upright and honest. Yet he thought it his duty to carry out his father's wishes. Much against his own inclination, he occupied himself for a considerable time in pushing the legal proceedings that his father had started in the courts for regaining of the ancestral estate. In obedience to his father, he had also to attend to agricultural affairs, but his heart was not in these things and he did not always please.

It is reported that once when Hadhrat Mirza Ghulam Ahmad عليه السلام was in the full prime and vigour of life, his father wanted him to go into government service. There was a good opportunity also which could have been availed of by him. His father sent a Sikh gentleman to have a talk with Hadhrat Mirza Ghulam Ahmad عليه السلام. The Sikh gentleman while conveying the message of his father strongly advised that such a good chance should not be missed. But without the least hesitation, Hadhrat Mirza Ghulam Ahmad عليه السلام at once replied that he was grateful for the welfare displayed by his father, but his answer to the suggestion was, "Please tell my father not to worry about my joining any service, for I have already taken up a service which I like." The Sikh gentleman returned to his father rather bewildered because he could not understand the meaning of the service which Hadhrat Mirza Ghulam Ahmad عليه السلام had taken up. He related the answer to his father who understood the point at once, and said, "Well if Ghulam Ahmad says he has taken up service, then it is alright, for Allah سبحانه وتعالى will not let him go to waste. The God of Islam is most loyal as a friend. He fully appreciates the devotion and service rendered to Him."

In 1868, following four years of working in Sialkot as a court clerk in the civil administration district of Sialkot, Hadhrat Mirza Ghulam Ahmad عليه السلام was called back to Qadian by his father on account of his mother having passed away. His late mother was a kind gentle woman who was very generous to those in poverty or afflictions. Once back in Qadian Hadhrat Mirza Ghulam Ahmad's عليه السلام devoted his time to the study of the Holy Qur'an and Ahadith. It was apparent that Islam was in decline on account of neglect of the teachings of the Holy Qur'an and of the Holy Prophet صلى الله عليه وسلم by the Muslims.

In his book, Ahmad the Guided One, Iain Adamson summarises the religious climate in India as follows:

"Though he belonged to a well known family, Hadhrat Mirza Ghulam Ahmad عليه السلام was unknown except to people interested in religion, as he lived a rather secluded life. His friends regarded him as an authority on the Holy Qur'an. Three great religions of the Indian subcontinent were Hinduism, Buddhism and Islam and they toler-

ated each other to a great extent. But this situation changed with the advent of a new Hindu sect called Arya Samaj founded by Swami Dayanand. This sect was very intolerant and was virulently anti Muslim and very abusive of Islam and the Holy Prophet ﷺ. With the conquest of India by the British, came the hordes of Christian missionaries from many European Countries and also from America. They were very aggressive and preached against Islam. They had the backing and blessing of the British Colonial Government. But the British did not interfere in practice of any religion and gave full religious freedom. This policy was greatly admired by Hadhrat Mirza Ghulam Ahmad عليه السلام.

By the incessant activities of Christian missionaries, Christianity was introduced to India. Many low caste Hindus and also thousands of Muslims were converted to Christianity. Islam was under attack both by the Arya Samaj and Christian missionaries. Thousands of books were written against Islam and spread throughout India. It was in these circumstances that Hadhrat Mirza Ghulam Ahmad عليه السلام decided to champion the defence of Islam.”

Ahmad: The Guided One, Iain Adamson, p20

On one famous occasion a debate had been arranged between Maulvi Muhammad Hussain of Batala and the Promised Messiah عليه السلام. The locals of Batala greatly looked forward to having the points raised by Maulvi Muhammad Hussain answered in person by the Promised Messiah عليه السلام himself. Despite this great anticipation and despite travelling down just for the debate, upon hearing what Maulvi Muhammad Hussain had said the Promised Messiah عليه السلام stood up and announced that he had nothing to add, and that he found nothing objectionable in Maulvi Hussain's statements. This statement disappointed those who had arranged the debate, yet the Promised Messiah عليه السلام would rather uphold truth and honesty than debate to satisfy the wishes of the people.

Early Revelation

From an early age he received revelation from God, as well as visions and true dreams. It was in a state of relative seclusion and anonymity that in 1868/69 he received the revelation,

“Thy God is well pleased with what thou hast done. He will bless thee greatly, so much so that Kings shall seek blessing from your garments.”

The flow of revelations and visions continued, gathering momentum, until in 1882 he received the revelation which made manifest God's design that he, Hadhrat Mirza Ghulam Ahmad عليه السلام, was to be the appointed one, the one commissioned by God to serve His cause. Part of the revelation received in 1882 was as follows:

O Ahmad, God has blessed thee... Say, I am commanded to guide the world to the path of righteousness and I am the first to believe... Help shall come to thee from men whose hearts Allah سبحانه وتعالى has himself prepared through revelation.

It was not long before this prophecy came to be fulfilled. Hadhrat Mirza Ghulam Ahmad عليه السلام had written the first part of his book *Brahin-e-Ahmadiyya* in 1880. The second part, published in 1882, included the above revelation relating to his appointment as the Promised Reformer of the age. *Brahin-e-Ahmadiyya* caused a stir in the scholarly circles and people started to come to see him from near and far. They came to Qadian, a small unknown village, a place not easily accessible.

First Bait

In 1889 Hadhrat Mirza Ghulam Ahmad عليه السلام received the Divine revelation:

“When thou hast determined, put thine trust in Allah سبحانه وتعالى. And build the Ark under Our eyes, as commanded by our revelation. Verily, those who swear allegiance to thee indeed swear allegiance to Allah سبحانه وتعالى. The hand of Allah سبحانه وتعالى is over their hand”

Following on from this revelation Hadhrat Mirza Ghulam Ahmad عليه السلام wrote a Notice that was extensively publicised.

It began thus:

“I have been ordained to announce that those who are seekers after truth should swear allegiance to me so that they may be enabled to find a way to the true faith, true purity and the love of God.”

The Divine call for Initiation was answered immediately by those who had already recognised in Hadhrat Mirza Ghulam Ahmad عليه السلام the Divine light and they rallied round him to be initiated at his hand.

The first Initiation ceremony took place in Ludhiana on 23 March 1889. Hadhrat Maulvi Hakeem Nooruddin

رضي الله عنه, as was his wish, became the first person to be initiated at his hand. He came to Qadian again in 1894 and stayed there permanently, never returning to his native town of Bhera.

The Claim and Mission of the Promised Messiah

عليه السلام

In his writings the Promised Messiah عليه السلام expounds the purpose of his advent, his claims and their basis.

"The holy and pure revelation of God Almighty has informed me that I have been sent by Him as the Promised Messiah and the Mahdi, and the arbiter for the internal and external differences. The names Messiah and Mahdi which have been given to me; the Holy Prophet صلى الله عليه وسلم also has mentioned me by these names. Furthermore, God Almighty through direct revelation has given me these names. Moreover, the conditions of the world in this age demanded that this must be my name. So, there are three witnesses to my names. My God who, is the Lord of the Universe (Creator and Sustainer of the Universe), I make Him as my witness and declare that I have been appointed by Him."

Arba'in, No. 1, page 3

Describing the object of his advent, the Promised Messiah عليه السلام says:

The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his Maker, re-establish in the hearts of men, love and devotion to God, and by making manifest the Truth, should put an end to all religious wars and strife, and thus lay the foundation of abiding peace, and should acquaint mankind with the spiritual truths which it had forgotten, and should demonstrate to the world the true spiritual life which had been displaced by material desires, and should in my own life manifest those divine powers with which man has been endowed, but which can be manifested only through prayer and devotion; and above all that I should permanently re-establish the bright and pure Unity of God purified from all polytheistic ideas, which had entirely disappeared from the hearts of men.

Lecture on Islam, p.34

"If I am called Nabi or Rasul by God, how can I deny it? These titles have been applied to me by God Himself. How can I fail to use them? Why should I fear anyone but Him? I say on oath in the name of God who has sent me, to fabricate anything in Whose name is to

earn His curse -- that He has sent me after making me the Promised Messiah, that I have full faith in the manifest revelation vouchsafed to me, the truth of which has become established for me by sign after sign. My faith in it is as firm as is my faith in the verses of the Holy Qur'an. There is no difference, not the slightest. I am ready to stand in the House of God and declare on oath that God Who speaks to me is the same God Who spoke to Moses عليه السلام, to Jesus صلى الله عليه وسلم, the Elect. Earthly signs have witnessed to my truth as well as Heavenly signs. Heaven has witnessed for me, as the Earth. Both have declared that I am the Promised Vicegerent. I was to be rejected also, according to the prophecies. Those whose hearts are shrouded by prejudice do not accept. But I know God will help me the way He has always helped His Messengers. My opponents shall fail. They have not the help of God. Remember wherever I have denied being a Prophet (Nabuwat) I have denied it in the sense that I am neither an independent bearer of a Law or Shari'ah, nor am I an independent Prophet, a Prophet in my own right. But in the sense that I have received spiritual grace from my Mentor and Master, my Rasul, that I have been awarded his name and have been gifted with knowledge of the unseen through him, and because of him, I am a Rasul and Nabi but without a Shari'ah. Being a Nabi in this sense I have never denied. In this sense God has called me a Nabi or Rasul. So in this sense I do not deny being a Nabi or Rasul."

A Misunderstanding Removed, The Promised Messiah and Mahdi

Promised Messiah عليه السلام and Mahdi also writes:

"Through revelation it has been made fully clear to me by God Almighty that the Messiah which was destined to come for this Ummah right from the beginning, and that last Mahdi who at the time of deterioration of Islam and the spread of the falsehood, has been directly guided by God Almighty and who is to present the Heavenly food (The Holy Qur'an) in a new fashion to the humanity, and about whom the Holy Prophet had foretold 1300 years ago, I am that person."

Tadhkaratush Shahadatain, p 473

His Mission

The Promised Messiah and Mahdi عليه السلام writes about his mission:

"The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures, and should restore the relationship of love and sincerity

between them. Through the proclamation of truth I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality, which has been overlaid by selfish darkness. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all it is my purpose to plant once more in the hearts of people the pure and shining unity of God which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of Heaven and earth.”

Lecture Lahore, p 47

He further writes:

“God has sent me into the world so that through gentleness, kindness and meekness, I should draw towards God and His Holy Guidance such people as are involved in error, and should make them tread along the path of righteousness to the light which has been bestowed upon me. Man stands in need of such reasoning as would convince him that God exists, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and His revealed Guidance. There is no clearer and easier way of believing in the existence of God that He reveals to His special servants that which is hidden and will come to pass in the future. He discloses to those who are close to Him the hidden secrets, which are beyond the power of human intellect and faculties to discover. There is no way for man to be enlightened through his own efforts about the secrets of the future, which are beyond the reach of human faculties, especially those matters which are related to existence, Divine power and command. God, of His own beneficence, has chosen me out of the whole world so that through manifestations of His Signs, He should bring back to the right path those who have gone astray.”

Tary-a qul Qul-u b, p 13

Special Favours

The Promised Messiah عليه السلام in his book Tohfa-i-Golarhviyya (A Present for the Golarhvi), p.90, has described ten distinctive favours which God has bestowed upon him. He writes:

1. God has bestowed upon me the understanding of the Qur'an.
2. God has taught me the language of the Qur'an in a miraculous manner.
3. God accepts my prayers more than of any other person.

4. God has supported me with heavenly signs.
5. God has bestowed upon me signs from the earth.
6. God has promised me that I shall triumph over everyone who comes forward to oppose me.
7. God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honoured in the world, so that they should see that he who comes to God never suffers a loss.
8. God has promised me that till the Day of Judgement, He will continue to manifest my blessings, so much so, that kings will seek blessings from my garments.
9. Twenty years ago, I was informed by God, that I would be denied and that people would not accept me, but that God would accept me and would manifest my truth through powerful assaults.
10. God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breathe the blessings of the Holy Spirit. He will be characterised by inner purity and will have a close relationship with God. He will be a manifestation of the True and the High, as if God had descended from heaven.”

(Life of the Promised Messiah عليه السلام,

Review of Religions, Al Haj A. U. Kaleem, Aug 1997)

Heavenly Signs in Support of the Promised Messiah

عليه السلام

The following is an extract from Welcome to Ahmadiyyat, The True Islam

The Heavenly signs shown by God in the support of the Promised Messiah عليه السلام and Mahdi are most remarkable and the majority of them were as the fulfilment of his prophecies contained in Divine revelations granted to him. The Promised Messiah عليه السلام and Mahdi began to receive revelation in 1876, and as time passed, his experience of revelation multiplied progressively. Each one of his revelations were clearly fulfilled according to its tenor at its due time; some of them that related to future events have been fulfilled from time to time since his death and some await fulfilment.

He was granted progress and victory in the face of severe opposition and heavy odds. His enemies were humiliated and were unsuccessful. He won all the lawsuits filed against him, as was foretold. His wicked enemies were victims of Divine punishment as a result of his prayers. He has given many instances of acceptance of his prayers for

his friends in most unexpected circumstances. Some signs are the incidents

where many sick persons close to death and suffering from incurable diseases recovered as a result of his prayers. In some of the signs God showed natural catastrophes in his support. Some signs are related to

challenges of Mubahilah (prayer contest) to his opponents. Whosoever accepted such a challenge died or met with a dire fate. The most remarkable and dramatic fact about his signs is that he foretold the results

by quoting his revelations which were frequently published or made known beforehand to hundreds or thousands people. He challenged his opponents, both Muslim and non-Muslims, to compete with him in

showing such signs of Divine support. No one had the courage to accept the challenge. The Promised Messiah عليه السلام and Mahdi claimed that his signs were the result of blessings of the Holy Prophet صلى الله عليه وسلم. They were in fact continuing miracles of the Holy Prophet صلى الله عليه وسلم. He was merely his servant whose mission was to uphold his honour in this age. The revelations granted to him and the signs shown by him are irrefutable proof of his truth and prove that Islam is a true and living religion. Thus Hadhrat Mirza Ghulam Ahmad, the Promised Messiah عليه السلام and Mahdi, gave fresh and living proof of the existence of Almighty God and challenged the unbelievers and atheists of the modern age.

(The Promised Messiah عليه السلام and Mahdi, Dr. Aziz Ahmad Chaudhry, p 28)

The Eclipses of the Sun and the Moon

The Holy Prophet صلى الله عليه وسلم had announced a very clear and definite sign of the appearance of the Mahdi which was not in the power of anyone to manufacture or improvise. Darqutni an eminent and recognised authority on Ahadith had recorded that the Holy Prophet صلى الله عليه وسلم said:

For our Mahdi there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of (Its appointed nights), and an eclipse of the sun on the middle one of (Its appointed days) and both will occur in the same month of Ramadan.

(Sunan Dar Qutni vol 2, p 65, Bab Safatus-Salatulkhusuf)

In this Ahadith four conditions have been stated,

which if fulfilled will become a sign of the truth of the Imam Mahdi :

The eclipses of the moon and the sun occur according to the set laws of nature as related to astronomy. According to these laws, if Hijrah Calendar is used, the dates on which a lunar eclipse can occur are the 13th, 14th or 15th nights of the lunar month. And the dates on which a solar eclipse can occur are the 27th, 28th or 29th of the lunar month. The sign mentioned by the Holy Prophet صلى الله عليه وسلم therefore, was that the moon would be eclipsed on the 13th night of the lunar month, and the eclipse of the sun would take place on the 28th of the same month, which will be the month of Ramadan. The sign was to appear after and not before the advent of the Mahdi.

Some have objected that the lunar eclipse should have occurred on the first night of Ramadan . They ignore the laws of astronomy and the established movements of celestial bodies. Furthermore, the Arabic word for moon used in the above stated Ahadith is Qamar, which is used for the moon on the fourth lunar night and onward; whereas, the moon of the first three nights is called Hilal in Arabic.

The above stated Ahadith does not mean to say that the lunar and solar eclipses have never occurred in the month of Ramadan before. In fact, according to astronomers they have occurred many times in the month of Ramadan since the time of the Holy Prophet صلى الله عليه وسلم. The crucial point is that there would be a claimant of being Mahdi at that time and he will proclaim this occurrence to be a sign for him. This is exactly what happened.

Hadhrat Mirza Ghulam Ahmad عليه السلام founded the Ahmadiyya Muslim Movement in Islam in 1889, and announced his claim of being the Reformer of the age. Later on, in 1891, under Divine guidance he claimed to be the Promised Messiah mentioned in the prophecies of the Holy Prophet صلى الله عليه وسلم, and Jesus عليه السلام in the Bible. The sign of eclipses of the moon and the sun in the month of Ramadan was shown in 1894. An eclipse of the moon occurred on Thursday night, the 13th of Ramadan, 1311 Hijrah (21st March, 1894), and the eclipse of the sun occurred on the 28th of the same month of Ramadan (6th April, 1894), in exact accord with the prophecy of the Holy Prophet صلى الله عليه وسلم.

Hadhrat Mirza Ghulam Ahmad عليه السلام proclaimed the eclipses in Ramadan of 1894 to be a great sign in his favour. There have been many claimants of being Mahdi in Islamic history, but this sign was never shown for any one

of them. This sign about the Mahdi is found in the books of Ahadith collected by both Shi'ah and Sunni sects. A great many of Islamic religious books mention this prophecy about the expected Mahdi.

(The Promised Messiah عليه السلام and Mahdi, Dr. Aziz Ahmad Chaudhry, pp 77-78)

These eclipses were visible over a large part of Asia including India. The same phenomenon was repeated in the United States of America in 1895.

(The Story of Eclipses, George F. Chambers, p 33, London, 1902)

The sign of the eclipses was beyond the power of any person to show. The Promised Messiah عليه السلام and Mahdi considered this sign of the eclipses to be very significant and said that with this sign, the foundation of the victory of Islam had been laid. He also said that mosques will be built and people will join Islam in hordes. The Promised Messiah عليه السلام and Mahdi has written about this sign in many of his books. He writes:

"And I also swear by God Almighty that I am the Promised Messiah and I am the same person who was promised by the Prophets. There is news about me and my age in the Torah, the Gospels, and the Holy Qur'an. It is stated that there will be eclipses in the sky and severe plague on the earth."

(Da'iful Bala, p 18)

Extraordinary and Miraculous Knowledge of the Holy Qur'an and Arabic Language

Arabic is the language of the Holy Qur'an. For perfect understanding and propagation of Qur'an, adequate knowledge of Arabic is essential. The Promised Messiah عليه السلام and Mahdi had no formal education of Arabic in any school. To begin with his knowledge of this language was elementary. However, after God selected him as a reformer, a Mahdi and Messiah, he was blessed with extraordinary and miraculous knowledge of Arabic. He claimed that Allah سبحانه وتعالى invested him with knowledge of forty thousand important words of Arabic through Divine revelation in a single night. This was no empty boast. Subsequently he wrote a score of books in Arabic including, 'Karamatus-Sadiqin, Nurul Haq, and Khutbah Ilhamiyya and challenged Muslim religious scholars of India and Arabia to compete with him in producing religious literature in Arabic of equal literary excellence and richness in meaning. None among his opponents

dared to take up the challenge and they were all silenced. He claimed that Allah سبحانه وتعالى the Gracious has blessed him with extraordinary and miraculous knowledge of the Holy Qur'an and Arabic language. He also challenged his opponents to compete with him in writing commentary in Arabic of any selected verses of the Holy Qur'an. Scholars from Arabic countries were also invited. No one dared to accept the challenge.

The unique excellence of his Arabic prose and poetry is admitted by recognised authorities of Arabic language. This was a great intellectual miracle shown by the Promised Messiah and Mahdi عليه السلام

(The Promised Messiah عليه السلام and Mahdi, Dr. Aziz Ahmad Chaudhry, p 30)

Fulfilment of the Prophecies of the Promised Messiah عليه السلام and Mahdi

Few examples of the prophecies of the Promised Messiah عليه السلام and Mahdi, which were announced beforehand by him and were fulfilled beautifully, are presented here:

1. The Prophecy Concerning Birth of a Son

One of the prophecies revealed to the Promised Messiah عليه السلام and Mahdi by God Almighty was that He would bestow on him a son who would be a sign of Allah's سبحانه وتعالى Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat, the true Islam, would be carried to the ends of the earth. This prophecy was fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, his eldest son from his second wife, Hadhrat Nusrat Jahan رضي الله عنها, who became the second Khalifa on March 14th, 1914 at the age of twenty-five. Therefore, he was also known as Hadhrat Musleh Mau'ood, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Hadhrat Mirza Ghulam Ahmad, the Promised Messiah عليه السلام and Mahdi asking as for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in affirmative. Hadhrat Mirza Ghulam Ahmad عليه السلام undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. He published a handbill on February 20, 1886 from Hoshiarpur, detailing

the revelation from God in the form of a prophecy. The exact words of the prophecy, which has been fulfilled word by word in the person of Hadhrat Khalifatul Masih II رضى الله عنه, are as follows:

“God the Merciful, the Noble, the High, the Exalted, who has power to do all that He Wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to me is bestowed on thee and thou art granted the key of success and victory. Peace be on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge there from, and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people, and so that truth may arrive with all the blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I Will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy messenger Muhammad صلى الله عليه وسلم the Chosen One, may be confronted with a clear sign and the way of the guilty ones may become manifest.

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah سبحانه وتعالى. Blessed is he who comes from Heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah سبحانه وتعالى for Allah’s سبحانه وتعالى mercy and honour have equipped him with the word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah سبحانه وتعالى has descended from Heaven. His advent will be greatly blessed and will be a source of manifestation of Di-

vine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in Heaven. This is a matter decreed.

The words beginning with “A handsome and pure boy” and ending with “He who comes from Heaven” indicate a short life, for a guest is one who stays for a few days and then departs before one’s eyes. The succeeding sentence refers to the Promised Reformer who was named Fadl in the revelation.

(Green announcement p 21 footnote, Tabligh Risalat Vol.

I, p 141; Tadhkira (English Translation), Hadhrat Chaudhry Muhammad Zafrullah Khan رضى الله عنه pp 85-86)

The prophecy was published on February 20th, 1886 in the form of a leaflet on ordinary papers. Later on, the Promised Messiah عليه السلام and Mahdi printed another leaflet on March 22nd, 1886 in which he mentioned, on the basis of Divine revelation, that the promised son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter. Ignorant people ridiculed this. Later, a son was born on August 17th, 1887 but he died on November 4th, 1888. He was named Bashir Ahmad and has become known as Bashir Awwal (Bashir, the first). At the death of this son once again the opponents raised a lot of hue and cry and strongly criticised the truth of this prophecy and rejected it all together. At this point, the Promised Messiah عليه السلام and Mahdi wrote a small leaflet on December 1st, 1888 in which he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised son will be born within the stipulated period of nine years from the date of its first pronouncement, i.e. February 20th, 1886.

This leaflet which reiterated the glad tidings of the birth of the promised son, was printed on green papers and was most appropriately named and is generally known as “Sabz Ishtihar” (Green leaflet).

According to the original prophecy, by the grace of Allah سبحانه وتعالى, the Promised Messiah عليه السلام and Mahdi was blessed with a son on the 12th of January 1889 about whom

he was told by Allah سبحانه وتعالى that this was the promised son. Thus, the prophecy was fulfilled most magnificently.

(Ataul Mujeeb Rashed, Imam, London Mosque,
The Ahmadiyya Gazette, February, 2002, p 6)

In 1944, God manifestly revealed to the Hadhrat Khalifatul Masih II رضي الله عنه that he was the Musleh Mau'ood (Promised Reformer). At that time he openly declared that he was the promised illustrious son of the Promised Messiah عليه السلام and Mahdi mentioned in the prophecy. Huzur رضي الله عنه made this announcement on 20th February 1944 at Hoshiarpur before a large gathering in the following words:

"Under the Divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah عليه السلام) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised one will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the Divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah and Mahdi in the house in front of me in this city of Hoshiarpur which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfilment of this prophecy."

(Al-Fadl, 19th February, 1960)

Hadhrat Musleh Mau'ood رضي الله عنه was a genius and possessed a dynamic personality. He was the image of his great father. His period of Khilafat lasted fifty-two years. This became the glorious period in the history of the Ahmadiyya Muslim Jama'at. Membership increased vastly and numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

He fulfilled every aspect of the great prophecy by the Promised Messiah عليه السلام and Mahdi. How could one have

predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success? Fulfilment of this prophecy is an irrefutable proof of the truth of the Promised Messiah عليه السلام and Mahdi.

2. Prophecy Regarding Pundit Lekh Ram

Pundit Lekh Ram was a leader of Arya Samaj in India. Arya Samaj was a highly militant and dogmatic sect of Hinduism which fiercely attacked both Islam and Christianity because they were attracting too many converts, especially from the lower castes. Pundit Lekh Ram was a persistent enemy of Islam and always used the foulest language in attacking the character of the Holy Prophet Muhammad صلى الله عليه وسلم. Many times the Promised Messiah عليه السلام did his best to stop him without success. He arrogantly wrote to the Promised Messiah عليه السلام that as far as he was concerned, the Promised Messiah عليه السلام has full freedom to publish whatever prophecy he liked against him, he could not care less. The Promised Messiah عليه السلام turned to God and received the revelation:

A miserable half-dead calf; nothing awaits it but disgrace and destruction.

(Karamatus Sadiqin)

On February 20th, 1893, the Promised Messiah عليه السلام and Mahdi made the following announcement:

"Within six years from today, this man will be overtaken by severe torment as a punishment for the disrespect which he has shown towards the Holy Prophet صلى الله عليه وسلم."

(Announcement of February 20th, 1893, attached to A'ina Kamalat-i-Islam)

Declaring his prophecy and this revelation, the Promised Messiah عليه السلام and Mahdi wrote (addressing all religious parties):

'If within six years from today, February 20th, 1893, this man does not meet with punishment from God, which is unusual in its poignancy and tragedy and which impresses all and sundry with the fear of the Lord, then let everybody think that I am not from God.'

(Majmua-i-Ishtiharat, Vol. 1, p 373;

Invitation to Ahmadiyyat, London Mosque, London, UK, 1980, p 259)

Some people criticised the prophecy and said it was mere conjecture and anything could happen in six years. The Promised Messiah عليه السلام and Mahdi replied that prophecy will be fulfilled in an extraordinary way.

Lekh Ram ridiculed the prophecy and announced that Hadhrat Mirza Ghulam Ahmad عليه السلام would die of cholera within three years. Hadhrat Mirza Ghulam Ahmad عليه السلام wrote in April 1893 about a vision he had:

"This morning in the course of a light slumber I saw that I was sitting in a large room where some of my friends were present when a well-built man of terrible appearance, as if blood would burst forth from his face, came and stood before me. When I raised my eyes towards him I perceived that he was person of strange build and character, as if he was not a man but was one of the severe terrible angels who overawe all hearts. As I looked at him he asked me: 'Where is Lekh Ram?' and he also named another person and inquired where he was. Then I understood that this one had been appointed for the chastisement of Lekh Ram and the other person. ..."

(Ahmadiyyat: The Renaissance of Islam,

Hadhrat Chaudhry Muhammad Zafrullah Khan رضى الله عنه

Tabshi r Publications, 1978, p 75)

In a Persian poem, Hadhrat Mirza Ghulam Ahmad عليه السلام referred to Pandit Lekh Ram as follows:

"Beware O foolish and misled enemy. Fear the cutting sword of Muhammad صلى الله عليه وسلم"

(Announcement of February 2nd, 1893, An attachment to A'ina

Kamalat-i-Islam; Rubani Khazain, Vol. 12, p 123)

In an Arabic poem in his book "Karamatus-Sadiqin" the Promised Messiah and Mahdi عليه السلام wrote that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to a Muslim Festival. This prophecy was fulfilled in a remarkable way on March 6th, 1897. Lekh Ram was murdered in his well guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him with a dagger and then disappeared. The murderer was never found. It happened on a Saturday, next to the Muslim Festival of Eid on Friday. Lekh Ram's death caused a great uproar. It was alleged that the Promised Messiah عليه السلام and Mahdi must have conspired this murder to fulfil his prophecy. The Promised Messiah عليه السلام and Mahdi dismissed the

accusation saying that it was God who had ordained it, as He had revealed to him. It was a victory for Islam and had proved the truth of word of God.

A Hindu secret society was formed and a reward was offered for the person who would murder the Promised Messiah عليه السلام and Mahdi. But Allah سبحانه وتعالى protected the Promised Messiah عليه السلام and Mahdi from his enemies, throughout his life, as he had revealed in the very beginning.

(The Promised Messiah عليه السلام and Mahdi, Dr. Aziz Ahmad Chaudhry, p 115-116)

What Pundit Lekh Ram had prophesied did not, of course, come to pass. The Promised Messiah عليه السلام and Mahdi did not die within the specified period and his children did indeed survive. A great sign was thus delivered to mankind within the stipulated time and in circumstances as foretold and was testified as such by no less than three thousand witnesses, Hindus and Muslims alike.

3. Dire End of Alexander Dowie of Zion, USA: A Historical Prayer Duel

John Alexander Dowie was by birth a Scotsman. He was born in Edinburgh in 1847 and studied for the Church in his early years. In 1872, he went to Australia as a cleric and acquired a certain degree of reputation for healing. In 1888 he went to the United States of America and started the publication of a paper called Leaves of Healing. In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah or the forerunner of the second coming of Jesus Christ عليه السلام. Dowie was a bitter enemy of Islam and hurled vile abuse at Islam and its Prophet صلى الله عليه وسلم and proclaimed his mission to destroy Islam before the coming of Christ عليه السلام.

From the far distant land of India, and from a little known and inaccessible town of Qadian, Hadhrat Mirza Ghulam Ahmad عليه السلام took note of his tall talk. He wrote to Mr. Dowie about his claim as the Promised Messiah عليه السلام and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was impostor be punished and destroyed by God in the life time of the other.

The Promised Messiah عليه السلام and Mahdi wrote:

"As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfilment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie should keep me alone in his mind and should pray that of two of us, the one who is false may die before the other.... The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than sixty-six years of age; I suffer from diabetes, dysentery, migraine and deficiency of blood. I realise, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

The Promised Messiah عليه السلام and Mahdi further wrote to Mr. Dowie in 1902:

"It should be remembered that I am not just an average citizen of this country (India). I am the Promised Messiah عليه السلام who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah عليه السلام will appear within twenty-five years and I proclaim that he has appeared already and I am that person. ... If instead of the destruction of all Muslims, Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

When Mr. Dowie did not reply and remained silent, the Promised Messiah عليه السلام and Mahdi made the statement:

"Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal."

This challenge was widely published in the American Press. The challenge was issued in 1902 and repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, Leaves of Healing of December 1903.

"In India, there is a Mohammadan Messiah who keeps on writing to me that Jesus Christ عليه السلام lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive."

Finally, the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable allowance. On February 20th, 1907 the Promised Messiah عليه السلام and Mahdi issued another handbill announcing the appearance of another Heavenly sign. The handbill said:

"God Says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God's hands from Heaven. Let every eye wait for it, for God will manifest it soon ..., so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it."

(Announcement of February 20, 1907, Inner Title page of the pamphlet:

Qadian ke Arya aur Hum; Tadhkirah, English Translation, Hadhrat Chaudhry Muhammad Zafrullah Khan درضي الله عنه pp 386-387)

Within a fortnight of publication of this handbill came the death of John Alexander Dowie. In 1905 Mr. Dowie suffered a stroke and was paralysed. On March 9, 1907 he died in misery and pain.

Death of Mr. Dowie and fulfilment of the Promised Messiah عليه السلام and Mahdi's prophecy was widely commented in American press. A few samples are given:

The Dunville Gazette of June 7, 1907 wrote:

"Ahmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

The Truth Seeker of June 15, 1907 wrote:

"The Qadian Man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end only would be deferred; death awaited him just the same and calamity would soon

overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad."

The Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah عليه السلام and Mahdi with the caption, 'Great is Mirza Ghulam Ahmad' and wrote:

"Dowie died with his hands fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirza Ghulam Ahmad comes forward frankly and states that he has won his challenge."

The Promised Messiah عليه السلام and Mahdi wrote:

"My mission was to break the cross. With Dowie's death, therefore, a major proportion of that aim has been accomplished. In the whole world Dowie was the principal exponent of the cross who had claimed to be a prophet through whose prayers all Muslims would be destroyed, Islam was to be effaced, and the Ka'bah was to be demolished. God, therefore, destroyed him through me and I know for certain that the prophecy concerning the destruction of the swine has been manifestly fulfilled. I swear by God that he was the swine whose destruction had been prophesied by the Holy Prophet صلى الله عليه وسلم to take place at the hands of the Messiah. Had I not have challenged him to Mubalah, nor invoked prayers against him or published his destruction, his death would have been of little significance for Islam. However, since I had already published in the newspapers that he would die in my lifetime. I have proved myself to be the Messiah and he an imposter. There can be no great miracle than the fulfilment of the prophecy of the Holy Prophet of Islam صلى الله عليه وسلم, which only an enemy of truth can deny."

(Addendum to Haqiqatul Wahi, pp 77-80)

Hadhrat Mirza Ghulam Ahmad عليه السلام was comparatively an unknown figure in the United States, yet his brave challenge to John Alexander Dowie evoked worldwide publicity and the text of his challenge was extensively published in various world Newspapers.

(Fulfilment of a Grand Prophecy: Hadhrat Mirza Ghulam Ahmad's Challenge to John Alexander Dowie, Anwer Mahmood Khan, pp 12-13; Fate of a False Prophet, Syed Hasanat Ahmad, pp 5 & 6).

This was one of the many great signs shown by God, at the hands of the Promised Messiah عليه السلام and Mahdi.

The Promised Messiah عليه السلام and Mahdi writes:

"In my age only in the month of Ramadan the eclipses of the Sun and the Moon occurred; in my age only in accordance with the authentic sayings of the Holy Prophet صلى الله عليه وسلم, the Holy Qur'an, and the earlier books, there was a plague all over the country; and in my age only new models of transport, namely, the railways came into existence. And in my age only, as per my prophecies, terrible earthquakes came. Does not, then, righteousness demand that one should not be bold in denying me? I swear by Almighty God and say thousands of signs for establishing my truth have been manifested. If this were a man's plan, never I would have enjoyed such support and help."

(Haqiqatul Wahi p 45)

"The signs fulfilled so far are so numerous that there is no room for an honest mind to deny them. All the earthly and heavenly signs of the appearance of the Promised Messiah have been manifested in my time. The eclipse of the sun and the moon in the month of Ramadan happened some time ago, the comet has appeared; earthquakes have occurred; epidemics became rampant; Christianity has forcefully spread in the world and as was written, opposition to me has been very intense. All these signs have been fulfilled."

(Kit-abul Bariyya, pp 259-260)

Character of the Promised Messiah عليه السلام

Hadhrat Maulvi Abdul Karim رضي الله عنه was a devoted companion of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah عليه السلام. He was seldom absent from the proximity of his master and was, therefore, in a position to study his public and home life very closely. Below are extracts from a book he wrote entitled "Character Sketch of the Promised Messiah عليه السلام".

These small incidents give us an insight in to the wonderful personality and character possessed by the Promised Messiah عليه السلام.

Speaking about his general state of mind and temperament Hadhrat Maulvi Abdul Karim رضي الله عنه says:

"He possesses wonderful coolness of temper, composure of mind and extraordinary serenity and forbearance. However great a tumult and noise there may be, a tumult which distracts the mind and compels everyone to turn his attention to it, he will not even feel it and his mind will not be disturbed by it in the least. It is this very

state of mind which the servants of God hanker after and pray for with tearful eyes. I have seen and heard of great authors and writers who, while engaged in writing or thinking of some subject, get disturbed even at the entry of a chirping sparrow into their study and all their ideas vanish like a line drawn on the surface of water and they attack the bird as one would attack a lion or a tiger or a troublesome enemy.”

Speaking about his concentration and ability to concentrate in difficult environments he writes:

“I have seen the Promised Messiah عليه السلام engaged in writing on difficult subjects and even composing Arabic works of unparalleled linguistic elegance in the midst of a great tumult and uproar. Reckless children and simple-minded women are quarrelling all around him, screeching and screaming and even grappling with one another and performing all the follies which little children and foolish women are apt to do, but all this fails to disturb him in the least, and he goes on writing as if he were sitting in a place of solitude. It is in such noisy rooms that all his great and unparalleled works in Arabic, Persian and Urdu have been written. I once asked him how he was able to think and write so coolly in the midst of such noise. He smiled and said, ‘I do not heed what is going on about me and, therefore, I am not disturbed.’”

On the subject of treatment of children Hadhrat Maulvi Abdul Karim رضي الله عنه explains the Promised Messiah’s عليه السلام aversion to beating of children:

“As I have already said, the Promised Messiah عليه السلام is much opposed to the beating of children. I have often seen that nothing irritates him as much as to hear that someone has beaten his child. A gentleman here one day beat his son as a matter of habit. This greatly moved the Promised Messiah عليه السلام who sent for him and delivered a highly touching discourse. He said, “In my opinion it is a sort of shirk (attributing partners to Allah سبحانه وتعالى) to beat children in this way. One who does so thinks himself to be a partner with God in the bringing up and guidance of the children. When a man of excitable temper punishes a person, he goes so far in his anger that he assumes the role of an enemy and inflicts a punishment quite out of proportion to the offence committed. If a man possesses self-control and can restrain his passions, and has a forbearing, patient and cool temper, he may chastise or reprove a child to a certain extent if circumstances require it. . . .”

Hadhrat Maulvi Abdul Karim رضي الله عنه talks about the Promised Messiah’s عليه السلام humility in the following words:

“He possesses such lowliness of temper, such humility and meekness that it is impossible to possess them to a higher degree. If he is himself sitting on bare floor while others are sitting on a carpet or occupy higher seats, he never so much as feels it. About four years ago, in the month of June, while his family was away at Ludhiana, I lay down and went to sleep on a couch in one of the newly built rooms in the house of the Promised Messiah عليه السلام. He was pacing up and down in the room. When I awoke, I saw him lying on the floor near my couch. Seeing this, I hurriedly sat up. Thereupon he very kindly asked me why I had sat up. I said, ‘How can I go on sleeping on a couch while Your Holiness is lying below on the floor?’ He smilingly said, ‘I was keeping watch over you. Children were making noise and I was trying to prevent them from doing so, lest they should disturb you in your sleep.’”

During sensitive religious discussions and debates the Promised Messiah عليه السلام still kept this aura of calmness and coolness. Hadhrat Maulvi Abdul Karim رضي الله عنه sahib relates:

“He always answers questions about religion and about his own claims mildly, no matter however rudely one speaks to him on these subjects. His endeavour is to coolly bring his point home to the enquirer. One day there came to our mosque a man from Central India who was proud of his learning and professed to have seen much of the world. He spoke very insolently to the Promised Messiah عليه السلام concerning his claims and shortly after commencing his conversation with him, said to him, ‘You are a liar. I have seen many such impostors and carry many deceivers like you under my arms.’ Though he went on speaking very insolently, yet there appeared not a wrinkle on the face of the Promised Messiah عليه السلام. He listened very calmly and when it was his turn to speak, he replied to him very mildly and coolly.”

Thy God is well pleased with what thou hast done. He will bless thee greatly, so much so that Kings shall seek blessing from your garments.

An early revelation received by the Promised Messiah عليه السلام

A FUNDAMENTAL TEACHING BROUGHT by the Promised Messiah عليه السلام was that the door to revelation from God was not closed. The door of revelation and communion with God was open today just as it had been open in the past. During his lifetime the Promised Messiah عليه السلام received a wealth of revelation. These spanned his entire lifetime and have been a constant source of inspiration and benefit for all his followers since.

The Promised Messiah عليه السلام wrote over eighty books. His writings were of exceptional standards as well as of an incredibly high volume. Even those who were to later be his strongest opponents originally praised his defence of Islam through his writings. His writings were so significant that in a revelation Allah سبحانه وتعالى gave him the title ‘Sultan Al-Qalam’, King of the Pen. The Promised Messiah عليه السلام explained that the need of the time in which he was sent was a time when a ‘Jihad of the Pen’ was what was required.

“Now it is the Jihad with the Pen that has to be waged... it is with the Pen that Islam is being attacked. That is why it is necessary that the Pen should be used to rebut the attacks.”

(The Promised Messiah عليه السلام, Malfoozat Vol. 8, pg. 20)

With this in mind it is important we look at some of the writings of the Promised Messiah عليه السلام:

“My humble self saw the Seal of the Prophets صلى الله عليه وسلم in a dream in 1864–1865 in my early youth when I was still pursuing my studies. In my dream I had in my hand a religious book which I felt was of my own authorship. The Holy Prophet صلى الله عليه وسلم seeing this book enquired from me in Ara-

bic, “How have you named this book? I submitted: I have named it Qutbi.” The interpretation of this has now come to my mind on the publication of this book that it is a book which in its reasoning and arguments is firm and unshakeable like the polar star. Presenting the firmness of the contents of this book I have issued a challenge and announced the award of a prize of 10,000 Rupees for anyone who might be able to refute it.

The Holy Prophet صلى الله عليه وسلم took that book from me and the moment his blessed hands touched it, it became a lovely fruit resembling a guava but it was as big as a water-melon. When the Holy Prophet صلى الله عليه وسلم cut it into pieces it yielded so much honey that his blessed hand and forearm began to drip with it. Then a dead person whose body was lying outside the door came to life as a miracle of the Holy Prophet صلى الله عليه وسلم and came and stood behind me. My humble self was standing before the Holy Prophet صلى الله عليه وسلم in the attitude of a supplicant and the Holy Prophet صلى الله عليه وسلم who was occupying his chair in great glory and majesty was like a ruler, as if he was a great champion.

Then the Holy Prophet صلى الله عليه وسلم handed over to me one piece of the fruit so that I might give it to the newly revived person and he bestowed upon me all the remaining pieces. I gave that one piece to the revived person which he ate immediately and when he finished eating it I perceived that the chair of the Holy Prophet صلى الله عليه وسلم had risen much higher and the Holy Prophet’s countenance began to shine forth like the rays of the sun which was an indication of the revival and progress of Islam. While watching this display of light I woke up. Allah سبحانه وتعالى be praised for all this.”

(Braheen-e-Ahmadiyya, part III, pages 248–249, sub footnote 1)

1872

About ten years ago I saw Jesus عليه السلام and he and I had a meal together and during the meal we were quite intimate with each other like two brothers or like two companions and friends of long standing. After the meal in the same place where I am now writing, Jesus عليه السلام and I and a righteous descendant of the Holy Prophet صلى الله عليه وسلم kept each other company for some time. The descendant of the Holy Prophet صلى الله عليه وسلم held a piece of paper in his hand in which the names of some eminent personalities from among the followers of the Holy Prophet صلى الله عليه وسلم were entered and there were also entered in it words of praise which had been bestowed upon them by Allah سبحانه وتعالى, the Exalted. The Sayyad Sahib started reading out this paper which appeared to indicate that he wanted to inform Jesus عليه السلام of the ranks of chosen ones from among the Muslims which are decreed for them by Allah سبحانه وتعالى. All praise entered in that paper was on behalf of God, the Almighty. When the reading of the paper was approaching its end and only a portion of it was left the name of this humble one was mentioned and the following appreciation was entered in it in the Arabic language as proceeding from God, the Almighty: 'He is to Me like My Unity and My Uniqueness, he will soon be recognised among people'. The last portion was also conveyed to me by verbal revelation

(Braheen-e-Ahmadiyya, part III, pages 252–253 sub footnote No. 1)

1875

Hadhrat Ali رضي الله عنه gave me the commentary of the Book of Allah سبحانه وتعالى, the All Knowing, and said: "This is my commentary and now you are most deserving of it". Felicitations on that which has been bestowed upon you.

Then I stretched forth my hand and took the book and thanked Allah سبحانه وتعالى, the Bestower, the Most Powerful. I found Hadhrat Ali رضي الله عنه of good presence possessing good qualities, courteous, and humble having a bright shining face. I affirm on oath that he met me with great affection and kindness and it was conveyed to me that he knew me and was aware of my doctrine and that my stand and my way were opposed to those of the Shias, but he did not seem to resent it. Indeed he met me like a sincere friend and showed great affection for me. He was accompanied by Hassan and Hussain and by the Seal of the Prophets صلى الله عليه وسلم and by a handsome young woman, righteous and of high status, good natured and dignified whose face was lit up with spiritual light but who seemed to be filled with sorrow which she was trying to suppress. It was conveyed to me that she was the Lady Fatima Zahara. I was lying down and she approached me and sat down next to me and placed my head on her thigh and was most kind to me. I noticed that she was sorrowful and anxious on account of my troubles as a mother is anxious on account of the tribulations of her children. It was also conveyed to me that my relationship with her was like that of a spiritual son and it passed through my mind that her sorrow was an indication of the persecution that

I was to undergo at the hands of my people and my countrymen and my enemies. Then Hassan and Hussain approached me and showed me fraternal affection and were to me like kind friends. The whole of this vision was experienced by me while I was awake and it happened many years ago.

Sirul-Khilafah, pages 34–35

1876

When my father died I was told that the time of his death was near. I was then in Lahore and hastened back to Qadian. I found him ill but I did not expect that he would die the very next day, for his illness had taken a turn for the better and he showed great steadfastness. The next day when we were all with him at midday, the day being very hot, he very kindly suggested that I should rest a little. It was the month of June and the temperatures were very high. I retired into an upper room and lay down while a servant gently massaged my feet.

In this condition, which resembled a light slumber I received the revelation: "We call to witness the heaven and that which will happen after the setting of the sun". It was conveyed to me that this revelation was by way of condolence on the part of Allah سبحانه وتعالى, the Exalted, and that the occurrence to which it related was that my father would die after sunset, and so it happened.

Kitabul Bariyya, pages 159–162, footnote

When I received the revelation concerning the death of my father which I have just mentioned, I was naturally troubled by the thought that some sources of income which were available only during my father's lifetime would now cease and we might be faced with adversity. Thereupon, I received the revelation: "Is not Allah سبحانه وتعالى Sufficient for His servant?" This revelation afforded me complete comfort and satisfaction and it impressed itself on my heart like steel. I call to witness Allah سبحانه وتعالى, the Lord of honour and glory, in Whose hands is my life that He has demonstrated the truth of this glad revelation in a manner that I could not have conceived of. He has provided for me as no father could have done for a child.

Kitabul Bariyya, pages 61–62, footnote

1883

At one time Zulfiqar was in the hands of Hadhrat Ali رضي الله عنه but God will bestow Zulfiqar upon this Imam also in such manner that his shining hand will perform that which Zulfiqar performed in the time of Hadhrat Ali رضي الله عنه. That hand will be as if it was the Zulfiqar of Hadhrat Ali رضي الله عنه which has appeared a second time.

This is an indication that the Imam will be the champion of the pen and that his pen will perform what Zulfiqar used to. The prophecy of Nimat-Ullah Wali: "I see his shining hand again armed with Zulfiqar", is the exact translation of the revelation vouchsafed to this humble one printed ten years ago in the Braheen-e-Ahmadiyya. That is to say, the book of the friend of God is the Zulfiqar of Hadhrat Ali رضي الله عنه. Here the reference is to this humble one. On this account this humble one has in many visions been called Ghazi. There is a reference to this in several other places in Braheen-e-Ahmadiyya.

Nishan Asmani, page 15

1885

The author has been informed that he is the Reformer of the age and that his qualities have a spiritual resemblance to the qualities of Jesus عليه السلام, son of Mary, and that there is a strong affinity between us. I have also been told that following the example of particular Prophets and Messengers, through the blessings of perfect obedience to the best of mankind and the most exalted of all the Messengers صلى الله عليه وسلم I have been exalted above many of the great saints who have passed away before me. Obedience to me, and following my way is the road to salvation, good fortune and blessings; and opposition to me is a source of deprivation and destitution.

Istihar Zameemah Surmah Chashm Arya

This humble one compiler of Braheen-e-Ahmadiyya has been commissioned by the Almighty, may He be glorified, that he should strive for the reform of mankind, in the manner of the Israeli Prophet Jesus عليه السلام, with perfect humility, meekness and courtesy. It has therefore been decided that to carry out this commission, this letter, together with an announcement in Urdu and English, should be published and a copy thereof should be transmitted to the reverend missionaries and representative Brabamos and Aryas and the followers of nature and the Muslim divines. This plan has not been adopted of my own initiative but has been permitted by the Almighty Master and I have been assured through revelation that if those to whom this letter is addressed will not respond to the truth, they will be held guilty and will be confounded and rendered helpless.

Printed letter March 8, 1885 Tabligh Risalat, Volume I, page 11

1885

Maulvi Abdullah of Sannaur رضي الله عنه had the following statement published in Al-fazl (Volume Number 24, September 25, 1916):

It was the month of Ramadan on the 27th day of which being Friday I had the honour of being in attendance upon the blessed presence. After the dawn service Hadhrat Aqdas (The Promised Messiah عليه السلام) as was his wont, retired into the room next to the Mosque and lay down on a cot. Sitting near

him this humble one started massaging his feet as usual. This continued till the sun came out and the chamber was lit up.

Hadhrat Aqdas was lying on his side and his forearm covered his face. I was thinking with great joy how fortunate I was and what a blessed opportunity had been afforded to me by Allah سبحانه وتعالى, hallowed be His name. It was the blessed month of Ramadan and it was the blessed 27th day and a blessed Friday and I was in the company of a blessed personage. I thought to myself how many blessings are today combined for me; it would not be strange if God Almighty were to show me some sign of Hadhrat Aqdas. I was deep in these delightful thoughts as I was massaging his foot near the ankle when suddenly I perceived a slight trembling of his body, whereupon he removed his forearm from his face and looked at me. His eyes were wet and were possibly running with tears. He covered up his face again and continued in that posture. When I looked at his ankle I noticed a red drop which was round and had not spread out. I put the tip of my forefinger on the drop and it spread out and stained my finger also. I was surprised and the verse passed through my mind: "The colouring of Allah سبحانه وتعالى and who is better than Allah سبحانه وتعالى in the matter of colouring?" (The Holy Qur'an, Chapter 2, Verse 139). Then I thought that if this was Allah's سبحانه وتعالى colouring maybe it had a fragrance. I smelt my finger but there was no fragrance. Then I turned my attention towards massaging his back and observed a few red wet stains on his shirt which made me wonder, and I got up and examined the whole chamber but did not find any red stain anywhere else. Then puzzled I reverted to my position and started massaging his feet again. In a short while he sat up and then entered the mosque where I continued to massage his back. It was then that I asked him: Sir, where did these red drops fall from? He tried to put me off; but on my persisting he related the whole incident as he has set out in detail in his books. But before he did this he expounded to me in detail the question of beholding God Almighty and the external materialization of elements observed in a vision. In this context he drew upon the writings of Mohyuddin Ibn Arabi and I comprehended how perfect individuals might be vouchsafed a vision of divine attributes of Beauty and Majesty personified.

Then he asked me: Did any drop fall on your clothes? I looked at my clothes and answered: There is no drop on my clothes. He asked me to look at my cap which was of white muslin. I took off my cap and looked at it and saw that there was a stain on it also and I felt very happy that a drop of the divine ink had fallen on me too. I begged Hadhrat Aqdas to bestow his shirt upon me and when I persisted in my demand, he agreed on the condition that I should give a direction in my will that on my death it should be buried along with me; for his hesitation in bestowing it upon me was due to his apprehension that after the death of both of us people might convert it into an object of worship; and he gave it to me after a good deal of discussion between us. It is still with me and bears the red stains exactly as they were on the day Hadhrat Aqdas had the vision.

This is my true witness. If I had lied I would be subject to the curse put upon liars. I affirm in the name of Allah ﷻ that what I have stated is the truth. If I have lied I call down upon myself the curse and wrath of Allah ﷻ. Abdullah of Sannaur.

As this sign was shown in view of the opposition of Aryas I consider that it presaged the assassination of Pandit Lekhnam and it also had reference to the plague

Naseem-i-Da'awat, page 60

1888

I have been commanded that the seekers after truth should enter into the covenant of Ba'iat with me for the purpose of learning the way of true faith, true purity and the love of the Lord and of discarding an evil, slothful and disloyal life. Therefore, those who perceive such strength in themselves should come forward to me. I shall be the sharer of their sorrows and shall try to lighten their burdens. God will bless them through my prayers and my attention towards them provided they are wholeheartedly ready to comply with the conditions of the covenant which are divinely determined. This is a divine command that I have conveyed today. The revelation in this context is (Arabic): "When thou hast made up thy mind put thy trust in Allah ﷻ and construct the ark under Our supervision and Our revelation. Those who make the covenant with thee enter into a covenant with Allah ﷻ. The Hand of Allah ﷻ is above their hands".

Green Announcement, December 1, 1888, page 241

Tableegh Risalat Volume I, page 145

1891

I have claimed to be the like of Jesus عليه السلام in the light of revelation from Allah ﷻ, the Glorious, and it has been disclosed to me that there are references to me in the Holy Qur'an and in the ahadith of the Holy Prophet صلى الله عليه وسلم, and a promise has been made, concerning my advent.

Letter dated Feb. 11, 1891, Addressed to Maulvi Abdul Jab-

bar, Tableegh Risalat, Volume I, page 159

1891

I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well reasoned address. Thereafter I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges.

I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there and many righteous English people will accept the truth.

Izala Auham, pages 515–516

1896

A paper written by me on the qualities and miracles of the Holy Qur'an will be read in the Conference of Great Religions to be held in Lahore on Dec. 26, 27 and 28, 1896. This paper is above the reach of human faculties and is a divine sign having been prepared with His special support. God, the All Knowing, has informed me by revelation that this paper will tower above all others. It contains such light of truth, wisdom and insight as shall confound the followers of other faiths who might be present and listen to it from beginning to end. They will not be able to match its qualities from their own books whether they are Christians, Aryas, Sanatan Dharmists or any others, for God has designed my paper as a manifestation of the light of His Holy Book.

I saw in a vision that a hand from the unseen touched my palace and immediately there burst forth a light which spread all round. My hands were also lit up by it. Then someone who was standing next to me called out (Arabic): "Allah ﷻ is Great; ruined is Khaibar". The interpretation is that by the palace is meant my heart which is the place of descent and manifestations of lights and those lights are the learning contained in the Holy Qur'an. By Khaibar are meant all other religions which have been corrupted and which have got mixed up with paganism and falsehood and wherein man is deified or divine attributes are degraded from their perfect station. Thus I was informed that by the wide publication of this paper the falsehood of false creeds will become patent and the truth of the Holy Qur'an will begin to spread through the earth till it completes its circle.

Then my mind moved from a vision towards the reception of revelation and the revelation came (Arabic): "Allah ﷻ is with thee. Allah ﷻ takes His stand wherever you stand". This is a metaphor for the expression of divine support.

Announcement of December 21, 1896,

Tableegh Risalat Volume V, pages 77–79

SECTION 4 Prophecies of the Promised Messiah عليه السلام

AS WELL AS fulfilling a series of prophecies the Promised Messiah عليه السلام also narrated many prophecies. His writings have numerous revelations and predictions about things to come. It is interesting to reflect on what the Promised Messiah عليه السلام prophesied about the time in which we live now. Some prophecies the community has clearly seen fulfilled, and others narrate to a future time to which we have not yet come.

"A Warner came unto the world, but the world accepted him not, but God will accept him and establish his truth by mighty assaults."

(Divine Manifestations, p. 1)

"Five times shall I show you the dazzling manifestation of the Sign."

"The meaning of this Divine revelation is that God Almighty says that, in order to bear witness to the truth of my claim, and so that people may realise that I am from Him, God almighty will cause five terrifying earthquakes to appear, one following the other, at short intervals. They will bear witness to the truth of my claim, and each of them will display such radiance that the beholder will at once be reminded of God. Such a terrifying effect will they have on people's hearts, and so extraordinary will be their power, intensity and devastation, that people beholding them will lose their senses."

(Divine Manifestations, pp.1-2)

"There will be a change in the world after these signs and many hearts shall be drawn towards God. In many blessed hearts the love of the world shall grow cold, the veils of indifference shall be lifted, and they shall be made to drink the elixir of True Islam."

(Divine Manifestations, p.3)

"Remember when these five earthquakes will have passed, and the destruction which God has willed shall have taken place, His mercy shall once again surge forth and, for a time, extraordinary and fearful earthquakes shall cease."

(Divine Manifestations, p.7)

"I shall mount attack after attack, until I have established your truth in the depths of their heart."

(Divine Manifestations, p.23)

"God has informed me again and again that He will grant me great glory and will instil my love in people's hearts. He shall spread my Movement all over the world and shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs. Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world. Many tribulations and obstacles shall come, but God will remove them all and will fulfil his promise. God addressed me and said: 'I shall grant thee blessing upon blessing until kings shall seek blessings from thy garments!'"

So O ye who listen! Remember these things and keep these prophecies safe in your boxes, for they are the words of God that will one day come to pass."

Divine Manifestations, pp. 24-25

"I will humiliate him who designs to humiliate you"

(Haqiqatul Wahi, Ruhani Khazain, vol. 22, pp. 353)

"I shall safeguard all who dwell in thy house."

(Haqiqatul Wahi, Ruhani Khazain, vol. 22, p. 87)

"The saints of Syria and the servants of Allah سبحانه وتعالى from among the Arabs supplicate for you"

(Maktubat-e-Ahmadiyya, Vol. 1, p. 86)

"I see my Jama'at in the land of Russia, as numerous as the grains of sand."

(Tadhkira, p. 691)

SECTION 5 The Promise of Khilafat

THE JAMA'AT CENTENARY, for which this article has been produced, marks 100 years of the system of Khilafat-e-Ahmadiyya. This divine system, set in to motion again following the demise of the Promised Messiah عليه السلام, was prophesied to be reinstated.

Holy Qur'an

[24:56] Allah سبحانه وتعالى has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones.”

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيَزِيدَنَّ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Ahadith

عن حذيفة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم تكون النبوة فيكم ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون ملكاً عاضاً فتكون ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون جبرية فتكون ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ثم سكت.

“Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood”

Masnad-i-Ahmad

Writings of the Promised Messiah عليه السلام

“Brethren, since it is the practice of God from ancient times that he shows two manifestations in order to frustrate two false exaltations of His enemies, it is inconceivable that He should abandon this established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the Day of Judgment.

The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you which shall abide with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise. I have appeared from God as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation” (Al Wasīyyat, p. 6–7)

We are witnesses to the blessings obtained under the blessed second manifestation talked about here.

As we mark 100 years of the system of Khilafat, it is essential to understand that such a system would hold little meaning were it not for the advent of the Promised Messiah عليه السلام who planted the Divine seed that we see flourishing today.

Introduction to Khilafat

An exposition on a most blessed institution



By Tommy Kallon

THE ADVENT OF a prophet has, since the creation of man, always been a manifestation of Divine mercy and a source of many blessings. On the demise of a prophet, there is a second manifestation of Divine mercy and bounty in the form of the institution of Khilafat. The institution of Khilafat is a unique Divinely established religio-political system. Khilafat is the office and realm of the Khalifa or successor to the prophet elected as the supreme leader of the community of believers. He commands the highest moral position of his time and in him is vested absolute authority in all affairs religious.

Although the Holy Prophet of Islam ﷺ passed away like all prophets before him, his message was to endure till the end of days. Thus, Allah the Almighty promised in the Holy Qur'an that Islam would be nurtured and fortified through the dedicated efforts of his rightly-guided spiritual successors or Khulafa, so that his opponents would not rejoice in the reflection that after his demise, Islam would wither and pass into the limbo of history. We read in the *Ayat-ul-Istikhlaḥ*, that is, the verse of the Holy Qur'an which deals with the subject of Khilafat:

Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from those who were before them; and that He will, surely, establish for them their religion which He has chosen for them...

The Holy Quran, Chapter 25, Verse 56

The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet ﷺ is now humanity's sole guide for all time, his Khilafat must continue to exist in one form or another in the world till the end of time. This is, among many others, the Holy Prophet's ﷺ distinct superiority over all other prophets and messengers of Allah.

In accordance with that promise, on the demise of the Holy Prophet ﷺ, the Islamic empire was united under the leadership of the Khulafa-ar-Rashideen – Hadhrat Abu Bakr رضي الله عنه followed by Hadhrat Umar رضي الله عنه, Hadhrat Uthman رضي الله عنه and Hadhrat Ali رضي الله عنه. The period of the Khulafa-ar-Rashideen represents a golden era in the history of Islam and manifold blessings emanated from their Khilafat as has been presented in recent editions of this magazine.

However, due to internal disputes which culminated in the martyrdom of Hadhrat Ali رضي الله عنه, the fourth and final Khalifa of this period, that brilliant beacon of guidance and unity; that glorious fountain of blessings and mercies was lost to Muslims. Muslims discarded the robe of Khilafat and with it all its countless blessings. The system of monarchy, devoid of all spiritual glory, was instituted in the place of Khilafat with various dynasties arising over many centuries. Civil wars and internecine feuds greatly weakened the Muslims. Nations that in the past trembled and bowed before them now confronted them with insolence and invariably succeeded in humiliating the Muslims. Islamic influence and world dominion began to diminish until the time came when other religions, though based on false

doctrines, began to dominate the true religion of Islam.

The re-establishment of Khilafat amongst the Muslims has to date been one of the greatest challenges facing the Muslims. Present day Islam is torn with internal strife and external intrigues and is in dire need of a leader, a man of integrity who would take charge of the institution of Khilafat and under Divine guidance lead the Muslim nation. Various movements to establish Khilafat amongst mainstream Muslims have arisen in the past and recently in our time as well. It is a sad but historical fact that all have met with failure. This is because they are devoid of any Divine guidance and are based solely on human endeavour with self-indulgence and personal desire for power at the heart of their foundation.

Khilafat is a spiritual dominion of Allah Almighty and its establishment is never brought about by any political or pseudo-religious movement. Whenever Khilafat is established by Divine design, it has been through a prophet of Allah. History furnishes not a single instance where Khilafat was established without the advent of a prophet to precede it. The Khilafat promised in the Holy Qur'an is in the footsteps of a prophet. The Holy Prophet ﷺ is reported to have said:

*"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on the precept of Prophethood."*¹

From this prophecy of the Holy Prophet ﷺ it is clear that the Khilafat which would come into being after him would consist of two eras – one would follow immediately after his death and between that and the other would intervene a period of suppressive, oppressive and cruel regimes. On the demise of the Holy Prophet ﷺ, that blessed institution of Khilafat was established as prophesied. It was to be re-established only with the advent of the Promised Messiah عليه السلام and Holy Founder of the Ahmadiyya Movement in Islam.

Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian, was a faithful servant of Allah and a devoted follower of the Holy Prophet ﷺ. He claimed that he had been

appointed by Allah Almighty as the voice articulate of this age; that he is the Messiah foretold in the Traditions of the Holy Prophet ﷺ and the Mahdi promised in his Sayings. He claimed that the prophecies contained in all the different religious books about the advent of a Divine Messenger in the latter days have also been fulfilled in his person; that God has raised him for the advocacy and promulgation of Islam in our time; that God has granted him insight into the Holy Qur'an and revealed to him its innermost meaning and truth.

By his work, his message and his example, he glorified the Holy Prophet ﷺ and demonstrated the superiority of Islam over other religions so that the Holy Prophet ﷺ could be accepted as the Seal of the Prophets by all the peoples of the world. At a time when fanaticism, obscurantism and bigotry had become the hallmark of Muslim thinking, he displayed before the wondering eyes of seekers after truth, a vast and seemingly limitless treasury of knowledge, philosophy and wisdom from the Holy Qur'an. The moral and spiritual values inculcated by the Holy Qur'an and illustrated in their perfection by the Holy Prophet ﷺ were revived by him, so that men could profit not only from his precept but also from his example.

Before his demise, he had prophesied in categorical terms that the institution of Khilafat will be re-established among his Community. Intimating that his end was nigh, he addressed his followers in the following words:

*"So dear friends! It has always been the way of Allah to show two manifestations of His Power. He thereby demolishes two false joys of the opponents. It is impossible that He should now change this long established Divine practice. Grieve not therefore at what I am telling you. Nor should you be heartbroken as you are destined to witness the second manifestation of His Power. And this second manifestation will be better for you as it is everlasting and will remain unbroken until the Day of Judgement. And this second manifestation cannot occur until after I am gone. But once I have departed Allah will bring about for you the second manifestation of His Power and it will remain with you forever."*²

On his demise, obituaries from open-minded Muslims and non-Muslims alike paid rich tribute to his messianic qualities, purity and righteousness. A champion of Islam had departed from the scene and his death was an irreparable loss. His unthinking opponents, however,

rejoiced in his death hoping that what they considered a grave heresy would now die a natural death and be relegated to history. For the members of the Ahmadiyya Movement, notwithstanding numerous prophecies warning of his fast approaching end, the impact of his demise was devastating and shattering.

At that critical hour, his most devoted follower was unanimously elected to the office of Khalifatul Masih. By the grace of Allah, in that capacity, he navigated the ship of Ahmadiyyat to safe waters fully safeguarding it from disintegration.

Hadhrat Maulawi Nur-ud-Din رضى الله عنه that blessed personality was succeed by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad رضى الله عنه Hadhrat Mirza Nasir Ahmad رحمه الله تعالى and Hadhrat Mirza Tahir Ahmad رحمه الله تعالى as the second, third and fourth Khulafa of the Promised Messiah عليه السلام. Their eras were characterised by landmarks and milestones and were replete with manifold bounties and blessings.

Today we are passing through the blessed era of Hadhrat Khalifatul Masih V أيداه الله تعالى بنصره العزيز. Elected to this esteemed office in 2003, Hadhrat Mirza Masroor Ahmad, is guiding the Community through a time of great global scepticism and animosity towards Islam. He ensures that Islam and all other religions are recognised for their true teachings.

It should be patently obvious by now that Khilafat is not only a very blessed institution but also a very important institution of Islam and unquestionably calls for the highest degree of obedience. A Khalifa is elected through the Will of Allah but by the act of the believers. In other words, at that critical hour when the election of a Khalifa is due, the minds and deliberations of the faithful are guided by Allah Almighty to the appointment of His choice. Inasmuch as the Khalifa is elected in accordance with the Divine Will, disobedience to him is in fact tantamount to the disobedience of Allah and, by the same token, obedience to Allah Almighty and obedience to the office of Khilafat

are simply the obverse and reverse of the same coin.

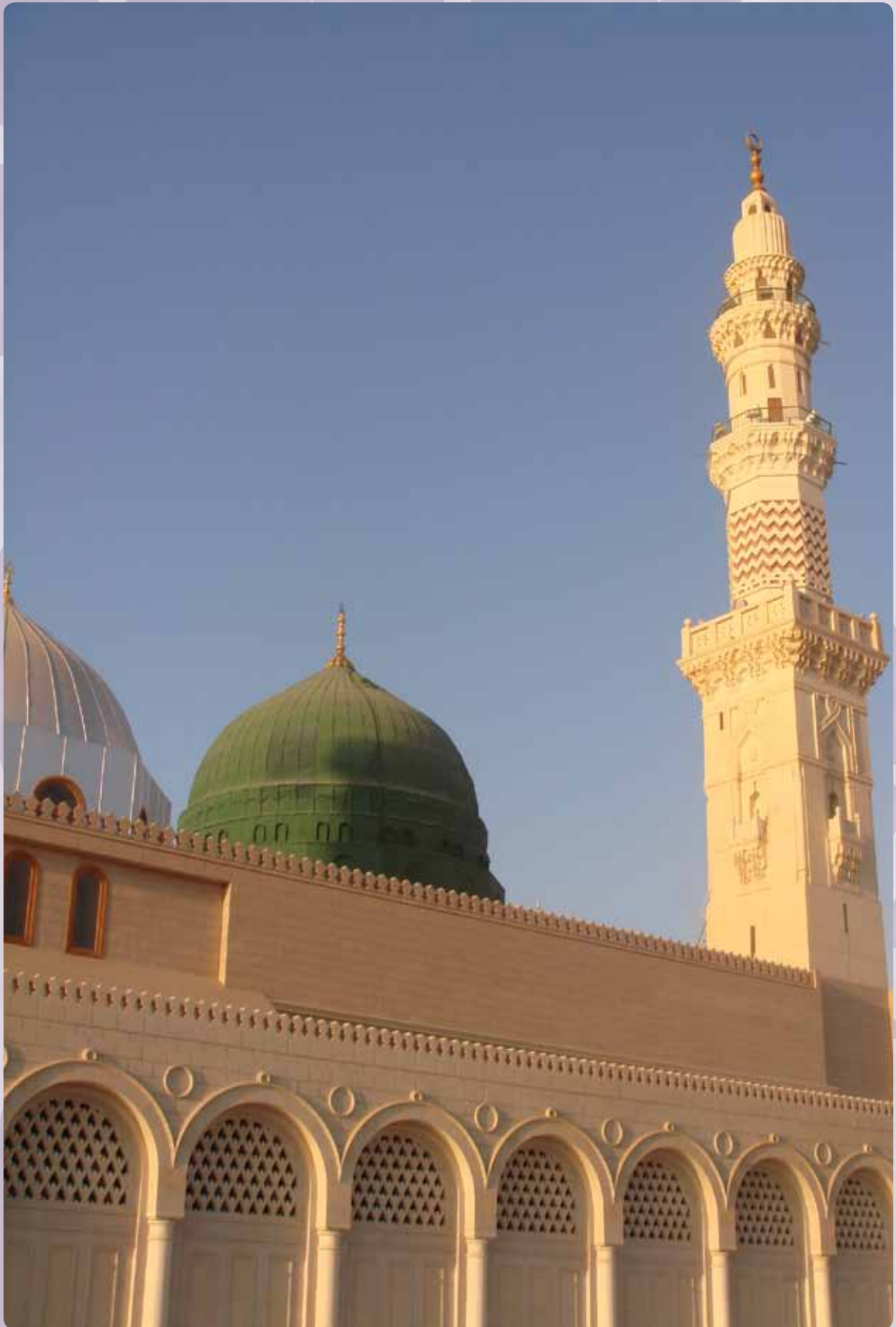
This, in itself, is a necessary and sufficient condition for the continuation of this great Divine institution. In a Community otherwise showered with so many Divine blessings, Khilafat is undeniably the most important bounty to the members of the Ahmadiyya Movement in Islam. The Khalifa plays a pivotal role in uniting all members of the Community under one banner. To all members he is, at all times, a deeply loving father to whom they can look up to for guidance, advice and encouragement, to all intelligent and reasonable people of goodwill he proves himself a wise friend and counsellor and to the afflicted he is, without discrimination, a ready source of comfort, consolation and relief.

It is only through the blessings of Khilafat and through Divine grace that Islam has made progress in the past as it continues to do today and, Allah willing, will continue to do for years and centuries to come. Prophethood is a seed after which the instrumentality of Khilafat spreads its munificence throughout the world. After the Holy Prophet of Islam صلى الله عليه وسلم, through the devoted works of the rightly guided Khulafa, Islam spread throughout the then known world. Today, under the guidance of the Khalifatul Masih, the Ahmadiyya Movement in Islam is spreading and spreading exponentially all around the world, despite all the efforts of hostile fanatics, both individual and governmental, whose purported objective is of exterminating Ahmadiyyat from the surface of the earth.

Through the blessed institution of Khilafat in Ahmadiyyat, the promise of Allah in the Holy Qur'an: "He will surely establish for them their religion which He has chosen for them" is being fulfilled. The days are fast approaching when we shall observe the unification of Mankind under the banner of Islam and we shall witness the final and universal manifestation of the Unity of Allah.

Footnotes

1. Musnad, by Ahmad bin Hanbal.
2. The Will, by Hadhrat Mirza Ghulam Ahmad عليه السلام, p.7.





PART 2

Hadhrat Khalifatul Masih I

Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه

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Life Sketch of Hadhrat Hafiz Hajji Maulvi Hakeem Nooruddeen

Hadhrat Khalifatul Masih I رضي الله عنه



HADHRAT HAFIZ HAKEEM Maulvi Nooruddeen رضي الله عنه was born in Behra, a town in the District of Shahpur, Punjab, in 1841. He was the youngest of seven sons and two daughters to Hafiz Ghulam Rasul Sahib and Noor Bakht Sahiba. He was the 34th direct male descendant from Hadhrat Umar رضي الله عنه, the second Khalifa to the Holy Prophet Muhammad صلى الله عليه وسلم.

His father Hafiz Ghulam Rasul Sahib was a Hafiz and at least 10 of his immediate male ancestors also shared this blessing. From his early childhood young Hadhrat Nooruddeen was taught love and respect for the Holy Qur'an. His father Ghulam Rasul Sahib was quite wealthy and used to buy copies of the Holy Qur'an and distribute them to people who didn't have the means to obtain a copy for themselves. His mother, Noor Bakht Sahiba, taught children of the neighbourhood the translation of the Holy Qur'an in Punjabi. She instructed him in the translation of the Holy Qur'an and elementary Muslim jurisprudence (sharia).

His father was a very ambitious person and he also instilled this ambition into his children. Huzur رضي الله عنه once remarked later.

My father was so ambitious for us that had he lived at this time he would have sent me to the United States of America in search for knowledge.

"Hadhrat Maulvi Nooruddeen" by Sir Muhammad Zafrullah Khan

In his early years he was educated at home, as was custom, then he was later enrolled in a school with other students. Compared to schools today the class sizes were much smaller and every pupil received more individual attention. From an early age he enjoyed reading books partially due to the fact that his father had a big library and encouraged his son to read.

When he was 12 years old he went to Lahore with his older brother. During this visit he fell seriously and a Hakim from Lahore was called to treat him. Young Nooruddeen fascinated by the mannerism of the Hakeem, decided to become a Hakeem himself but on his brother's insistence, he agreed to learn Persian first. His brother arranged for classes with a Persian scholar in Lahore. After two years he returned to Bhera, where he continued his study of Persian. His brother Maulvi Sultan Ahmad also came back to Bhera shortly after that and Huzur started learning Arabic from him.

Hadhrat Maulvi Nooruddeen's love for the Holy Qur'an which was strong due to his upbringing, but was even further sharpened by two separate events.

The first of these events was the arrival of a bookseller from Calcutta in 1857. He urged Hadhrat Maulvi Nooruddeen to learn the translation of the Holy Qur'an and also presented him with a copy of five Suras of the Holy Qur'an with translation. The second was shortly afterwards when Hadhrat Maulvi Nooruddeen was given two books Taqviatul Iman and Mashariqul Anwar, both commentaries on parts of the Holy Qur'an.

In 1858 at the age of 17 Maulvi Nooruddeen started studying for the diploma of education. Due to his quick progress he was allowed by the headmaster to take leave from some of the classes and spend the time saved in acquiring proficiency in other subjects not part of the normal syllabus.

After finishing his education he became headmaster of Pind Dadan Khan, he was still only 20 years old.

After leaving the post of headmaster, he left for Lahore again to study with a famous Hakeem. Even on this occasion he stayed only for a few days with the Hakeem, and left with a fellow student to Rampur. At the age of 26 he left for Rampur on foot, this journey lasted three years.

Hadhrat Maulvi Nooruddeen went on extensive travels to further his education; these travels took him as far as Mecca and Medina.

1871

Hadhrat Maulana Hakeem Nooruddeen رضى الله عنه returned from his extensive travels to his hometown Bhera, after having completed a thorough study of Holy Qur'an, Ahadith, sharia and medicine.

Upon his return he stayed at his hometown in Bhera. Many locals started to get jealous of him due to his knowledge and the reason that he was never afraid to say the truth, no matter how many people he upset with it. At the height of this hatred several plans to assassinate Maulvi Nooruddeen were drawn up, but were all condemned to fail by Divine intervention.

Upon his return his parents also it was time for him to marry and chose the daughter of Sheikh Mukarram Ahmad Qureshi to be Hadhrat Hakeem Nooruddeen رضى الله عنه's wife. The name of his wife was Fatima. They had five daughters and nine sons together. Only 3 daughters survived, two daughters and all of the sons died in infancy. Their names were Umaamah, Hajsah and Amatullah.

He started serving humanity in many different ways upon his return from his educational travels. He taught the Holy Qur'an and Mishkaat (a book of Hadith) and he also started treating people for common illnesses. The word of his greatness spread far and wide, and soon a number of people started coming to visit his clinic. His belief in Allah سبحانه وتعالى being his sole provider was so great that throughout his life he never charged a single one of his patients.

Soon his reputation as a physician spread so far that he was called upon to become the Royal Physician in the State of Kashmir. Initially he was appointed as Deputy

In Summary

Factbox 1 of 6

Early Life

- Born 1841, he was the 34th in direct male lineal descent from Hadhrat 'Umar رضى الله عنه, the second successor to the Holy Prophet Muhammad صلى الله عليه وسلم.
- Mastered Punjabi, Urdu, Persian and Arabic in his youth.
- Memorised the entire text of the Holy Qur'an thus becoming a Hafiz-ul-Qur'an.
- Demonstrated a very keen intellect, a very just appreciation of spiritual values and a highly developed faculty of expression both in speech and in writing.
- Travelled the length and breadth of India and to Arabia in search of a spiritual preceptor and in quest of religious knowledge developing into an eminent Divine in his own right.
- Studied medicine and was to become a reputed physician who throughout his life never charged for his services, accepting happily whatever his patients wanted to give him, if anything at all.
- Was appointed Chief Physician to the Maharaja of the State of Jammu and Kashmir and served in that capacity for 15 years.

Physician, but the Chief Physician retired soon after, and Hadhrat Maulvi Nooruddeen was appointed in his place.

He found accommodation near the Royal Palace in Jammu, but the Estate Officers driven by greed and disregarding any fair dealings, kept increasing the rent for the flat. Hadhrat Maulvi Nooruddeen, angry with the Estate Officers conduct, decided to leave the city where morality was disregarded for a small personal gain. He told his servants to pack his belongings and prepare to leave the city. Sheikh Fateh Muhammad a noble in Jammu

was passing by and inquired about the packed luggage. Finding out about the incident, he insisted that Maulvi Sahib join him and stay at his house. After his initial resolve to leave the city Sheikh Sahib succeeded in persuading Hadhrat Maulvi Nooruddeen to stay. He stayed in Jammu for another ten years, and never once did he or any of his disciples have any difficulty, all their needs were taken care of.

1881

During his service as the Royal Physician, he attended a wedding of a close relative of the Maharaja, the journey to the wedding took up almost a month. During this time Hadhrat Maulvi Nooruddeen memorised about half of the Holy Quran. He continued this task until he had memorised all thirty parts of the Holy Quran and become the eleventh Hafiz in the lineage of his family.

1881

Hadhrat Maulvi Nooruddeen presented a proposal to the Islamic scholars of India, to set up an organization, which had the propagation and protection of Islam as its sole purpose. To achieve this it should firstly set up schools to educate the population about Islam. Secondly it should produce Literature and distribute it for the purpose of education and protection off Islam. Hadhrat Maulvi Nooruddeen proposed the name “Anjuman-i-Isha’at-i-Islam” This proposal was accepted and one of the biggest benefactors of this new formed Anjuman was Hadhrat Maulvi Nooruddeen himself.

During this period, not only did he work as a Hakeem, but whenever possible he tried to further the cause of Islam. He taught the Holy Quran and Hadith. He also engaged in numerous discussions with the Maharaja about Religion in general and specifically Islam.

After his travels which had taken him as far as Mecca and Medina, he returned to India without finding the perfect spiritual guide he had been looking and praying for. He met pious men, very knowledgeable men, but no one who showed the beauties of Islam.

During one of his conversations with the Prime minister of the state he was given an announcement of the Promised Messiah عليه السلام which refuted many peoples beliefs that the concept of revelation and prophethood had not died. On their first meeting (like Hadhrat Abu Bakar رضي الله عنه) he wanted to pledge his allegiance to the Promised Messiah عليه السلام, but the Promised Messiah عليه السلام

had not yet been told to accept pledges. Hadhrat Hakeem Nooruddeen رضي الله عنه took the promise on that occasion to be the first person taking the pledge to the Promised Messiah عليه السلام.

1886

During his second meeting with the Promised Messiah عليه السلام in 1886, Hadhrat Maulvi Nooruddeen was advised to write a book contradicting the arguments brought up by the Christians against Islam. Hakeem Sahib stayed for a while in Qadian and engaged in discussions with the Promised Messiah عليه السلام. With the advice and the instructions he returned to Bhera, and from there he travelled to Pind Dadan Khan where due to aggressive preaching of Christian priest a class fellow of Hadhrat Maulvi Nooruddeen, who was also Hafiz and Maulvi, and several others were ready to join Christianity. He took a promise from them not to take that step until they had read his books countering the allegations made against Islam.

After this Hadhrat Maulvi Nooruddeen left for Jammu, where he also received papers containing attacks made against Islam by the priest. By the grace of Allah during that time the son of the Raja of Poonch was ill, and Hadhrat Maulvi Nooruddeen was summoned to Poonch, where he had only one patient and could concentrate fully on finishing the book he was working on. By the time he finished the four volumes of Faslul Khitaab, the son of the Raja had also recovered and Hadhrat Maulvi Nooruddeen was given presents and a handsome amount of cash. Hadhrat Maulvi Nooruddeen spent almost all of this cash on publishing these books and they were finally printed in 1887 and 1888, by the Anjuman-i-Himaayat-i-Islam. Hadhrat Maulvi Nooruddeen immediately sent copies of the printed book to his friend and other educated people whose faith was weak. His friends reply after reading this book was “Today, I have become a firm Muslim!”

1888

In January 1888 the Promised Messiah عليه السلام heard that Huzur was ill and immediately decided to visit him. He stayed for three days and upon return send a letter advising Hadhrat Maulvi Nooruddeen to marry a second time. Secondly he advised Hadhrat Maulvi Nooruddeen to get in the habit of saving one fourth to one third of his income to ensure he won't have to borrow money in the time of need.

The Promised Messiah عليه السلام started looking himself

for a suitable match for Hadhrat Maulvi Nooruddeen, and suggested in his letter on the 23rd January 1889, that he should consider making a proposal for the hand of Sughra Begum daughter of the late Sufi Ahmad Jan. The wedding took place in March 1889.

1889

On 1st December 1888 Hadhrat Mirza Ghulam Ahmad عليه السلام announced that he had been Divinely commissioned to accept Bai't (pledge of allegiance). On the 12th January 1889 also under divine guidance he announced the conditions of initiation. 23rd March 1889 was chosen as the date of initiation for his disciples. It was on this day in Ludhiana that The Promised Messiah عليه السلام initiated Hadhrat Maulvi Nooruddeen as the first person into his Movement.

In May 1889, Hadhrat Maulvi Nooruddeen's mother passed away in Bhera, while he was in Jammu. 18 years prior to her death, he had once inquired of his mother, if she would permit him, having eight sons and two daughters all of whom were married, except him, to commit himself to the service of God. She said: "How can that be, while I am alive!" Hadhrat Maulvi Nooruddeen did not insist. After this all her other sons passed away one by one, and Hadhrat Maulvi Nooruddeen once asked her: "Do you realise, why this large house is now deserted?" She replied: "Yes I remember what you said long ago. I have recalled it on the occasion of the death of every one of my sons. I know that despite my wish that you should be with me at the time of my death and take care of everything, I shall die in your absence."

1891

1891 the first Annual Jalsa was held in Qadian, Hadhrat Maulvi Nooruddeen had the unique distinction of having attended every Jalsa in the lifetime of the Promised Messiah عليه السلام.

After leaving from Jammu Maulvi Nooruddeen moved back to Bhera set out on an endeavour to construct a large building, which should serve as his residence as well as a Hospital. During the process of the construction he needed to purchase some material for the building from Lahore. After having acquired the materials, Hadhrat Maulvi Nooruddeen decided to prolong his trip for another day and visit the Promised Messiah عليه السلام in Qadian. In Qadian during his mulaqat with the Promised Messiah عليه السلام he was asked: Are you free now? To which he replied

that he was. He thought he should postpone his departure for a few days. The next day the Promised Messiah عليه السلام told him, that he should maybe send for his wife, since he has no one to look after him in Qadian. In his letter to his wife he also mentioned, that work on the house should be suspended, because they will be staying in Qadian for a while. After the arrival of his wife, the Promised Messiah عليه السلام mentioned that since he was fond of books he should maybe consider getting his books sent to him. After this the Promised Messiah عليه السلام once remarked to Hadhrat Maulvi Nooruddeen that Hakeem Sahib should consider Qadian to be his home now. After this he never even visited Bhera again to see his house.

In Qadian, Hadhrat Maulvi Nooruddeen was given many tasks by the Promised Messiah عليه السلام. All matters of fiqh were usually referred to him. He was often consulted on medical matters. It was also one of the duties of Hadhrat Maulvi Nooruddeen to provide references for the books the Promised Messiah عليه السلام wrote in the defence of Islam, after the completion of the books Hakeem Sahib often proof read the books as well. He also taught the sons of the Promised Messiah عليه السلام the Holy Quran and Bukhari.

1895

In 1895 Hadhrat Maulvi Nooruddeen was called to the state of Jammu by one of the leading personalities. On this visit he also met the Rajah. The Rajah also offered Hakim sahib his old post as royal physician, but the offer was declined.

1896

In December 1896 the Jalsa-i-A'azam Mazaahab (the conference of religions), a three day conference, took place in Lahore. Six senior moderators were appointed to look over the proceedings and set the rules, Hakeem Sahib was one of them. On the second day of the conference Hadhrat Maulvi Nooruddeen was elected to lead the proceedings. This was also the conference in which the Philosophy of the teachings of Islam was delivered.

1898

The paper Al-Hakam was started by the Jamaat in Qadian in 1898. Hadhrat Maulvi Nooruddeen was a regular contributor to this paper.

The opponents of Hadhrat Maulvi Nooruddeen started raising voices against him, because according to them he had been deprived of the Divine favour of having

a son. He never paid any attention to it, but the Promised Messiah عليه السلام prayed for him. The Promised Messiah عليه السلام wrote about the acceptance of his prayer in his book Divine Manifestations:

“God has informed me that Maulavi Hakeem Nooruddeen would have a son and there would be small spots on his body signifying “it is the same son who has been prophesied,” and it happened so, that later Hakeem Sahib had a son, who was named Abdul Hayee, and when he was born, he had those small spots and those spots were still on his body.”

This book was published before the birth of Maulvi Nooruddeen’s son on February 15, 1899.

A second paper, Al-Badar, appeared in 1902, which also had the full assistance of Huzur رضي الله عنه. This paper in addition to the other scholarly articles also published in Al-Hakam also included some rare medical prescriptions by Hadhrat Maulvi Nooruddeen. Generally this paper was dedicated to the writings of Hadhrat Maulvi Nooruddeen and the Promised Messiah عليه السلام.

In October 1902 Hadhrat Maulvi Nooruddeen recorded a brief commentary on chapter 103 of the Holy Quran on a phonograph record.

A newcomer, who arrived around the afternoon prayer to Qadian in February 1903 described his first impression in the following words:

“We were directed to Masjid Aqsa. After the service the worshippers sat around in a circle to listen to a lesson by a personage of venerable appearance. He began by reciting a portion of the Holy Quran in a manner that charmed his listeners and moved them strongly. Thereafter he proceeded to expound the meaning of the verses that he had recited and set forth the like of it I had never heard before. My heart was deeply moved, and I enquired from my neighbour: Is he the Promised Messiah عليه السلام? He said: No, he is Maulvi Nooruddeen. I was lost in wonder. If this shining example was only a disciple, how exalted must be his teacher!”

Some people who attended these lessons took notes and published them, but he himself never once published a commentary of the Holy Quran. He reasoned that the Holy Quran is the word of Allah, Allah is infinite, so is

his word the Holy Quran. Therefore one should not try to confine it to certain defined concepts.

1905

In 1905, the Promised Messiah عليه السلام under Divine guidance allocated a large tract of land for a graveyard, which was named Bahishti Maqbara. He urged his followers to sign a Will, in which they pledged to give one tenth of their property to the Anjuman-i-Kaar Pardaaz Masaaleh-Qabrastaan. This organization had been formed to manage the affairs of those people buried in the heavenly graveyard. Hakeem Sahib was appointed as Trustee to supervise the maintenance of the accounts.

Hadhrat Mirza Ghulam Ahmad عليه السلام set up a central body under the name of Sadr Anjuman Ahmadiyya in February 1906. This organization was charged with the supervision of the administrative affairs of the Jama’at and also the supervision of all the different Anjumans. Hadhrat Maulvi Nooruddeen was appointed as the president of this Anjuman. The Promised Messiah عليه السلام also said, that the opinion of Hakeem Sahib should be regarded as equal to a hundred voices.

In December 1907 the Lahore body of Aarya Samaaj organized a conference with the title “All Religions conference.” The Promised Messiah عليه السلام was also invited to deliver a lecture. This lecture was written by him and delivered by Hadhrat Maulvi Nooruddeen. The deliverance was such that someone observed: “the way Hakeem Sahib reads the verses of the Holy Qur’an, it melts the heart of even the hardest of the hard men.

1908

On April 27, 1908 the Promised Messiah عليه السلام undertook a journey to Lahore for the treatment of his wife. While in Lahore he fell ill and was treated by Hadhrat Maulvi Nooruddeen and by Dr Syed Muhammad Hussain Shah, the owner of the house where the Promised Messiah عليه السلام was staying.

At 10:30 am on May 26, 1908 the Promised Messiah عليه السلام was summoned by his Creator. During his last hours Hadhrat Maulvi Nooruddeen was with him praying and continuing the medical treatment.

The body of the Promised Messiah عليه السلام was brought to Qadian the next day.

The first thing that needed to be done, was the election of a successor to the Promised Messiah عليه السلام. The family

of Hadhrat Mirza Ghulam Ahmad عليه السلام and the elders of the Jama'at were naturally inclined to the election of Hakeem Sahib as his successor. Khawaja Kamal-ud-Din, Secretary Anjuman Ahmadiyya, stood up and delivered a passionate plea for calm and courage. The style of his speech was such that everyone was full of tears. He made the plea that the entire Jama'at should stand behind the Khilaafat.

In his first speech after his election as Khalifa Huzur stressed the importance of the Bai'at.

Khawaja Kamal-ud-Din, performed the duty of informing all Ahmadis outside of Qadian about the events after the sad demise of the Promised Messiah عليه السلام. A letter was sent to all members of the Jama'at asking them to take Bai'at in person or in writing at the hand of Hakeemul Ummat Khalifatul Masih I, who had been elected by the members present in Qadian as the successor of the Promised Messiah عليه السلام according to his will laid out in Al-Wasiyyat.

In Qadian about twelve hundred Ahmadis had gathered and all of them took their Bai'at at the Hand of Hadhrat Maulvi Nooruddeen. After the Bai'at Huzur رضي الله عنه led the funeral prayer, where all the Ahmadis present parted from their beloved Master, who had brought about a spiritual rebirth of Islam. Every heart in Qadian was full of sadness and their eyes were full of tears. By six in the afternoon the Promised Messiah عليه السلام was buried in Bahishti Maqbara in Qadian.

One of the first steps Huzur رضي الله عنه took after becoming Khalifa was to put special emphasis on a project started in the lifetime of the Promised Messiah عليه السلام, the Madrasah Ahmadiyya. Huzur رضي الله عنه



himself donated a large amount of his books for the library of the school. Maulvi Muhammad Ali was appointed as the Secretary of a sub-committee to run and manage this institution, which was charged with the duty of scholars who would take the message of Ahmadiyyat to the corners of the world.

In the first year of his Khilafat Huzur رضي الله عنه set up a public library in Qadian. He himself donated several books from his personal library and also made some funds available to the library. The administration of the library was placed under the control of Sahibzada Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه. Hadhrat Amma Jaan رضي الله عنها, the wife of the Promised Messiah عليه السلام gave a large house for the use as a library. Several Ahmadies made donations in form of books and cash for the library.

One of the last books written by the Promised Messiah عليه السلام was

Paighame Sulah, a lecture dealing with the problems arising between Hindus and Muslims, designed to create an urge for unity. Huzur رضي الله عنه, who recognised the importance of this issue, directed Khawaja Kamalud Din to arrange for this lecture. On June 21, 1908 merely three weeks after the sad demise of the Promised Messiah عليه السلام this lecture was delivered in at a public meeting by the Chief Justice of the Lahore High Court.

Prominent members of Hindu and Muslim community who were attending this lecture pledged to abide by the rules set forth in the lecture by the Promised Messiah عليه السلام. Only the Arya sect (part of Hinduism) rejected it, because it went against their aims and objectives.

Huzur رضي الله عنه was devoted to helping the needy whenever he could and during his Khilafat he set up a Majlis (society) to provide help for the needy. Mir Nasir Nawab رضي الله عنه was appointed to watch over this society.

Objectives & Drivers

- Opponents of the Promised Messiah عليه السلام rejoiced in his demise hoping what they considered a grave heresy would now die a natural death.
- The Community was devastated by the loss of the Promised Messiah عليه السلام and was in need of a leader who would unite and safeguard the Community from disintegration.
- A dissident faction arose within the Community to challenge, overtly and covertly, the authority and office of Khalifatul Masih.

Mir sahib sought permission to start a small dispensary and to launch a campaign to collect funds for this dispensary. In time this dispensary grew into a hospital and to this day is engaged in serving the needy. In 1918 after the demise of Huzur رضي الله عنه it was named Maulana Hakeem Nooruddeen Memorial Hospital.

In 1909 Huzur رضي الله عنه laid out plans to spread the message of the true Islam all over India. He instructed all scholars in the Jama'at who were also devoted to the Promised Messiah عليه السلام to spread over the whole of India. The aim was to spread the message of the Promised Messiah عليه السلام all over the country.

In 1911 Hadhrat Mirza Bashiruddin Mahmud Ahmad set up the Anjuman Ansarullah with the approval of Hadhrat Khalifatul Masih رضي الله عنه. The duty of this organisation was the spreading of the preaching of Islam and the teaching of the Holy Quran and Ahadith.

The first team left Qadian under the charge of Sahibzada Hadhrat Mirza Bashiruddin Mahmood Ahmad in 1909, accompanied by Mir Muhammad Ismail رضي الله عنه. During this tour the emphasis was laid on holding educational and tablighi meetings, explaining the main aims and objectives of the mission of the Promised Messiah عليه السلام.

Towards the end of 1909 Hadhrat Mufti Muhammad Sadiq رضي الله عنه, editor of Al Badar, undertook a lengthy

tour for tabligh purposes. During this tour he also set up branches of Anjuman Ahmadiyya all over India.

This was just the beginning of a project which was going to spread far and wide to have Missionaries in all corners of the earth.

It was during this time that some of the members of Anjuman Ahmadiyya, believing that they were big scholars started to raise their heads. They thought their opinions should be worth more. They quietly started working against the institution of the Khilafat itself. In January 1909 250 delegates were called to Qadian to establish the supremacy of Khilafat.

1910

On 18 November 1910 Huzur رضي الله عنه was returning home on a horse, when it was startled and Huzur was thrown off, but his feet remained entangled with the saddle and he was dragged a distance of about ten meters. The injuries from this accident never completely healed.

On July 25, 1912 Huzur رضي الله عنه laid the foundation to the Talimul Islam High School

The wound that Huzur رضي الله عنه incurred in 1910 was so grave that he never fully recovered from it. He recovered enough to deliver a lecture while standing up in December 1913. After saying a few words he became ill again and had to be carried home. However, he continued with his Darse Qur'an and Hadith.

1914

On 12 February 1914 he made arrangements that the Darse Qur'an should be moved to his house so he could deliver Dars from his house.

On Friday 13 March 1914, Huzur رضي الله عنه passed away during his prayer. Hadhrat Mirza Bashiruddin Mahmood Ahmad was on his way back from his Friday prayer when he heard about the demise of Huzur رضي الله عنه. The news quickly spread and Ahmadis from all over India started coming to Qadian, saddened by the demise of their great leader.

Huzur رضي الله عنه was laid to rest on March 14, 1914. His funeral prayer was led by the Second Khalifa, Hadhrat Mirza Bashiruddin Mahmood Ahmad. He was buried beside his great Master, the Promised Messiah عليه السلام, in Bahisht-i Maqbara.

The Impact of Hadhrat Khalifatul Masih I's رضي الله عنه Khilafat



Compiled by Tommy Kallon

HADHRAT MAULVI NOORUDDEEN'S رضي الله عنه place in the history of Islam, Ahmadiyyat and of mankind is firmly established. Khilafat had been lost to the Muslim Ummah for fourteen centuries. Hadhrat Maulvi Nooruddeen رضي الله عنه was the medium through which Allah Almighty re-introduced Khilafat on earth.

Naturally the impact his Khilafat made was deeply and inextricably linked to his grand personality. Foremost among what Hadhrat Maulvi Nooruddeen رضي الله عنه stands out for is his all consuming love for the Holy Qur'an. It was his "vade mecum" (Latin: "Go with me" meaning a book of reference a person carries with him) and he often remarked that if God had asked him what he wanted most he would beg for the Holy Qur'an. He was wont to say:

*"The Qur'an is my sustenance and is the source of my soul's refreshment. I read it a number of times a day, but my soul never has its fill. It is healing, it is mercy, it is light, it is guidance."*¹

As he possessed an all consuming love for the Holy Qur'an, so did he strive to infuse into the members of the Jamaat that love for the Holy Qur'an. His scholarship of it was deep and profound and he never missed an opportunity to expound upon the inexhaustible treasures of wisdom comprised in it. During the last ten days of Ramadan, he would retreat into the mosque and, despite his physical infirmity and indifferent health, he would occupy himself

from morning to evening, barring the times for the five prayer services, in expositions of the Holy Qur'an and responding to questions on subtleties. In this way, he covered one-tenth of the text daily. As a physical exercise alone, having regard to the amplitude of the Holy Qur'an, his age, health and the strain of fasting, it was a tour de force and it fully illustrates his wholehearted devotion to the Holy Word of Allah.

Hadhrat Maulvi Nooruddeen (ra) is also distinguished by his unshakeable trust in Allah the Almighty. He had a living faith in Allah the Almighty and relied totally on Him for all his needs. God also treated him in unique ways miraculously providing for all his needs, at times even before he supplicated. By his precept and by his example did he instil into his followers the same spirit of Tawakkul (trust in Allah).

Even before he became Khalifa his prayers always met with extraordinary fulfilment. As Khalifatul Masih, this became even more manifest and though Allah had taken the Promised Messiah عليه السلام into His loving care and his followers were left with a huge void in their lives, nevertheless their hearts took comfort from the fact that they had, as their spiritual leader, one who possessed a special relationship with Allah the Almighty and whose prayers were readily answered. His companions recall the numerous occasions where, when all seemed lost, they turned to the Khalifa and his prayers were answered. Members of the Community from all over wrote directly

The Qur'an is my sustenance and is the source of my soul's refreshment. I read it a number of times a day, but my soul never has its fill. It is healing, it is mercy, it is light, it is guidance.

I declare it with all the emphasis at my command and call God to witness I shall not discard the robe with which He has invested me.

to him requesting his special prayers. He would read each and every letter and then supplicate in accordance with the purport of the request.

Next was care for the poor, needy and marginalised. The depth and comprehensiveness of his love for, and sympathy towards, fellow beings and his service to humanity is beyond the pale of expression. He pined for the promotion of the welfare of others and kept himself informed all the time of the welfare of everyone in the Community. Everyone he spoke to felt singled out for his love and affection. He had the same sentiments for everyone without distinction of cast, colour or creed. Among his companions, he was unceremonious and inconspicuous apart from his awe-inspiring and majestic countenance.

As Khalifatul Masih, his role was variegated and multifaceted. In spite of health concerns, he would carry out his manifold functions with a benign displaying enviable devotion of duty. He would diagnose and prescribe for each patient, meet visitors, advise and counsel, give directives to office bearers, dictate responses in refutation of the critics of Islam and deliberate projects to proselytise Islam. Then there were daily lessons on the Holy Qur'an, Ahadith, Islamic Thought and Jurisprudence. Thus he set a very high example of devotion to duty.

But his most important distinction was his instrumentality in safeguarding and fortifying the Institution of Khilafat. This is the single most important event of that epoch and it is one aspect of his Khilafat

and great service to Islam, Ahmadiyyat and humanity that needs to be accentuated, reiterated and re-emphasised so that posterity is left in no doubt as to the significance and magnitude of this achievement.

The Promised Messiah عليه السلام had sowed the seeds for the final and universal triumph of Islam. On his demise, the Community was threatened with disintegration. There was at that time four sons of the Promised Messiah رضي الله عنه, his son-in-law and his respected father-in-law. Yet the whole Community including the aforementioned swore allegiance to Hadhrat Maulvi Nooruddeen رضي الله عنه. Although there was not a single dissenting voice at the time of his election, yet he was soon to face persistent opposition from prominent members of the Community who got carried away by their academic qualifications and positions of honour. The firmness and farsightedness of Hadhrat Maulvi Nooruddeen رضي الله عنه, his courageous and valiant defence of the Institution of Khilafat and the upholding of its dignity and authority in the circumstances in which he was confronted, openly and in secret, was a monumental accomplishment.

Where those in opposition to him placed their reliance on cunning plans and devices, Hadhrat Maulvi Nooruddeen رضي الله عنه placed his complete trust in Allah. Where they placed their reliance on their own capacities and qualifications, Hadhrat Maulvi Nooruddeen رضي الله عنه placed his entire reliance on the grace and mercy of Allah. Where they sought support in the perpetuity of a legal

entity and its corporate constitution, he backed the never-ending powers of God Almighty and His unchangeable Law.

He knew he was justified in Divine estimation; he knew Khilafat was a spiritual realm which had been promised Divine support in clear and emphatic terms in the Holy Qur'an (Chapter 24, Verse 56); he knew the triumph of Islam was to be accomplished under the auspices of divinely guided Khulafa and not by any Anjuman. The passage of one hundred years of the Ahmadiyya Khilafat – replete with countless blessings and phenomenal achievements – has demonstrated in the eyes of man also that Hadhrat Maulvi Nooruddeen رضي الله عنه was justified in his stand. The extraordinary success of the Ahmadiyya Muslim Community under four subsequent Khulafa as compared with the infinitesimal impact made by its dissident Lahori counterpart has also vindicated Hadhrat Maulvi Nooruddeen رضي الله عنه.

Had Hadhrat Maulvi Nooruddeen رضي الله عنه succumbed to the dissentients, the Community founded by the Promised Messiah عليه السلام would have been plunged into turmoil and the centenary of Khilafat we commemorate this year would have remained but a distant illusion. However, the Divine promise of the victory of Islam would not remain unfulfilled. The seed planted by the Promised Messiah عليه السلام was to grow and flourish beyond the wildest imaginations of his enemies under the fostering care of Hadhrat Maulvi Nooruddeen رضي الله عنه. When confronted, he neither shirked nor evaded the question of status and authority of the Khalifa, nor did he yield a single inch of ground under overt and covert challenges and threats from those who fancied themselves. He stood firm as waves of dissent ricocheted off him and retired haplessly. Nothing and no one would affect either his high resolve or the urbanity of his disposition. In a loud and unambiguous voice he proclaimed:

*"I declare it with all the emphasis at my command and call God to witness I shall not discard the robe with which He has invested me."*²

This was Hadhrat Maulvi Nooruddeen رضي الله عنه! In the role Divine wisdom imposed upon him, he acquitted himself with the highest credit. Humankind would forever remain deeply indebted and beholden to him for this unique service to Islam and Ahmadiyyat and being the instrument for the fulfilment of Allah's promise contained in the Holy Qur'an, Chapter 24, Verse 56. May Allah, the Fountainhead of Limitless Grace and Plenitude of Mercy, shower His choicest blessings upon this valiant champion of Islam.

In Summary

Factbox 6 of 6

Books

Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه wrote numerous books notable among which are:

- **Fasl-ul-Khitab.** A four volume compilation in refutation of Christian allegations against Islam.
- **Tasdiq Barahin-e-Ahmadiyya.** A rebuttal of a prominent Arya Samajist's attempted refutation of the Promised Messiah's عليه السلام epic Braheen-e-Ahmadiyya.
- In addition he oversaw the translation of the Holy Qur'an into English.

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1. Hadhrat Maulvi Nooruddeen رضي الله عنه, Khalifatul Masih I, Second Edition, by Muhammad Zafrullah Khan رضي الله عنه, p.104.
2. Hadhrat Maulvi Nooruddeen رضي الله عنه, Khalifatul Masih I, Second Edition, by Muhammad Zafrullah Khan رضي الله عنه, p.180.

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The Demise of the Promised Messiah عليه السلام



Sahar Ahmad Nasir Sanori Farooqi

FEW EVENTS CAN be more traumatic for a people, than the demise of their leader. The angst of a society without a leader is a very tangible one. However, Allah the Almighty reminds us that such confusion, and angst is unnecessary by proclaiming:

“And Muhammad is but a Messenger. Verily, all Messengers have passed away before him”.¹

Such is the frailty of human existence. It is impossible to know how to receive the news that one of the greatest men humanity has ever been blessed with has passed away. That said, as Allah the Almighty himself promises, “Surely there is ease after hardship”, reiterating again, “aye, surely there is ease after hardship”.²

There is no question that to Allah is our final return, but the loss of one so dear, and blessed with profound wisdom, whose advent had been awaited for centuries, is particularly trying. This is only compounded by the fact that the leader in question was sent by Allah the Almighty to reform Islam, to its truest, to its most pure conceptual form. This was a leader whose advent had been prophesied by the Holy Prophet صلى الله عليه وسلم; he was the founder of the Ahmadiyya Movement in Islam; the messiah, Hadhrat Mirza Ghulam Ahmad of Qadian عليه السلام. It should though be noted, that even in embracing the most human reality of returning to Allah, the Promised Messiah عليه السلام still illustrated the divinity of his position. The knowledge of his

impending demise remains a powerful illustration of how even at the end, the Promised Messiah عليه السلام vindicated his own prophecies, and demonstrated the truth of his claim. In fact, Al-Wassiyat begins, “Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near”³.

News of the demise of the Promised Messiah عليه السلام hit the members of the Jamaat with shattering poignancy.⁴ So it was, with limitless grief and heavy hearts, that the Jamaat received the news that Allah the Almighty had recalled his servant at 10:30am on the 26th of May 1908.

At such a tumultuous time, Allah the Almighty in His infinite Mercy guided the community in accepting Hadhrat Hakeem Maulvi Nooruddeen Sahib رضي الله عنه as the Khalifa to the Promised Messiah عليه السلام. Allah blessed Huzur رضي الله عنه with fortitude and steadfastness during this difficult period.

The decision to accept Maulvi Nooruddeen Sahib as the Khalifa was important and not to be taken lightly. It was for that reason then, that “leading members, including the members of the Sadr Anjuman Ahmadiyyah, gathered together in the house of Hadhrat Nawab Muhammad Ali Khan Sahib, son-in-law of the Promised Messiah عليه السلام, while the main body, converging on Qadian from all directions, waited upon events in the large garden next to the house in which the body of the great and revered leader had been placed.”⁵ With the leading members having consulted each other, Khawaja Kamal-u-din presented

Maulvi Sahib with the decision of the Jamaat. Hadhrat Maulvi Sahib met this with characteristic humility saying, “Let me pray and after the prayer I will respond”⁶.

The endorsees for the appointment of Maulvi sahib to the status of Khalifa were numerous, and included members of the community who were greatly respected. Shaikh Rahmatullah, a member of the Sadr Anjuman said: “... we must beg our revered old man [meaning Maulvi Nooruddeen Sahib] to take the lead. Without him we will be lost. To this no one raised any objection and it was assumed that his suggestion was welcomed by every one present. Among them was Sahibzada Mirza Bahiruddeen Mahmood Ahmad, who, on being approached, expressed his ready concurrence; and so did Mir Nasir Nawab sahib, father in law of the Promised Messiah عليه السلام”⁷.

Clearly then, there was little dispute about who should take the position, once again, the will of the people was conveyed to Maulvi sahib at the gathering in the town. “Hadhrat Mufti Muhammad Sadiq Sahib (ra) editor of the Al-Badr, held a petion in his hand which he read (quoted from the Issue of June 8 1908): In the name of Allah, most Gracious and Ever merciful. We, the Ahmadis, whose signatures are appended below, have unanimously agreed that the first of the Muhaajireen, Hadhrat Hakeem Haaji Maulavi Noor-Ud-Deen, who is the most pious amongst us and enjoys the highest status and was a close friend of our dear Imam and whose personality is clearly reflected in the following couplet: “what a thing of happiness it may be if everyone of the Ummat becomes a Nooruddeen,

and if every heart is full of truth, then the goal of success is achieved”. We Ahmadis, at the hand of Maulvi Sahib, take a fresh Bai’ait in the name of Ahmad and follow him and show the same obedience to his commandments as shown to the ones by Hadhrat Aqdas”⁸.

Such was the humility of Maulvi sahib, that in the speech he made following this, his response included listing all those others who he considered maybe eligible for such a position, categorically stating that if any of those were to be chosen in his place, they would have his unequivocal obedience and allegiance. He pointed out that this was a “back breaking” task that could only be achieved with Allah’s support and, considering his old age and health, he said may, prevent him from doing so. However, he also emphasised that should the Jamaat truly want him to perform this task, then they should then remember the resounding importance of this pledge. In this speech, Hakeem sahib concluded: “Let there be from among you a body of persons who should enjoin good and forbid evil”⁹.

After this, the approximate crowd of 1,200 Ahmadis gathered in Qadian, took Bai’at (the pledge of allegiance) at the hand of Hadhrat Hakeem Haji Maulavi Nooruddeen Khalifatul Masih I رضي الله عنه. With accord established, Huzur then lead the Promised Messiah’s عليه السلام funeral prayers.

The stability and resounding speed of this transition was made possible only through the blessings of Allah the Almighty who, I re-iterate, is always true to His promises, “Surely there will be ease after hardship”¹⁰

Footnotes

1. The Holy Quaran Al Imran 145
2. The Holy Quaran Al Inshirah 6
3. G. Ahmad “The Will” (English rendering of ‘Al-Wasiyyat’ [urdu]) [Islam international publications Ltd 1997] pg 1
4. M.Z. Khan, ‘Hadhrat Maulvi Noradeen KM1’ [Chekaprint Ltd.] pg103
5. M.Z. Khan, ‘Hadhrat Maulvi Noradeen KM1’ [Chekaprint Ltd.] pg103
6. S.H. Ahmad , ‘Hakeem Noor-ud-deen (KMI) The way of the Righteous’. [Islam International Publications Ltd. 2003] pg 112
7. M.Z. Khan, ‘Hadhrat Maulvi Noradeen KM1’ [Chekaprint Ltd.] pg104
8. S.H. Ahmad , ‘Hakeem Noor-ud-deen (KMI) The way of the Righteous’. [Islam International Publications Ltd. 2003] pg 112-13
9. The Holy Quaran Al Imran 105
10. Ibid. Al Inshirah 6

First Speech as Khalifa



Collated by Zaheer Tahir

I praise Allah سبحانہ و تعالیٰ, our God who is eternal and everlasting. Every prophet who comes to this world has a mission. When he accomplishes it, God-Almighty calls him back to Himself. Have a look at my past life; I never desired to be an Imam. When Abdul Kareem Sahib became Imam—us—Salat (one who leads the prayer), I felt a sigh of relief. I know myself fully and my Lord knows me even better than myself that I do not desire to show off (or any self-aggrandisement) in this world. I have never had such aspirations. If I have any desire, it is only that my Lord is pleased with me. For this, I supplicate to Allah سبحانہ و تعالیٰ. It was for this purpose alone, that I came to, continue and will always live in Qadian. I have spent several days anxious/worried about what our condition will be after Hadhrat Sahib (Hadhrat Mirza Ghulam Ahmad, The Promised Messiah (عليه السلام)). This is why I have continued to seek/strive that the education of Mian Mahmood (Hadhrat Khalifatul Masih II رضي الله عنه) reaches to such level. From among the relations of Hadhrat Sahib (Hadhrat Mirza Ghulam Ahmad, The Promised Messiah (عليه السلام)), three of them are present here (Sahibzada Mian Mahmood Ahmad (Hadhrat Khalifatul Masih II رضي الله عنه), Hadhrat Mir Nasir Nawab رضي الله عنه and Nawab Muhammad Ali Khan رضي الله عنه). At this time it is essential for all men, children and women to remain united (maintain unity). For this unity perform Bai'at at the hand of any of these saints, and I would be with you.

I am old, often sick and my temperament is not suited to it. Such enormous task is not easy. Thus, I swear by God that of the prominent people I have just named, elect any of them and I am ready to perform Bai'at with you. However, if you want to do Bai'at at my hand, then keep in mind that Bai'at means to “sell yourself.” Once the Promised Messiah (عليه السلام) hinted to me that I should forget about my home town. From then onwards I put my mind and honour at his disposal and never thought of my town again. Therefore, Bai'at is a difficult covenant in consequence of which one has to abandon all of one's freedom and aspirations. That is why Allah سبحانہ و تعالیٰ the Almighty has named his servant as 'Abd' (one who worships). The responsibility of taking this burden of servitude is not easy for an individual. How is it possible to take the burden of others? Because the nature of each person is different, to be united in character requires great effort.

Once the Promised Messiah عليه السلام hinted to me that I should forget about my home town. From then onwards I put my mind and honour at his disposal and never thought of my town again. Therefore, Bai'at is a difficult covenant in consequence of which one has to abandon all of one's freedom and aspirations. That is why Allah سبحانه وتعالى the Almighty has named his servant as 'Abd' (one who worships).

After the demise of the Holy Prophet صلى الله عليه وسلم in the era (or during the time) of Hadhrat Abu Bakr رضي الله عنه such disorder spread through Arabia, with the exception of Mecca, Medina and Jawasa there was terrible unrest. Even the Meccans started to turn away. It was that pure soul, who said to them 'You were the last to accept Islam, why do you lead (or why are you the first to turn apostate) in apostasy?' Hadhrat Aisha Sidiqa رضي الله عنها states "The mountain of burden that fell upon my father was such that if it fell to anyone else, he would have crumbled under its weight. There was a community of 20,000 gathered in Medina. Since the Holy Prophet صلى الله عليه وسلم had instructed for an army to be sent for battle, he did so amidst this chaos. However, God-Almighty showed his power in the end and the time of "And He will surely, establish for them their religion which He has chosen for them" (The Holy Qur'an, Surah Al-Nur, Verse 56) was witnessed. Today we are faced with a similar situation. I want you to be totally united before my death. After the Holy Prophet صلى الله عليه وسلم, in the era of Hadhrat Abu Bakr رضي الله عنه the Sahaba made great efforts. The first significant task that was undertaken was the collection of the Holy Qur'an. In the present circumstances, the same service can be rendered through paying special attention towards implementation of its teachings. Then Hadhrat Abu Bakr رضي الله عنه established the institution of Zakat. This was a grand service. The collection of Zakat requires obedience of great calibre. Apart from this, there are many such tasks such as looking after the family and etc.

Now, whatever your inclinations (or desires you may have) may be, you will have to obey my instructions. If you accept this, I have no choice but to undertake this burden. The ten conditions of Bai'at are still valid. In particular, the learning of the Holy Qur'an, paying Zakat, providing teachers and any such matters which Allah سبحانه وتعالى will reveal to me from time to time are all included. The education in the religious Madrassas will have to be according to my wishes. I undertake this burden solely for the sake of Allah سبحانه وتعالى who says "And let there always be among you a body of men who should invite to goodness" (The Holy Qur'an, Chapter 3, Verse 105). Remember that all virtues lie in unity. A community without a (spiritual) head is dead.

Source: Hakeem Noor-Ud-Deen, The Way of the Righteous, Syed Hasanat Ahmad

Interview with the Grandson of Hadhrat Khalifatul Masih I رضي الله عنه



Interview with Sami Omar Sahib conducted by Waqar Ahmedi.

IT ISN'T APPROPRIATE for me to talk too much about my own life. It is better if we talk more about the life of Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه Khalifatul Masih I.

But I will tell you a little bit about myself, my father's name is Maulvi Abdus Salam Omar Sahib, I was born in Qadian in 1944. I was very young when the country [India] was split and our father, the second son of Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه, took us and moved to Queta. In Queta we took up temporary residence. Then my father took us to Sindh, where we took up permanent residence at our agricultural land named Noor Abad.

When I grew up a bit my father sent me to Rabwah for education purposes, where I stayed until year eight. I completed my education in Government College Lahore. After completing my education I moved to Karachi, where I started my business. This is a short story of my life.

Today we have come together to talk about the lives of Hadhrat Khalifatul Masih I رضي الله عنه and his family. Let us split the life of Hadhrat Khalifatul Masih I رضي الله عنه in three periods.

The first period will be from his birth until he got to know the Promised Messiah عليه السلام. Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه was born in 1842 in Bhera. Hence he was born in 1258 Hijri, 1841 in Bhera District Shahpur. The year 1258 Hijri begins on 12 February 1842 and ends on 31 January 1843. This is the reason, that the year of Huzur's birth is thought to be 1842 instead of 1841. Hadhrat Khalifatul Masih I رضي الله عنه had seven brothers and two sisters. He was the youngest sibling, meaning he was



ABOVE: Sami Omar Sahib, Grandson of Hadhrat Khalifatul Masih I رضي الله عنه

the last child of his parents. This is something that I think he had in common with his master the Promised Messiah عليه السلام, because the Promised Messiah عليه السلام was also the last child of his parents. If we look at the genealogy of Hadhrat

Maulana Hakeem Nooruddeen رضي الله عنه then we see, as his title indicates, that he was from the offspring of Hadhrat Umar رضي الله عنه. The interesting thing is that he inherited his great love for the Holy Qur'an. If we look at his pedigree, we see that approximately eleven generations just before him were Hafize Qur'an. He is related to Hadhrat Umar رضي الله عنه after the twenty-first generation. His father Hadhrat Hafiz Ghulam Rusul Sahib had a great love for the Qur'an, despite the fact that he lived in Bhera, a small village not even very well known. There wasn't even any possibility for printing. At that time the Qur'an used to be printed in Bombay. He used to spend thousands of rupees to obtain copies of the Qur'an to distribute them in various cities and villages of Punjab. This love then also emerged in Hadhrat Khalifatul Masih I رضي الله عنه.

After this there is the family tree of Hadhrat Hafiz Maulvi Nooruddeen Sahib رضي الله عنه. He mentioned his three marriages. But in the history collected by Hadhrat Mufti Muhammad Sadiq Sahib رضي الله عنه and Maulana Dost Muhammad Shahid Sahib, only two marriages can be found. It is not possible to find out anything about the third marriage.

Let me first also mention something about the mother of Hakim Nooruddeen Sahib رضي الله عنه. Her name was Hadhrat Sayedda Noor Bakht Sahiba, she also had great love for the Holy Qur'an. She used to teach her children Holy Qur'an and Ahadith herself. Her language was Punjabi, so she used to teach the translation of the Holy Qur'an to her children in Punjabi as well.

Hadhrat Hakeem Maulvi Nooruddeen's second marriage was with Hadhrat Sayedda Sughra Beghum Sahiba. From the children Allah granted him from this marriage, his first child was Abdul Hai Sahib, who passed away in 1915. Afterwards my father Maulvi Abdus Salam Omar Sahib was born, then Abdul Wahab Umar Sahib, then Abdul Mannan Umar Sahib was born. One of his daughters was Amtul Hai Sahiba, who later was married to Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II رضي الله عنه. Her first child is a daughter Bibi Amtul Quyum Sahiba, who got married to M M Ahmad Sahib. The second daughter is Amtul Rashid Sahiba, she got married to Mian Abdul Rahim Ahmed Sahib. Her son was Mirza Khalil Ahmad Sahib, he has passed away.

My father Abdus Salam Omar Sahib passed away in 1956. His grave is in Qitta Khas at the feet of Hadhrat Amma Jaan رضي الله عنها and Hadhrat Khalifatul Masih II رضي الله عنه. There are special blessings on my father that he is buried in

Qitta Khas. Hadhrat Hakeem Maulvi Nooruddeen Sahib's رضي الله عنه first marriage was with Fatima Beghum Sahiba, who was aunt of Maulvi Mufti Fazalu-Rehman Sahib. She gave birth to three daughters and nine sons. One daughter whose name was Amtul Rehman passed away at a very young age. The other two daughters were Amama and Hafza, both of them got married and lived for a long age. From the family of Maulvi Mufti Fazalu-Rehman many people accepted Ahmadiyyat. These were the daughters of Hadhrat Khalifatul Masih I رضي الله عنه.

I remember something about his patronymic title. One of his patronyms was Usama, meaning he used to be called Abu Usama. The reason was that he had a son Usama who passed away at a very young age, therefore he used to be called Abu Usama.

Now we come to the second period of Hadhrat Hakeem Maulana Nooruddeen رضي الله عنه. The second period starts when he got to know the Promised Messiah عليه السلام and became acquainted with him. He already knew about the Promised Messiah عليه السلام when he wrote Brahine Ahmadiyya. Maulana Nooruddeen Sahib رضي الله عنه studied it. He got to know that there is someone in Qadian who is doing a great service to Islam and defending Islam. Hadhrat Khalifatul Masih I رضي الله عنه heart turned towards him. He desired to go to Qadian to meet him, because he said he had been in search of such a person. I wanted there to be someone in this age, who can take care of Islam. After studying Haqiqatul Wahih this desire increased. Then he went to meet Hadhrat Masihe Maud عليه السلام in Qadian.

This first meeting took place before Hadhrat Mirza Ghulam Ahmad Qadiani رضي الله عنه had made his claim. But he was doing a great service to Islam. In this manner both kept meeting. One day Hadhrat Maulana Nooruddeen Sahib رضي الله عنه said you are surely from God, why don't you take Bait. Hadhrat Masihe Maud عليه السلام said I haven't been told to take Bait yet. Such was his farsightedness that he had recognised Hadhrat Masihe Maud عليه السلام even before he made his claim. He requested Hadhrat Masihe Maud عليه السلام: whenever you take the Bait, please take my Bait first. Hadhrat Masihe Maud عليه السلام assured him that whenever I am told to take Bait, you will be the first person I will take the Bait from. This is the reason that he was the first person in Jamaat Ahmadiyya to do Bait at the hands of the Promised Messiah عليه السلام. This is why I think that in all his letters Hakeem Maulana Nooruddeen Sahib رضي الله عنه wrote to Hadhrat Masihe Maud عليه السلام, he used to request: Huzur please pray for me that may Allah allow me to pass

away in a state of righteousness. I think that these are the fruits of the prayers of Hadhrat Masihe Maud عليه السلام, that he was compared with the righteous (Sadique). Hadhrat Abu Bakar Sadique رضي الله عنه was the first person who did Bait at the hand of Hadhrat Muhammad صلى الله عليه وسلم. In the same way Hadhrat Hakeem Maulana Nooruddeen رضي الله عنه was the first person to do Bait on the hand of Hadhrat Masihe Maud عليه السلام. In this way the comparison between Hadhrat Hakim Nooruddeen رضي الله عنه and Hadhrat Abu Bakr Sadique رضي الله عنه has a great significance. Both of them gave everything to the Nabi of the time, without asking for any proof, without questioning and immediately. After this I will read out an extract of the Promised Messiah عليه السلام.

Huzur Aqdas عليه السلام writes in his book Qamalat-e-Islam:

"I used to cry to Allah and say: 'O my God who is my assistant and helper. I am alone.' When I used to raise my hands in prayer and the heavens were filled up with prayers, Allah accepted my humbleness and prayer. With Allah's Graciousness, He blessed me with a faithful and honest man. His name is like his resplendent attributes Nooruddeen. When he came to me and met me, I found him to be a verse from the verses of my God. I was convinced that this was a result of my prayers that I used to offer. My intellect told me that this was one of Allah's chosen people. I didn't like complimenting people and to advertise their qualities, out of fear that it will harm them."

Hadhrat Masihe Maud عليه السلام is saying that: "I don't like to compliment people because I used to fear that they might become arrogant." Hadhrat Masihe Maud عليه السلام is saying: "Hadhrat Hakim Maulvi Nooruddeen Sahib رضي الله عنه is the person who has rid himself of his desires, that is why I don't have to fear when I am praising him.

Then Hadhrat Masihe Maud عليه السلام says:

"But I find him among the people whose physical desires have vanished and his innate longings have become extinct, and such a fear is misplaced in his case. Out of love for me he is willing to put up with all types of mocking, taunts and leave fame and his friends. To listen to my work it is easy for him to part from his home. Out of love for my position he forgets about his actual homeland. He follows me like the pulse follows the respiration."

Ainae Kamalate Islam

He had a deep devotion to Hadhrat Masihe Maud عليه السلام.

Now we take a brief look at the affection between Hadhrat Khalifatul Masih I رضي الله عنه and the Promised Messiah عليه السلام. One Sahabi (companion of the Promised Messiah عليه السلام) relates an account of the affection towards Hadhrat Masihe Maud عليه السلام: "When Hakim Maulana Nooruddeen Sahib رضي الله عنه came to live with Hadhrat Masihe Maud عليه السلام he set up a small practise, where he used to sit. His routine used to be such that as soon as he woke up in the morning he used to come to his practise. There used to be a mat on the floor, on which he used to sit. He didn't have a porter, even though his practise ran very well and people used to crowd there to benefit from him. He used to sit on the mat other than when he stood up to go for Zuhr salaah, or he went to offer his Asar and Maghrib prayers. After Maghrib prayers he used to stay there until Isha prayers. Once a Sahabi came to him and said Hadhrat Aqdas عليه السلام has called for you. The state of his affection was such that he stood up straight away, whilst he was running he was wrapping his turban. On one foot he had a shoe on the other he hadn't. He was shuffling along when someone stopped him and asked him where he was going. He said: "Mirza Sahib called for me." The state of his love and affection was such that he wanted to meet his beloved without any delay. He was running along, God forbid that he should be late. This was his affection towards Hadhrat Masihe Maud عليه السلام.

When he moved to take up residence in Qadian, he had been the Royal physician of the Maharaja Kashmir. The Maharaja had dismissed him when being displeased about something. From there he came back to Bhera where he started constructing a house for himself. Up until then he had spent about twelve to fifteen thousand rupees, which nowadays is more than twelve to fifteen hundred thousand rupees. To get some more material for the house he came to Lahore. Upon his arrival in Lahore he was told that he will get the material in a few days time. He thought that why not pay a visit to Hadhrat Mirza Sahib عليه السلام. Hence he went to Qadian from Lahore. From Batala he took a carriage. He had told the carriage driver that he should wait there, since they will be going back to Batala after a short stay, so the driver waited. He went inside to meet the Promised Messiah عليه السلام. Huzur Aqdas عليه السلام said: "Stay here for a while longer." He understood that Huzur Aqdas عليه السلام hadn't given him permission to leave yet. He went outside and told the driver: "Go. I am staying for a

while longer.” He stayed there for several days, since he hadn’t been given permission to leave yet. After a while the Promised Messiah عليه السلام said: “I think you should stay here now, since you are free from your employment.” Hadhrat Maulana Hakeem Nooruddeen رضي الله عنه hadn’t told him about the construction of his house and that he had already spent a considerable sum on it. He had such great affection, respect and admiration that he couldn’t utter a word and stayed in Qadian. He says that afterwards he didn’t even think of returning to Bhera. This was the level of his affection. After a while the Promised messiah عليه السلام told him to call one of his wives to stay with him. Therefore he called one of his wives to Qadian. Then Hadhrat Masihe Maud عليه السلام said: “I think that your other wife understands you better, call her to Qadian as well.” Hence he also called his second wife. Then Hadhrat Masihe Maud عليه السلام said,

you like your library and also have some very rare books. I think you should move your library here as well. Thus he also got his library moved to Qadian. He never left Qadian himself, but had his things brought to him. Then he never even thought of Bhera. He didn’t even know what happened to the house, he never even thought of it. This was his love and his affection for Hadhrat Masihe Maud عليه السلام, which never even let him consider that he had a house or practise in Bhera.

I am going to give you another example of his love for Hadhrat Masihe Maud عليه السلام. The Promised Messiah عليه السلام used to keep a list of the young men and women of the Jamaat, to make it easier to help people get engaged. When people used to come to Hadhrat Masihe Maud عليه السلام for help with regards to engagements, he used to look at the list and advise accordingly. People didn’t refuse his advice, they

Hadhrat Khalifatul Masih I رضي الله عنه used to have a very strong trust in Allah. He used to leave everything on God, that only He is his Maker.

used to accept and usually those people did get engaged. Similarly once an Ahmadi came to him and said: “I have a daughter I want to get her married, please recommend someone.” Hadhrat Masihe Maud عليه السلام suggested another Sahabi’s son for the marriage. For some reason he didn’t like the match and didn’t agree to marry his daughter to him. Hadhrat Khalifatul Masih I رضي الله عنه was sitting in his practise when someone mentioned to him that this person didn’t agree to marry his daughter according to Hadhrat Masihe Maud عليه السلام’s recommendation. Upon hearing this Hadhrat Khalifatul Masih I رضي الله عنه got so angry that his face turned red. Just then his younger daughter, Amtul Hai, was playing and came into the room. He said: “I pledge on Allah that if Mirza Sahib عليه السلام would tell me to marry my daughter to a Nehali’s son, I would never refuse.” A Nehali was a servant who used to come to their house to clean up. He said: “How did he even dare to refuse after Mirza Sahib عليه السلام’s suggestion. The same girl Amtul Hai who came into the room playing that day, later got married to Hadhrat Muslehe Maud رضي الله عنه. Allah gave her into the family of Hadhrat Masihe Maud عليه السلام. These are the wonders which Allah showed on Hadhrat Khalifatul Masih I رضي الله عنه.

Hadhrat Khalifatul Masih I رضي الله عنه went to a scholar to gain knowledge. When he arrived, another student asked:

“Who are you and where are you from?” He stood up and replied: “I am from the desert of Zizara.” Everyone went quiet. This was the name of the desert, the Holy Prophet صلى الله عليه وسلم used to live in around Mecca and Medina. “I am from the land of the goatherd, where he used to feed his goats.” The scholar asked him why he had come. He replied: “I have come to acquire knowledge.” The scholar said I have to disappoint you, you have come too late and I have stopped teaching. I have become too old so I won’t be able to teach you” Hadhrat Hakeem Sahib رضي الله عنه said: “I just want to learn from you. If you can’t teach me, then it is a different matter.” The scholar replied: “Though I can’t teach you, but a former pupil of mine can.” He said: “If you can’t teach me ‘arze khuda tangnest, paun mere langnest’, which means neither is God’s earth restricted nor am I crippled. I will go somewhere else and find another scholar.” He says that: “When I said those words, the scholar was shaken and stood up.” The scholar said: “You seem to be quite enthusiastic about knowledge. Therefore I will teach you.” Hadhrat Khalifatul Masih I رضي الله عنه went to several places to gain knowledge, wherever he found a scholar, he went to him.

These are not any personal details, that I am telling you, but are facts which have already been printed. Some

things I found out in Rabwah from Abuul Ataa Sahib رضي الله عنه and some from Ghulam Rusul Rajeki Sahib رضي الله عنه. When I used to go for namaz in the Mosque, they knew that I was the grandson of Hadhrat Khalifatul Masih I رضي الله عنه, they used to call me to sit next to them and they used to tell me accounts of his life. I don't know if all of these have been written down in books or not. There might be some things which are not printed yet. All of these events I have been told by Mufti Muhammad Sadiq Sahib رضي الله عنه, Abul Atta Jalandree Sahib رضي الله عنه and Ghulam Rusul Rajeki Sahib رضي الله عنه.

Allah gave Hadhrat Khalifatul Masih I رضي الله عنه a lot. When he was the physician of the Maharaja Jammu Kashmir, his income used to be in the hundreds of thousands. A hundred thousand in those days is equal to millions today. But he never kept anything for himself. He did the same when he came to Qadian. Whatever he received he used to distribute among the poor and needy. When he came close to his demise, his children were very young. My father who was the second among his siblings, was eight years old at the demise of Hadhrat Khalifatul Masih I رضي الله عنه. Hadhrat Hakeem Sahib had told the Jamaat before his demise: "I don't have any possessions. I don't know how my children will live. I would like the Jamaat to give my children a loan. When they are old enough to work, I want them to pay the loan back to the Jamaat. "Despite the fact that he was such a rich person and an income in the hundreds of thousands, he used to distribute everything among the poor. After accepting Hadhrat Masihe Maud he used to give everything to the Jamaat. In the letters he used to write to Huzur Aqdas عليه السلام, he used to say: "I even devote my life to you. If you tell me I am willing to move to Qadian. I follow your orders otherwise allow me to travel the word and spread your word and do tabligh." This was the reason for his living.

I think due to these pious aspirations and blessings there are great blessings on his offspring from Allah. He used to say that Allah promised me, that he won't let my next seven generations sleep hungry at night. After this it is the responsibility of the offspring of Hadhrat Khalifatul Masih I رضي الله عنه to become worthy of being his offspring. Just saying that I am the son of Hadhrat Khalifatul Masih I رضي الله عنه or his grandson is not enough. Sometimes even the offspring of Prophets go astray. The people who leave the fold of his offspring cannot be counted among his offspring. Allah will only help those people who will keep

believing in Hadhrat Masihe Maud عليه السلام and will keep in contact with the Khilafat.

Tell us something about your father. What kind of connection did he have to the Jamaat?

I remember that we used to live in a village. When Hadhrat Khalifatul Masih II رضي الله عنه used to go on a journey, he used to go from Lahore to Karachi on a train. The train that went from Punjab to Karachi, there used to be station called Lakha Road, our village was about four miles from there. I am talking about a time when my father was still alive. When my father used to find out that Hadhrat Khalifatul Masih II رضي الله عنه is going on a journey to Karachi by train, he used to start preparing for the encounter. He used to come with the Chanab express. The Chanab express didn't stop at the station of our village. The train used to stop at a station a further four stations away. The train used to arrive at this station before the Fajar prayer. When Hadhrat Khalifatul Masih II رضي الله عنه used to come there, our father used to wake us up and say: "Today Hadhrat Khalifatul Masih II رضي الله عنه is coming on the train, we are all going to meet him on the station." I remember those used to be the days of thieves and criminals. When we used to go to the station before Fajar, my father used to walk ahead and our secretary used to be with us he used to carry me on his shoulders and we used to walk at the back. I still remember that we used to go across a very difficult terrain before Fajar to meet Hadhrat Khalifatul Masih II رضي الله عنه. He used to sit on the train and didn't leave his carriage. My father used to pick me up and put me in Huzur رضي الله عنه's lap. He always used to sit me in his lap and lovingly pat me. When we used to return from our meeting the first light used to start appearing. On the way, there used to be trees and bushes, thieves used to hide behind bushes, one could even see them. I even used to say to the secretary: "Look thieves are hiding behind that bush." I told you this to show that despite all of these dangers our father took us to meet the Khalifa, this was his love and affection for the Khilafat.

People in the town used to follow him. My father constructed a mosque in town and used to give the Friday Sermon. He used to have a similar character to Hadhrat Khalifatul Masih I رضي الله عنه. He always used to help poor and needy people. I remember that after the demise of my father when I used to go back to the village, I remember it was in year ten. Our village is four miles from the station.

From the station I used to walk along the canal back to the village. Once I was going to the village it was quite hot, when I met someone from Sindh on the way. He asked: "Are you the son of Maulvi Abdus Salam?" When I said yes, he took off his turban and spread under a tree and told me to sit down, "I will bring some lasi". I said there was no need for it, but he insisted. His house was nearby and he brought the lasi and something to eat. I said: "Why are you making such an effort?" He answered: "My son, your father used to support us a great deal." Then he started telling me an anecdote: "It was the wedding of my daughter. When the wedding party was supposed to arrive, the family of the groom set several conditions. They requested us to give them ten thousand rupees and asked us to feed lamb to the wedding party. We were very poor people my son, for us it was difficult even impossible to do this. In this worried state, I hadn't even slept and I went for namaz in the morning. When people started asking for the reason of my worries, I told them about my difficulty. They said, who will lend you this much money. One of them said I will tell you what you can do. "On the other side of the canal is the village of Maulvi Abdus Salam. He is a very God fearing man, go to him, he will definitely help you." Hence the next day I went to your father's house after Fajar and knocked on the door. Someone asked: "Who is there?" Maulvi Sahib was wearing a vest, he asked: "Is everything OK, you are coming this early?" I told him everything. Maulvi Sahib's face turned red, he didn't say anything, went inside and woke up his wife. When he came out again, he gave me a handkerchief. He said: "Inside are ten thousand rupees, throw it at their feet! If they ask for another ten thousand, come back to get them." This was how your father supported us in our time of need. Up to this day I haven't paid back the sum and neither did he ever ask for it, and now Maulvi Sahib has passed away.

My father advised me once: "My son, whenever someone asks you for some money give to him as much as you can, but don't ever think that you are giving a loan only consider that you are never going to ask for the money again. Think that you are helping someone, because if that person can't pay it back, it will become a burden for him." By the Grace of Allah whenever I have helped someone, this is what I did; I never considered it to be a loan. My father was a very God fearing and a very pious person. He was always very connected to Khilafat, since Hadhrat Khalifatul Masih II رضي الله عنه was also his brother-in-law as

Amtul Hai, my father's sister, was married to Hadhrat Khalifatul Masih II رضي الله عنه. Until his demise my father also kept my brothers together and connected to Khilafat. In 1956 my father passed away. By the grace of Allah the progeny of my father is still connected to Khilafat. After the demise of Hadhrat Khalifatul Masih II رضي الله عنه, by the grace of Allah I did Bait at the hand of Hadhrat Khalifatul Masih III رحمه الله تعالى. Another reason for us to stay connected to the Khilafat was also that we are related to them. My first cousins are Bibi Amtul Rashid Sahiba and Bibi Amtul Quyum Sahiba, the wife of M M Ahmad Sahib. In Rabwah we used to go to them. Now my daughter Iqra, her wedding has been agreed with the grandson of Bibi Amtul Rashid Sahiba. Dr. Daud Ahmad Sahib who works for the World Bank, his son Bilal Ahmed, they live in America. May Allah bless them. آمين

My grandfather Hadhrat Khalifatul Masih I رضي الله عنه used to sit in his practise, the door to the practise used to open towards the house. The daughter of Hadhrat Masihe Maud عليه السلام, Nawab Mubarka Beghum Sahiba رضي الله عنها used to come to Hadhrat Khalifatul Masih I رضي الله عنه to read the Qur'an. When she came, she used to have walnuts or almonds on her. My father who was of the age of Nawab Mubarka Beghum Sahiba رضي الله عنها saw that she had walnuts or almonds on her. My father tells me: "When Nawab Mubarka Beghum Sahiba رضي الله عنها used to come to our house, she used to ask, Abdus Salam for how many nuts you are my servant. I used to answer three or four. Then she gave me three nuts, when I said four walnuts she used to give me four walnuts." Once my uncle the elder brother of my father was there. When my uncle heard that question he got angry and said Abdus Salam why do you say I am your servant for this many nuts. Hadhrat Khalifatul Masih I رضي الله عنه heard about it in his practise, he got so angry that he came out of the practise, called my father and said: "Abdus Salam say that I am the servant, not only are you the servant, but we all are the servants of Hadhrat Aqdas Sahib عليه السلام's servants. We are also servants of his children's servants." This was the belief of Hadhrat Khalifatul Masih I رضي الله عنه the strength of his affection for the family of Hadhrat Aqdas عليه السلام.

Up to now I have told you about the love and affection of Hadhrat Khalifatul Masih I رضي الله عنه with Hadhrat Aqdas عليه السلام.

The books that Sahaba have written they have emphasised his reliance and trust in Allah. Hadhrat

Khalifatul Masih I رضي الله عنه used to have a very strong trust in Allah. He used to leave everything on God, that only He is his maker. I remember one incident showing his trust in Allah. Once he was about to leave on a journey, it was a long journey so he took a servant with him. He took some provisions and some money with him went on a horse and left for his destination. He carried on going, one village after the other. He kept coming closer and closer to his destination, when his provisions and money ran out. The servant became concerned and said: "Maulvi Sahib what will we do now, we have run out of everything and we still have to travel quite far." Maulvi Sahib said: "You don't need to worry we still have a horse, we can sell him in the next town. From the sum we will buy some provisions and will cover the rest of the way walking." They made this decision and went towards the next town. They were still quite a distance away from the town, when the horse fell down and died and with it the dream of selling him. Hadhrat Khalifatul Masih I رضي الله عنه thought about what we will do now, even the horse is dead. Straight away he prostrated himself before God. He started doing Istighfar and said: 'O Allah what have I done instead of trusting in Allah I trusted in this horse. O God I should have put my trust in you.' He had such a reliance on Allah, that Allah used to do everything for him. Once I was listening to a sermon of Hadhrat Khalifatul Masih IV رضي الله عنه. It was one of the first Sermons when he moved from Rabwah to London. He was talking about the time when he came to London and members of the Jamaat wrote him letters. Huzur said: "They were showing their feelings by saying: 'Huzur you have just come to London with your family, if you would like, we could give you some money to settle in.' If I remember correctly Mirza Luqman Sahib said to Huzur, we have to pay a bill of forty pounds. Huzur says: "I didn't have any money, I was worrying that we have to pay this bill until tomorrow how will this be possible. In this state of mind I went to sleep. During the night I dreamt, that Allah is saying I will treat you like Nooruddeen. After this dream I was convinced that Allah won't let me fail. Like he used to help Nooruddeen, انشاء الله he will help me in the same way. When I woke up I told the members of the Jamaat that no one should give me money, Allah will take care of me himself." The next day someone came to meet Huzur, he gave Huzur an envelope, in which there were forty pounds. This was the promise of Allah, that he will treat him like Nooruddeen. Nooruddeen رضي الله عنه also used to say that Allah does everything for me.

I will tell another interesting anecdote about Hadhrat Khalifatul Masih I رضي الله عنه's trust in Allah. This is an anecdote about the life at the home of Hadhrat Khalifatul Masih I رضي الله عنه. Obviously there were children at home and husband and wife. Often there were small arguments between them. So one time my grandmother, Hadhrat Khalifatul I رضي الله عنه's wife, got angry with him because of some reason. She said to Huzur رضي الله عنه, that I will not make any food today in the evening. You always say to me that God provides for you. That you have faith in God. So therefore ask from your God today. He will give you your evening meal. I will not make any dinner today. Hakim Nooruddeen Sahib رضي الله عنه said, very well, don't make any dinner today Allah will make provisions Himself. He relates that after Isha prayers I returned and there was nothing to eat, so I lay down. Because of my hunger I could not even sleep. Nevertheless, in the name of God I lay down. It was not long before someone knocked on the door. I got up to open the door, and was also wondering who it could be. Generally people do not leave their house after the Isha prayers. Nevertheless, Huzur رضي الله عنه stood up, opened the door, and saw that Hadhrat Masih Muad عليه السلام was at the door. He was very astonished. Hadhrat Aqdas said that Nooruddeen, I tried to make roti, I thought that I might try out to see how it is made, I kneaded the dough myself, and made the roti by myself as well, look how thick it has become. I made the roti, but I was wondering who would eat it, it is God's provision so it should not be wasted. So all of a sudden I thought, that only my Nooruddeen can eat this. Huzur respectfully took the roti and ran to his wife, and said, you may not have made me any dinner, but God Almighty send me a roti made by the hands of His Prophet. That was his faith in Allah.

There is another incident similar to this one. The incident is of the time when he used to be the physician of Raja Jamu-Kashmir. His income at that time was in the hundred thousands. He never kept anything for himself. The income he received was distributed to the needy. In fact sometimes he loaned money to help the poor. Once he loaned money from a bania (tradesman/businessman) in the order of 195,000 RP. At the same time the maharaja got enraged because of some reason and suspended him from his employment. He came home, where a Hindu used to live. He was always waiting so that he could humiliate Huzur رضي الله عنه in any way. But he was helpless in that respect. When he realised that the Maharaja suspended him from his employment he became very happy.

I make the request to the whole Jamaat: always stay connected to the Khilafat. This is a very blessed system. Only through Khilafat will the message spread in the world. It will only spread to the corners of the earth if we stay attached to it and work under its wing. Devote yourself to the Jamaat.

Immediately he went to the bania (tradesman/businessman) and said that the Maharaja has suspended Nooruddeen from his employment, maybe he will not even be able to give you back your money. It is also possible that he might leave this village. You should immediately send your servant and demand your loan back from Nooruddeen. Hence he did exactly that, he sent a servant to the house of Nooruddeen. He came and demanded back the loan from Huzur. Huzur became slightly worried, but he had full faith in Allah. He told the man to sit down while he arranged the money. The man sat down. Huzur prayed to Allah that, Oh Allah I only have faith in You. Only You are my benefactor. It is said that only a short while passed, when a man came and knocked at the door. He said that the Maharani has sent me. I am coming from the palace. The Maharani has said that she feels remorseful that the Maharaja has suspended you from your employment. You have done great services for our family. In any case, the Maharaja is sleeping right now. I will talk to the Maharaja tomorrow, so that he may take you up again. For the time being accept this present from me. The man gave a sac to Hakim Sahib. In it were coins and when they were counted, they turned out to be exactly 195,000 coins. He said immediately that this has not been sent by the Maharani but by Allah. He immediately gave the money to the man he owed a loan to. In this way Allah saved him from humiliation. That was his faith in Allah.

My sister lives in America and I called her on the phone. She started relating an incident of Khalifatul Masih I رضي الله عنه to me. She said that in Qadian in Hadhrat Khalifatul Masih's رضي الله عنه practice used to be a man with the name Naik Muhammad. He used to observe how every morning a man used to come to Huzur رضي الله عنه. He gave Huzur رضي الله عنه a sac full of blankets and then left. Huzur handed all the blankets out to the poor and needy until

the evening and then went home. The next day the same man came again gave him blankets and went on his way. He again distributed all the blankets and then went home. Naik Muhammad Sahib witnessed the whole incident. One day Naik Muhammad Sahib told the wife of Huzur رضي الله عنه, our grandmother, that every day a man comes to Huzur and gives him blankets and leaves. He distributes all of the blankets in the poor until the evening. This happens every day. The man remarked to our grandmother that it would not matter if he gave you a blanket as well. It is the cold season and you also have young children. Amajee said that Hakim Sahib will not allow it. The man replied that if he does not allow it, then I will get you a blanket myself tomorrow. The next day when the blankets arrived, Huzur رضي الله عنه went to the mosque for prayers. Naik Muhammad picked up a blanket and delivered it to Huzur رضي الله عنه's house. After namaz Huzur returned and distributed the blankets. After Isha prayers, when he returned home, he saw that one of his children was wrapped in a new blanket and was sleeping. Amajee said that it is the cold season and you distribute many blankets every day. It does not matter if one blanket is used in your home. Naik Muhammad Sahib gave us this blanket. He replied that you have made a very grave mistake. It was my agreement with Allah that I would distribute all the blankets in the needy. You are not needy, now my agreement with Allah is broken. Now no blankets will come. It is said that after that day no blankets arrived after that day. These were the agreements of Hakim Sahib with Allah. There are many such examples, which can never finish.

Nonetheless, Hadhrat Khalifatul Masih I رضي الله عنه's third period was the period of Khilafat. After the demise of Hadhrat Masihe Maud عليه السلام, he had to face a lot of difficulties, because Hadhrat Aqdas عليه السلام had established an Anjuman in his lifetime. This Anjuman encompassed many

individuals. In it was a group, which believed that after the demise of Hadhrat Masihe Maud عليه السلام, the Khilafat should be with the Anjuman. Those individuals disagreed with Khilafat. Amongst them the most prominent were Maulvi Muhammad Ali Sahib and Maulana Kamaluddin Sahib, who later were connected with the Lahori Jamaat. To their contrary, the family of Hadhrat Masihe Maud رضي الله عنه and the family of Hadhrat Khalifatul Masih I رضي الله عنه all firmly believed in Khilafat. As far as my weak memory goes, Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II رضي الله عنه tried tirelessly that Khilafat may be established after Hadhrat Aqdas عليه السلام. So much so that he tried to persuade those people who opposed the Khilafat. Mirza Mahmud Ahmad Sahib رضي الله عنه said to them that for the sake of God establish Khilafat. If one of you becomes Khalifa, I am ready to take Bai'at on his hand. But Khilafat should be established in every case. In this way the opposition agreed that Khilafat should be established. So after the election, Hakim Maulana Nooruddeen Sahib رضي الله عنه was appointed the first Khalifa. Hadhrat Masihe Maud عليه السلام said in his life time that every member of the Anjuman has one vote each. But the vote of Nooruddeen should be counted as hundred votes. So that one single vote of Nooruddeen was equal to hundred votes. That was the status of Maulvi Hakeem Nooruddeen in the eyes of Hadhrat Aqdas عليه السلام. Nevertheless, we were talking about Khilafat. All agreed that Khilafat should be established. The name of Hadhrat Maulvi Nooruddeen رضي الله عنه was put forward for Khilafat. Some people went to Hadhrat Amajee رضي الله عنها for advice as it was believed that Hadhrat Amajee رضي الله عنها would be made Khalifa, followed by Hadhrat Mirza Bashiruddeen Mahmud Ahmad رضي الله عنه. Mir Mohammad Ismail رضي الله عنه's name was also put forward. So Hadhrat Amajee رضي الله عنها said that whoever is more intelligent, should become Khalifa. Further she said that no one is better suited for Khilafat then Hadhrat Hakim Nooruddeen Sahib رضي الله عنه. So with a general agreement Hakim Sahib was appointed to the post of Khalifa. So I mentioned that Hadhrat Khalifatul Masih I رضي الله عنه had to face a lot of difficulties. Those individuals who did not wish for Khilafat, out of respect for Hadhrat Amajee رضي الله عنها, they did perform Bai'at, but they still used to provoke Hadhrat Khalifatul Masih I رضي الله عنه. I can remember very well that once in a Friday Sermon Huzur رضي الله عنه said to his opponents that don't pull my beard in my old age. Then he did many majestic speeches after that. He did many majestic sermons and said that God has made me Khalifa.

If you believe that I will leave this Khilafat, then get rid of this thought, because God made me Khalifa. And I will take this teaching of God and continue marching forward, انشاء الله. Do not think that I will get fed up from your bad treatment. All of you together cannot even put gout onto my foot. Sometimes he had to tolerate many difficulties. In those circumstances it was very difficult to keep the community together. But he kept the community together in a very good manner. All members of the Community know about his demise, that he fell from a horse, for which reason he received a very deep wound. Therefore he was ill for a very long time. When he was ill, they were taking him to his house. On the way he heard the Azaan, so he told the people to take him to the mosque. The people carried him to the mosque. Lying on the bedstead, he performed his prayer, after which they carried him home. The will he wrote before his demise is as follows: my successor should be pious, popular, learned and virtuous, and should overlook the faults and shortcomings of the friends, both old and new of Hadhrat Sahib. I was a well-wisher of them all. He too should remain their well-wisher. Lectures on the Quran and the Hadith should continue.

He made Maulvi Muhammad Ali Sahib read the will three times. But it is regretful that he did not follow his will and refused to take Bai'at of his successor and said that the real Khalifa is the Anjuman, which was established by Hadhrat Masihe Maud عليه السلام. Even though Khalifa I رضي الله عنه passed away, it was in his mind that after him Khilafat will be carried on because his will describes the qualities of his successor. Still, Maulvi Muhammad Ali Sahib refused Khilafat.

Let him read out the will three times. After the demise of Hadhrat Khalifatul Masih I رضي الله عنه he refused to believe in Khilafat. I make the request to the whole Jamaat: always stay connected to the Khilafat. This is a very blessed system. Only through Khilafat will the message spread in the world. It will only spread to the corners of the earth if we stay attached to it and work under its wing. Devote yourself to the Jamaat. May Allah always keep us attached to Khilafat.

Can you tell us something about how Hadhrat Khalifatul Masih I رضي الله عنه treated his children at home?

Actually we don't know a lot about it, since my father was Hadhrat Khalifatul Masih I رضي الله عنه's second son and he was only eight years old, when Hadhrat Khalifatul Masih I رضي الله عنه passed away. What can an eight year old child tell?

I cannot tell a lot about it either, since I was very little when my father passed away. There was no one who could tell us about it. All of these accounts I know from Sahaba who used to be with him. There might be some private things, which aren't on record yet. My grandfather Mufti Muhammad Sadiq Sahib رضي الله عنه, told me all these stories in the initial days in Rabwah. Some things we found out from Hadhrat Amajee رضي الله عنها. I cannot tell everything word by word, but I can tell that Hadhrat Khalifatul Masih I رضي الله عنه was a great scholar. He was a scholar who adhered to what he read; he had a great thirst for knowledge. His knowledge about Fikah, Quran and Hadith, he acquired in Mecca. Wherever he found a scholar he went to learn from him. I will tell you a few more things. This is about the time when he was the Royal physician to the Maharaja of Jammu and Kashmir. As I said before, he was dismissed from his employment and came home without any grief. A Hindu used to live near him who was an astrologer. He came to Hadhrat Khalifatul Masih I رضي الله عنه and said, I heard the Maharaja dismissed you from your employment. If you answer some of my questions, then I can tell you when he will take you on again. Hakeem Sahib said: "I am a bigger astrologer than you, I don't need you. I will tell you from my knowledge, when he will call me back. I will even tell you the day and time." The Hindu said, this is impossible, no one can tell this accurately. After a few days Hakeem Sahib رضي الله عنه went to the Hindus house, knocked on the door. The Hindu opened the door and asked: "Is everything OK." He told him: "Today after midnight, the Maharaja will call me. On my way I will knock on your door, and the Maharaja will give me back my position tonight." He came back home, and at exactly midnight someone from the Maharaja's palace came and told Hakeem Sahib: "The Maharaja is calling for you." Hakeem Sahib رضي الله عنه went with him to the Maharaja, on the way there was the house of the Hindu. Hakeem Sahib رضي الله عنه knocked on his door. He opened the door and saw that there was someone else with Hakeem Sahib. When he looked more closely he said: "This person is from the Maharaja's palace." He asked him: "Is everything OK? Where are you taking Hakeem Sahib رضي الله عنه?" He answered: "The Maharaja has called for him I am taking him there." He went to the Maharaja, he was a bit ill. Hakeem Sahib treated him, and was given back his post as Royal physician.

He came back home, and the next day the Hindu again came to his house. He said that he was astonished how he could so exactly predict it. We astrologers cannot

even predict it that exact. Hakim Sahib said that I am a doctor I do not have the knowledge of astrology. I am just the doctor of the Maharajah. Actually, yesterday night the servants of the Maharajah were carrying a box of mangos to the palace. Because I am the doctor of the Maharajah and his habits are well known to me, therefore I concluded that the Maharajah will not be able to resist the mangos, and will certainly eat them after his dinner. And when mangos are eaten in the evening, then in the night you get a bad stomach ache. So I concluded that when the Maharaja will get a stomach ache he will surely call for me. Therefore I made an accurate estimate. The Hindu was very astonished.

It is a very unusual but well known incident, that one person receives the medicine and another person gets cured. The incident is that a child fell severely ill. His jaw got locked and it was hard to move his mouth, he could not even eat anything. People started saying that it was unlikely that this boy will be saved. Someone gave the boy's parents the advice to take him to Hakim Sahib. So they laid the boy on a bedstead and carried him to Hakim Sahib. Hakim Sahib was in his practice and was giving medicine out to patients. He beseeched Hakim Sahib that this boy is very ill so that he may look at him first. He said that he will examine the boy on his turn. Meanwhile Hakim Sahib's servant saw the boy and told Hakim Sahib about his illness. Hakim Sahib wrote down some medicine and told the servant to arrange to get these things. When it was their turn, Hakim Sahib called them in and examined the patient. Then he sat the patient down on the floor and sat his relatives around him. He then told the servant to give everyone a plate of salt, chili and lemon. Now he told everyone to start licking the lemon. Everyone put salt and chili on the lemon and started licking it, on which the boy's mouth started watering. In this way the boy's mouth slowly started moving. The boy's illness was due to the saliva in his mouth drying out. This had caused his jaw to lock. When the boy's mouth started moving, Hakim Sahib said that water should be slowly poured into his mouth. Then he was given some concentrate (sherbet). In this way the boy was cured and the relatives were very astonished. This incident is therefore very well known, because the medicine is given to one person and another person gets cured. These are the occurrences that I can remember for now, the rest is for some other time. جوامع الله

Anjuman Ahmadiyya Under Hadhrat Khalifatul Masih I رضي الله عنه



Compiled by Naeem Ahmad

AS SOON AS the concept of Khilafat was implemented, the notion was that the office of the Khalifa was purely spiritual, and therefore the true inheritors of the Community and its affairs were Sadr Anjuman.

The Anjuman was composed of fourteen individuals who were elected by nominations from existing members. By its own rules, which were approved on the recommendation of its Secretary, Khawaja Kamaluddeen, a vacancy among the members of the Anjuman, arising from the death or resignation of a member, was filled by nomination by a majority of the remaining members. So that, once as many as eight members, out of the fourteen, found themselves in accord with each other, they formed a majority which could perpetuate itself by filling every vacancy by nominating a like-minded person. At the time of the demise of the Promised Messiah, there was such a group in the Anjuman, the prominent ones in which were Maulvi Muhammad Ali, Khawaja Kamaluddeen, Sheikh Rahmatullah, Dr. Syed Muhammad Husain and Dr. Mirza Yaqub Beg, the last four belonging to Lahore. The President was Maulvi Nooruddeen and some of the other members were Syed Muhammad Ahsan, Sahibzada Mirza Bashiruddeen Mahmood Ahmad, Nawab Muhammad Ali Khan, Khalifa Rasheeduddeen and Khawaja Kamaluddeen.¹

When Hadhrat Maulvi Nooruddeen became Khalifatul Masih, a somewhat anomalous situation resulted from the fact that he was now both Khalifa, thus Supreme Head of the

Community, and President of the Sadr Anjuman. Ironically the majority group in the Anjuman took this adventitious combination to further confuse the issue. They began to boost the Presidency of the Anjuman as the real source of authority rather than the Khilafat. As early as December 1908, in their addresses at the Annual Conference, some of them stressed the need of perfect obedience to Sadr Ala (Supreme President) and full conformity to his wishes. In the minutes of the proceedings of the Anjuman the directions of Hadhrat Khalifatul Masih were referred to as the directions of the President. This anomaly was resolved when in 1910 the Khalifa resigned the Presidency on the ground that the two offices were not compatible, and directed that Sahibzada Mirza Bashiruddeen Mahmood Ahmad should be President of the Anjuman. But by that time the question of supremacy between Khalifa and the Anjuman had already come to the surface.²

After this explanatory digression we shall go back to the beginning. Maulvi Muhammad Ali, who subsequently became Emir of the dissident group, wrote afterwards:

The Promised Messiah died in Lahore. When his body arrived in Qadian, Khawaja Kamaluddeen told me in the garden that it was proposed that Hadhrat Maulvi Nooruddeen should be his Successor. Then he told me that it was also proposed that all Ahmadis should swear allegiance to him. On this I observed that this was not necessary. Only new members of the Movement had to take the oath of alle-

giance, and that was what was laid down in *Al-Wassiyat*. I am still of the view that those who had sworn allegiance to the Promised Messiah are under no obligation to swear allegiance to anyone else. Yet I took the pledge in order to maintain accord within the Community.³

Subject to this distinction, he appeared, at least at that stage, to have been inspired by a fervent spirit of obedience, as is testified to by the following statement set out in his pamphlet “A Most Important Announcement”:

“There is another system of pledge current among Sufis which is called the Pledge of Repentance. A person who takes this pledge becomes subject to the orders of his preceptor in the same way as was the purpose of the pledge of allegiance to the Holy Prophet, peace and blessings of Allah be upon him, or to the Promised Messiah. But the pledge that those of us who are members of the Ahmadiyya Jama’at have taken at the hand of Hadhrat Khalifatul Masih, by the virtue of the pledge, we are bound to obey all the orders of Hadhrat Khalifatul Masih, including those that relate to doctrine. This pledge was for the purpose of strengthening our spiritual relationship to God, of deriving benefit from the association with such holy personages as Hadhrat Khalifatul Masih, and of bowing our heads before his profound learning and his grace. For this purpose it is necessary that the disciple should throw himself before his preceptor like a lifeless body and should surrender all his desires to him; and not that the preceptor should affirm that a certain thing is right and proper, and the disciple should hold that the preceptor has not grasped the matter and that he himself understands it better. After taking the pledge such an attitude would amount to impertinence towards Hadhrat Khalifatul Masih, and would be a mockery of the purpose of the pledge.”

In view of this statement it follows that Maulvi Muhammad Ali fully subscribed to the following positive affirmations of Hadhrat Khalifatul Masih:

1. I state on oath in the name of Allah that it is He Who had me Khalifa
2. Who has now the power to deprive of the robe of Khilafat?

3. Allah has made me Khalifa of His Will and His design
4. You may attribute a thousand faults to me, but you will in effect be finding fault with the design of God Who has made me Khalifa
5. As Abu Bakr and Umar, may Allah be pleased with them, became Khalifas, in the same way Allah, the Exalted, has made me Khalifa after Hadhrat Mirza Sahib⁴

Maulvi Muhammad Ali also stated:

“This holy one Maulvi Nooruddeen, who is called Khalifatul Masih, is the only one who deserves to be so called in the true meaning of that expression.”⁵

By this it may seem Maulvi Muhammad Ali meant to imply that even if Maulvi Nooruddeen were to be acknowledged Khalifatul Masih in true meaning of the expression, it did not follow that the institution of Khilafat would continue after him. But Khalifatul Masih set any doubt on that score at rest by his pronouncement:

“You cannot derive any benefit from this controversy. No one will make you Khalifa, nor can anyone else become Khalifa in my lifetime. When I die only that one will arise whom God chooses, and God will Himself raise him.”⁶

It will thus be appreciated that the gravamen of the building controversy was the Institution of the Khilafat. Other doctrinal differences were invented and given prominence by the opponents of the institution as supports and buttresses of their stand on that question. On that central question they were, however, unwillingly and reluctantly, prepared to acknowledge Hadhrat Maulvi Nooruddeen as Khalifatul Masih. Under the stunning impact of the sudden death of the Promised Messiah, they had committed themselves too far to leave room for a barefaced volte-face. They had themselves tied their own hands too tightly. They soon realized that they had made a mistake and began to cast about for devices to help them pull back from a difficult situation with the minimum loss of face. A direct confrontation with the Khalifa would not be tolerated by the bulk of the Community and would,

I have told you repeatedly and showed it from the Holy Qur'an that it is for God rather than man to appoint a Khalifa. Who made Adam a Khalifa? God said: I am going to appoint a Khalifa on Earth. The angles objected but what did they reap as a result? You will find from the Qur'an that in the end they had to submit to Adam. Therefore, anyone who objects to my Khilafat, even though he might appear as an angel, I will have to tell him to submit himself to the Khilafat of Adam. If, out of pride and stubbornness, he chooses to become Iblis. I say it again that even though someone appeared as an angel and objected to my Khilafat, his righteous nature shall guide him to the submission of Adam

— *Badr, 4th July 1912* —

therefore, be unwise. The Khalifatul Masih was verging on seventy, and was not in too robust a state of health. Soon the question of a Successor would come to the fore. The Community's thinking should be directed towards the concept that the supreme authority was vested in the Sadr Anjuman, and that the Khalifa was purely symbolic spiritual preceptor, entitled to respect and honour in that capacity, but without authority. They were apprehensive that the succession might go to Sahibzada Mirza Bashiruddeen Mahmood Ahmad, scarcely yet twenty years of age, a mere stripling, whom Khalifatul Masih favoured unduly and to whom he appeared to entertain a high degree of esteem. In view of this contingency also they were anxious that the priority of the Sadr Anjuman in its relations with the Khalifa should be clearly established.⁷

In pursuit of this purpose some of them had no compunction even in perverting well-established doctrine. They argued that it was vain to cite verse 24.56 of the Holy

Qur'an and to seek a parallel in the instance of Hadhrat Abu Bakr in support of the Khilafat, for the Holy Prophet, peace be upon him, certainly had Successors who were Khalifas, but that the Promised Messiah, who himself was only a Khalifa of the Holy Prophet and was not a prophet in his own right, could have no Khalifa. For instance Dr. Bushrat Ahmad, who had been a signatory of the written request presented to Hadhrat Maulvi Nooruddeen, on 27th May 1908 to assume office of Khalifatul Masih had the hardihood to write:

*We had unequivocally affirmed that Mirza Sahib was not a prophet but only Khalifa of the Holy Prophet, peace be on him. Khilafat can only follow upon Prophethood; a Khalifa of a Khalifa is meaningless.*⁸

This statement was a direct contradiction of positive affirmations made from time to time by leading figures

All my friends are righteous. But the foremost amongst them with regards to spiritual foresight, knowledge, soft-heartedness, patience, faith and religion [Islam], compassion, recognition of the truth, the fear of Allah, conviction, steadfastness, blessedness, eminence, and true righteousness is Hakeem Nooruddeen Bhervi. He is a savant, an expert in Islamic Jurisprudence, a great scholar of Ahadith, an outstanding physician, has the honour of performing the Hajj and visiting both Mecca and Medina, a Hafiz of the Holy Qur'an, a Qureshi and a descendent of Umar Faruq [ra], whose name is as blessed as indeed his heart, that is, Hakeem Nooruddeen Bhervi. May Allah reward him in this world and in the hereafter. He is the best among all my followers and the most sincere, upright, loyal, compassionate and faithful.

— *Hamamat-ul-Bushra*, page 15 —

in the group to which Dr. Bushrat Ahmad belonged; indeed he himself was responsible for the affirmation: In short, there would be Prophets and Messengers but they would be followers of the Holy Prophet, and thus their Messengership and Prophethood would not contravene the seal of Prophethood.⁹

Other instances may be cited as illustrations. In 1903, in his statement on oath as a witness in the case for criminal libel instituted by Maulvi Karam Deen against the Promised Messiah, Maulvi Muhammad Ali affirmed: The accused Mirza Sahib is a claimant of Prophethood. He has put forward his claim in his publications. It is a claim that he is a Prophet, but has brought no law.¹⁰

In the course of a speech reported in the *Al-Hakam* of 18th July 1908, he said: Whatever may be the interpretation of this verse (4.70) by an opponent, we are firmly of the view that God can make any one a Prophet, a Faithful one, a Martyr or a Righteous one. What is needed is a seeker.

He to whom we swore allegiance was righteous, a chosen one of God and a Holy Messenger. The spirit of holiness had achieved its climax in him.¹¹

Addressing a meeting in Batala, Khawaja Kamaluddeen said: A Prophet and Messenger arose in your neighbourhood. It is up to you to accept him or not.¹²

Dr. Syed Muhammad Husain declared: We are most grateful to God that the fulfilment of the prophecy of the Promised Messiah proves that the revelation vouchsafed to him is the word of God and that its recipient was a true messenger of God. Allah has supplied conclusive proof.

The *Paigham Solh*, the organ of the dissentient group published from Lahore, made the following announcement in its issue of 16th October 1913:

It has come to our notice that some of our friends have been misled in to thinking that those who are connected with this paper, or some of them, denigrate the exalted rank of our master and guide Hadhrat Mirza Ghulam Ahmad,

the Promised Messiah and Mahdi, peace and blessings of Allah be upon them. All we Ahmadis who are connected in any way with the Paigham Solh called God, Who is well aware of the secrets of the hearts, to witness, and announce that to attribute such a thing to us amounts to a grievous calumny. We believe in the Promised Messiah and Mahdi as the Prophet, Messenger and Redeemer of the age.¹³

Thus the claim that the Promised Messiah was not a Prophet and there could be no Khalifa after him was mere pretence; it was without substance. But if adopted, it could serve as a clever dialectical device against the Khilafat. They saw a further advantage in repudiating the Prophethood of the Promised Messiah. They conceived that if they ceased to lay stress on it, the principle barrier in the way of the bulk of orthodox Muslims identifying themselves with the Ahmadiyya Movement would be removed, and they and those who thought alike with them would be readily acclaimed as leaders who were in the vein of the spiritual and intellectual revival of Islam. They would base themselves on the teachings and philosophy of Islam propounded by the Promised Messiah, but would not insist upon his claims being accepted. Some of them, particularly Khawaja Kamaluddeen, began to mould their public addresses into such a framework, and imagined that they were being rewarded richly. It took them some time to discover how sadly mistaken they had been.¹⁴

The Pledge

It was divine behest that impelled the hearts of all those who were gathered together in spiritual fellowship in the garden in Qadian on the afternoon on 27th May, 1908, to acclaim with one voice Maulvi Nooruddeen as Khalifatul Masih and to swear allegiance to him. The foremost among them were those members of the Sadr Anjuman who were soon to claim priority for the Anjuman over the Khalifa. In that hour of crisis they found themselves under spiritual compulsion to avow unequivocally: his orders will be as binding upon us as were those of the Promised Messiah. They had left themselves no way of escape. It was clearly God's doing. But in a short while, they began to cast about for loopholes. Sophistication replaced zeal and sincerity. When their propaganda came to the surface those possessed of spiritual insight took alarm.

One of them, Mir Muhammad Ishaq, younger brother of Hadhrat Ummal Momineen, an enlightened scholar and divine, and a person of exemplary piety and rectitude,

drew up a set of questions in early January 1909 on the subject of the relationship between the Khalifa and the Sadr Anjuman. He submitted them to Hadhrat Khalifatul Masih, requesting that he may please throw some light on them. The Khalifatul Masih sent the questions to Maulvi Muhammad Ali and asked him to suggest replies. When the Khalifatul Masih received his comments, he was amazed at their purport, which revealed that the writer was in accord with the dissidents who were seeking to put an end to the institution of the Khilafat.

Thereupon the Khalifatul Masih directed that a large number of copies should be made of the questions and dispatched to leading persons in the community who should be required to send in their replies by a certain date, and that representatives of all branches should be convened at Qadian for 31st January for consultation.¹⁵

When the questions reached Khawaja Kamaluddeen in Lahore, he called a meeting of community members at his residence and harangued them, suggesting that the community was in crisis and set at a cross road, which if taken down the path of Khilafat (instead of Anjuman) would lead to its destruction. He asked all present to subscribe to a statement to that effect. Only two individuals, Hakeem Muhammad Husain Qureshi, Secretary of the Local Anjuman, and Babu Ghulam Muhammad, Railway foreman, refused. They did so on the grounds that having sworn allegiance to a personage who was far more learned and God-fearing than they were, and who revered the Promised Messiah more than any of them did, they would conform to whatever he might enjoin.

When news of this meeting reached Qadian, Sheikh Yaqub Ali Irfani, Editor of Al-Hakam, convened a meeting at his residence in which speeches were made in support of the Khalifat and its lofty status, and a resolution was adopted affirming loyal devotion to the Khalifa. Out of the forty-two present only two refused to subscribe to the resolution.

By the evening of the 30th of January, the representatives had arrived at Qadian and spent most of the night in supplication. When the call for morning Prayer service came, everyone arrived in the mosque. Those who wish to claim supremacy for Sadr Anjuman, taking advantage of the interval before the arrival of Hadhrat Khalifatul Masih, urged the validity of their thesis before the arrival of Hadhrat Khalifatul Masih to the congregation. Sheikh Rahmatullah was heard to exclaim: What a pity a few

mischief-makers are seeking to make a stripling Khalifa and thus to ruin the Movement.¹⁶

Hadhrat Khalifatul Masih arrived to lead the prayer. During the service the assembled congregation became deeply shaken and emotionally moved upon hearing Chapter 85 of the Holy Qur'an, specifically when he came to verse 11: Those who have involved the believing men and the believing women in perplexity, and then do not repent, will surely suffer the chastisement of hell, and the torment of burning. He repeated the recitations in a choked voice and the mosque became filled with cries of wailing and lamenting worshippers. All hearts appeared to have been washed clean and filled with awe of the Divine. Everyone felt they had witnessed a heavenly sign. The service ended and the Khalifatul Masih went home.

The dissentients took advantage of the chastened mood of the congregation. Khawaja Kamaluddeen told a group of them that by repeated recitation of 85.11 in an agonized tone, the Khalifatul Masih had made it quite clear that those who hold Anjuman (who Khawaja Kamaluddeen believed that the Promised Messiah, peace be on him, had appointed his Successor), of no account and instead regard the Khilafat as Supreme, are guilty of involving the community in perplexity and will suffer severe chastisement. Dr Mirza Yaqub Beg went to Hadhrat Khalifatul Masih and exclaimed: Felicitations! It has been explained to everyone that the Anjuman is the Successor. He was met with the response: Which Anjuman? The Anjuman that you deem to be Successor amounts to nothing.

The emissary turned away crest fallen.

The consultative body, approximately two hundred and fifty individuals was summoned to the roof of the mosque to meet on the sunlit roof. When they had all arrived, Hadhrat Khalifatul Masih began to speak. In grave and measured tones he pointed out that Khilafat was a religious concept, and was indispensable if the community was to make progress. He said: God has told me that if any of you desert me, He will bestow upon me a large party in his place. So I do not depend on any of you. I have full reliance upon Allah's grace that he will help me.

Then referring to the answers given by Maulvi Muhammad Ali and Khawaja Kamaluddeen, he said: I am told that the only business of the Khalifa is to lead the Prayer services and funeral prayers and to perform marriages and accept pledges of allegiance. Whoever says this is ignorant and impertinent. As such a one should repent or he will harm himself.

He admonished: You have by your conduct hurt me grievously and have been guilty of contempt of the office of Khalifa. He expiated on the status of the Khalifa and the nature and quality of the obedience due to him, so that no doubt was left in any one's mind with regard to what the pledge of allegiance entailed. He condemned those who had been guilty of disloyalty to the Khalifa, and also expressed his displeasure with those who had organized, without his leave, a meeting in support of the Khilafat. In the end, he called upon certain individuals for the expression of their views. Sahibzada Mirza Bashiruddeen Mahmood Ahmad and Nawab Muhammad Ali Khan expressed their complete accord with him and explained that they had at no time entertained any different notion. Khawaja Kamaluddeen made a somewhat equivocal conciliatory explanatory statement.¹⁷

The Khalifatul Masih then called upon Maulvi Muhammad Ali and Khawaja Kamaluddeen to renew their pledge of allegiance. Also, Yaqub Ali Irfani, who had organized the meeting in support of Khilafat, was asked to renew his pledge. The overall feeling was of great relief, and that a great crisis for the Community had been averted. However both Maulvi Muhammad Ali and Khawaja Kamaluddeen bubbled with suppressed rage. They were overheard saying: We have been grossly insulted and humiliated by one who professes to guide the community. I am unable to endure this.

Two or three days later Khalifa Rasheedudeen, himself the very soul of sincerity and loyalty and utterly guileless, who held Maulvi Muhammad Ali in high esteem and considered him a pillar of strength for the Movement, came to Hadhrat Khalifatul Masih in great perturbation and blurted out: A great calamity threatens. Kindly take immediate action to avert it. On being asked to explain himself, he panted: Maulvi Muhammad Ali says he has been grossly insulted and cannot continue to reside in Qadian. On this Hadhrat Khalifatul Masih said: Go and tell Maulvi Muhammad Ali from me that he need not delay his departure. He is free to leave immediately. Khalifa Sahib was flabbergasted and murmured: Then I fear great mischief will arise. The Khalifatul Masih retorted: Doctor Sahib, I have said my say. If mischief arises it will be directed against me. Why do you worry? Please tell him that if he desires to leave Qadian, he can depart immediately.

Thus it would be seen that in renewing their pledge of allegiance Maulvi Muhammad Ali and Khawaja Kamaluddeen had merely bent to the storm, and had no

intention of changing their attitude. An opportunity to display their intentions soon arose.

Open Dissent

Hakeem Fazaludden of Bhera, a close relation of Hadhrat Khalifatul Masih, had left a certain property in Bhera, which he had purchased very cheap from a Shia who had sold it under some temporary stress, as a legacy to the Sadr Anjuman by his will. The Anjuman decided to sell the property. When its original vendor came to know that the property was for sale, he wrote to the Khalifatul Masih, setting out the background of his sale of the property to Hakeem Fazaluddeen, and requested that the property may be sold to him on somewhat favourable terms. The Khalifatul Masih forwarded his request to the Sadr Anjuman and directed that it should be considered favourably. The response of the Anjuman was that the property would be put up for auction and its former owner could bid for it at the auction. They were not willing to extend favour to him, which might occasion loss to the Anjuman. Hadhrat Khalifatul Masih conceived that this attitude not only lacked beneficence but was an affront to him and he expressed his annoyance by minuting: "do as you please; I will not concern myself any further with the matter"¹⁷.

When the question came up again in a meeting of the trustees of the Anjuman the Secretary reminded the trustees of their responsibility to God and enquired what should be done. Sahibzada Mirza Bashiruddeen Mahmood Ahmad suggested that as Hadhrat Khalifatul Masih had desired, some concession should be made to the former owner of the property- his wishes should be complied with. The Secretary said that the Khalifatul Masih had left the decision to them, and read out his minute, whereupon Sahibzada Sahib pointed out that the minute was an expression of his displeasure and not of permission and they must comply with his wishes. A long discussion ensued during which Sahibzada Sahib was repeatedly urged to keep in mind his responsibility to God as a trustee, but he adhered to the view that he had expressed. Finally a majority took a decision contrary to his plea.

When the matter was reported to Hadhrat Khalifatul Masih, he summoned the trustees who urged that the decision was taken after full discussion and consultation in which Sahibzada Sahib also participated. Sahibzada Sahib was sent for and when he arrived Hadhrat Khalifatul Masih enquired from him:

How is it Mian that my express directions are contravened?

He replied: Sir, I do not recall any such default on my part.

I had given direction concerning the sale of Hakeem Fazaluddeen's property in Bhera. Why has it been contravened?

Sir, I was no party to the contravention. I had repeatedly urged compliance with your direction and had urged that your minute was expressive of displeasure and not of permission.

The Khalifatul Masih then turned to the others and said:

You say he is only a stripling, and yet he understood my minute alright and you failed to comprehend it.¹⁸

He admonished them at some length that obedience was a source of blessings, and that they should mend their ways, else they would disentitle themselves of Allah's grace.

Hakeem Fazaluddeen's younger brother had been ready to pay a good price for the property, but when he learnt of the difference between Hadhrat Khalifatul Masih and Anjuman, he drew back, and the Anjuman was left no choice but to comply with the wishes of Khalifatul Masih. The obdurate trustees submitted profuse apologies to Hadhrat Khalifatul Masih, but there was no change in their attitude and their propaganda went forward apace. In September 1909 he announced that if there was no real improvement in their attitude by Eid-ul-Fitr, they would be expelled from the community. In this situation the leaders of the group submitted a sort of apology, but their attitude did not exhibit any real improvement.

In his sermon on the occasion of Eid-ul-Fitr, 19th October 1909, Hadhrat Khalifatul Masih admonished them once more at length.

He pointed out that there could be no community without unity and accord. Until you are united we can make no progress. After referring to Adam, David and Abu Bakr, as vicegerents and those who opposed them he affirmed:

Now I am your Khalifa. If anyone should say that the name Nooruddeen is not mentioned in his Testamentary

Direction by Hadhrat Sahib, I would counter: Nor are the names of those I have referred to mentioned in previous prophecies.

The whole community had by consensus accepted me as Khalifa. He who acts contrary to this consensus puts himself in opposition to God, as is said in the Holy Qur'an: "We shall let him who seeks a way other than that of the believers pursue the bent of his inclination and shall cast him into hell" (The Holy Qur'an, Chapter 4, Verse 116)

Hadhrat Khalifatul Masih mentioned:

I had it in mind to take a certain step today, but have been restrained by God. I am overwhelmed by His wisdom and His judgment. Those of you who suffer from shortcomings should strive to overcome them. I do not expel them from the community, as there may be a chance of their getting rid of their misunderstandings, and I would not deprive them of it. I exhort all of you to discard all feelings of rancour and envy. If a matter bearing upon security or fear should arise, do not bruit it about: but when it is settled you may publish it.

I tell you that you will have to conform to all this, willingly or unwillingly. If you submit willingly it would be better for you. I admonish you to your good. May Allah, the Ex-

alted, help you and me to continue to tread along the path of guidance, and bring all of us to a good end.¹⁹

The main effort of the dissentients was now directed towards winning popularity among orthodox Muslims through propagating the Philosophy of Islamic values as expounded by the Promised Messiah without mentioning his name, and toning down differences that distinguished Ahmadis from non-Ahmadis. Some members of the Movement began to be influenced in favour of the line pursued by them. Sahibzada Mirza Bashiruddeen Mahmood Ahmad appreciating the gravity of the harm that might ensue therefrom took steps to expose the hollowness and danger of the fallacy that inspired that line, and thus stopped its being pursued by other members of the Movement.

Conclusion

Those that had instigated the Anjuman against the Khalifat had been repeatedly admonished, and given numerous occasions to abide by their pledges and serve Khalifat. Thus far, Maulvi Muhammad Ali, Khawaja Kamaluddeen, Sheikh Rahmatullah, Dr. Syed Muhammad Husain and Dr Mirza Yaqub Beg had all been involved with efforts to undermine the Khalifat.

Footnotes

1. Hadhrat Maulvi Nooruddeen رضي الله عنه Khalifatul Masih I by Muhammad Zafulla Khan رضي الله عنه pp172
2. Ibid pp173
3. Haqiqat-e-Ikhtilaf by Maulvi Muhammad 'Ali pp39
4. Pamphlet Aik Nihayat Daruri A'lan by Maulvi Muhammad 'Ali pp10-11
5. Risala Aik Nihayat Daruri A'lan by Maulvi Muhammad 'Ali pp.10-11
6. Hadrat Maulvi Nooruddeen ra Khalifatul Masih I by Muhammad Zafulla Khan رضي الله عنه pp181
7. Ibid pp182
8. Risala Mir'atul Ikhtilaf published in 1938
9. Hadhrat Maulvi Nooruddeen رضي الله عنه Khalifatul Masih I by Muhammad Zafulla Khan رضي الله عنه pp183
10. Hayat-e-Nur p.353
11. Lecture by Maulvi Muhammad 'Ali published in Al-Hakam July 18, 1908, Hayat-e-Nur p.354
12. Damima Akhbar Badr January 26, 1911
13. Paigham-e-Sulh October 16, 1913
14. Hadrat Maulvi Nooruddeen ra Khalifatul Masih I by Muhammad Zafulla Khan رضي الله عنه pp 190
15. Ibid. pp 191
16. Ibid. pp 191
17. Ikhtilaf-e-Silsilah ki Tarikh by Hadrat Mirza Bashiruddin Mahmud Ahmad pp.29-30
18. Ibid pp.35-36
19. Hadrat Maulvi Nooruddeen رضي الله عنه Khalifatul Masih I by Muhammad Zafulla Khan رضي الله عنه
20. Ibid. pp 198

Life as a Physician



By Dr Imran Rehman

Primary Education

Hadhrat Maulvi Hakeem Nooruddeen came from a well-educated family that were well to do. His father, Hafiz Ghulam Rasul, was an affectionate and indulgent father that always set the highest of goals for his children. As a result, his son Hadhrat Maulvi Nooruddeen was sent to the top schools whereby he received personal tuition and thus built a solid foundation in understanding and acquiring knowledge.

At the age of twelve he was visiting Lahore with his brother and fell ill, after which Hakeem Ghulam Dastgir of Said Mitha treated him successfully. This physician greatly inspired Hadhrat Maulvi Nooruddeen so much so that he grew a burning desire to study Medicine. His brother however had other ideas and influenced him to study the Persian language. A famous Persian teacher Munshi Muhammed Qasim Kashmiri taught him well for two years in Lahore. On his return he continued his studies of the Persian language as well as commencing studies of the Arabic language. The year was now 1857 and Hadhrat Nooruddeen at the age of sixteen began to avidly learn portions of the Holy Quran as well as their commentaries. It was also during this period he returned to Lahore and commenced the study of Medicine under the famous Hakeem Allah Deen of Gumti Bazar. However, this was cut short and the study was postponed. The next year he enrolled at the Normal School of Rawalpindi and started a diploma of education. He excelled greatly here and impressed his headmaster Maulvi Sikander Ali so much so that he was allowed to avoid regular classes and be privately tutored in a host of various subjects. Thus after four years he had mastered a whole range of subjects and performed so well at the diploma examination that he was appointed

headmaster of a school in Pind Dadan Khan, near Bhera; a post he held for four years.

His duties as headmaster were relieved quite dramatically, involving an incident with the Inspector of Schools. He describes it as follows:

"On one occasion the Inspector of Schools arrived while I was at my meal. I invited him to join me. Instead of accepting my invitation, he retorted: 'I am afraid you have not recognised me. My name is Khuda Bakhsh and I am the Inspector of Schools'. The reply came 'Oh indeed you are a man of integrity, you do not partake of food offered by a teacher, how good is that!'. Having said this I continued with my meal, and he, while holding his pony, waited for me to tell some student to hold his pony. When he realised I made no such move, he asked: 'Kindly tell a student to hold my pony'. I answered 'Sir, you are so punctilious that you do not partake in food offered by a teacher deeming it to be a bribe. Then how can I ask a student to hold your pony. They came to school to learn, not to be stable boys....'. Presently he signified that he would proceed with the examination of the students whereupon I put the students in order and myself withdrew and sat apart. The inspector held the examination and then said to me 'I have heard that you are very capable, and hold a distinguished diploma from the Normal School, perhaps that explains your imperious attitude'. I replied 'Sir, I do not regard a few square inches of paper as God'. Then I sent for the diploma and tore it into pieces before his eyes, and demonstrated that I did not associate anything with God. The Inspector regretted the whole incident and blamed himself for the loss of my diploma. But the truth is that the tearing up of my diploma became a turning point in my life and opened wide for me the gates of divine bounty."

Quest for Medical Knowledge

After he was relieved of this post at the age of twenty-five, Hadhrat Maulvi Nooruddeen went on a quest for knowledge and to further his Arabic studies. After a fruitless time with Maulvi Ahmad Deen Sahib, he travelled to Rampur with three other friends. He spent three years in Rampur whereby he studied with so much diligence that he developed insomnia, a problem that had continuously affected him. This revived his eagerness to pursue the study of Medicine and he discovered that Hakeem Ali Husain Sahib of Lucknow was the most distinguished physician in the whole of India. He immediately set out for Lucknow and en route came across Maulvi Abdur Rashid of Benares in Moradabad. This saintly personage ministered him and thus Hadhrat Maulvi Nooruddeen's health was restored after a few weeks. He then continued his journey to Lucknow in the hot summer along the dusty roads. He arrived at his terminus covered in dust, looking wild and totally unkempt. He quickly sought the location of Hakeem Ali Husain Sahib and was informed that he lived nearby. Hadhrat Maulvi Hakeem Nooruddeen has narrated in his book the encounter he had with Hakeem Ali Husain Sahib in his book *Mirqaatul Yaqeen*:

I noticed a big hall and saw an angel-like handsome attractive face with white hair, wearing white dress, sitting on a white sheet sidelined with small pillows. In front of this saintly figure were a "Paandaan" (a pot of leaf with nut), a spitting pot, a pot for safekeeping of betel-leaf, an ink pot and a set of paper. On sidelines of this hall, a large number of people surrounded him; they had come to pay respect and homage to him. The hall was carpeted with white clean sheets. I was stunned by the sight, as I never had the occasion of seeing such a genteel atmosphere anywhere in the Punjab. As I approached Hakeem Ali Hussain from the eastern door of the hall with my feet soiled with dust and stepping on the white clean floor leaving footprints on the white sheet, first I was a little reluctant and then I approached him without any hesitation and said loudly, "Assalamo Alaikum" according to my custom. It was a strange voice in Lucknow. I do not know whether he replied in loud or low voice, and then I extended my hand for handshake, Hakeem Ali Hussain extended his own and I shook hands. I, with a great deal of respect, sat down on the white sheet. One of the local Lucknavi persons around Hakeem Ali Hussain accosted me and asked me from which cultured land had I come. I was quite aware

of my humble status, but the inquisitive eyes of the person, who posed the question, prompted me with half closed eyes to say, "These informal ways and loud voice of Assalamo Alaikum are the product of the teachings of that illiterate Prophet of the barren valleys, who used to tend the flocks of goats, peace and blessings of Allah be upon him, and my parents be sacrificed on him." My answer worked as a flash of lightning, and the seated Hakeem Ali Hussain was completely unnerved, and in a towering voice, snubbed that wealthy man, and told him, "You have been attending the Royal Courts, have you ever faced such a rebuke."

After a little while, Hakeem Ali Hussain enquired my name and the purpose of the visit. I replied that I had come to learn medicine whereupon he responded, "I am too old and cannot teach any more, and therefore, I have decided to stop teaching." I became emotional; maybe because of the effects of insomnia, or because the teaching of Munshi Muhammad Qasim goaded me, I quoted a Persian couplet of Hakeem Sheeraazee adding how wrong he was when he said, "To break a heart is an act of ignorance and it is easy than to expiate an oath broken." This quotation, when said in an emotional way, sent Hakeem Ali Hussain in a trance, and tears rolled down his eyes. After a little pause, he said, "Maulavi Noor Karim is a very able Hakeem, I will hand you over to him, he will teach you with a great deal of care and diligence." I again quoted a Persian couplet saying, "The land of God is not narrow, and my feet are not crippled." Hakeem Ali Hussain went into another trance for the third time, and said, "I break my vow not to teach," and soon after, he went inside the house and the people, who came to see him, dispersed. I was left alone and found the opportunity to pick up my belongings and leave the house. A close friend of my brother, Dost Ali Baksh Khan, who was the owner of a printing press, Matbaa-i-Alvi, provided me accommodation. I felt comfortable there; I took a bath, and changed my clothes. Khan Sahib took me to his printing press and showed me a tree of pomegranates, which, he said, was planted in memory of my brother."

Later that day Hadhrat Maulvi Nooruddeen met Hakeem Sahib who reproved him gently for his absence, he said "You disappeared without leave, which does not behove a pupil. This is where you should live, but should you prefer to stay elsewhere, you must eat here". He then enquired "How much proficiency are you seeking

in medicine?”. His reply was that he wished to become the greatest physician that ever lived and be on the same level as Plato. Upon hearing this, Hakeem Sahib smiled and said “You will reach somewhere, had you aimed any lower, I would have been disappointed”. The narration from Mirqatul Yaqeen continues: I submitted to Hakeem Ali Hussain, “Please begin from the Canon of Aviceenna - Principles of Medicines,” whereupon Hakeem Sahib smiled and then hastily added, “I only know the Holy Book of God, Boo Ali Sina, and his book of Canon of Aviceenna.” Hakeem Sahib urged me to pay attention to Nafeesi. I started reading it and spent the whole day on it.

Hadhrat Maulvi Nooruddeen started his learning under this scholar but after a while he soon became discontent with the amount being taught and sought to pursue supplementary courses before deciding to return to Rampur. In the book Hayat-i-Noor, Abdul Qadir relates:

“Hakeem Maulvi Nooruddeen Sahib thought that only one subject was not good enough, therefore he started looking around for more teachers, and observed, ‘How could he be satisfied with only one subject.’ Eventually, he got in touch with Maulvi Fadhullah Farangi Mahal, who taught him Mullah Hasan and Hamad Ullah, but after a few lessons, he realised that he was wasting his time and, therefore, he returned to Hakeem Ali Hussain to seek permission to return to Rampur. When Hakeem Maulvi Nooruddeen Sahib came to Hakeem Sahib to seek permission to return to Rampur, it so divined that Nawab Kalab-e-Ali Khan of Rampur had sent a wire to Hakeem Sahib to come to Rampur and work for the Ruler, as one of his favourites Ali Baksh was seriously ill. Hakeem Maulvi Nooruddeen Sahib consulted Hakeem Ali Hussain and it was decided that both of them would go to Rampur”.

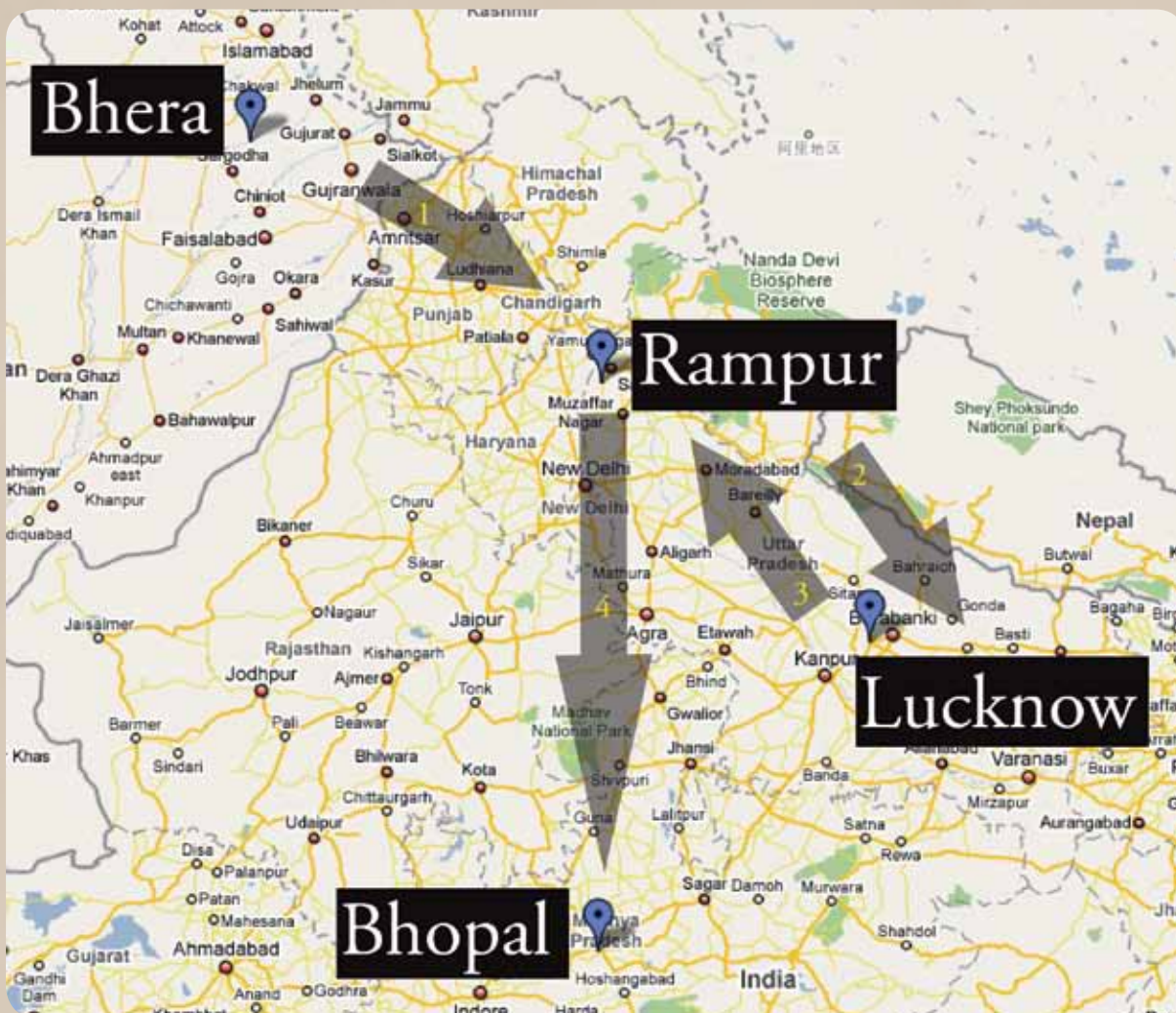
Upon arrival in Rampur, Hakeem Ali Hussain Sahib urged Hadhrat Maulvi Nooruddeen to pray for the recovery of Ali Baksh. However, he replied that he had no inclination for it and apprehended that the patient will die; which in due course happened. Hakeem Ali Hussain Sahib came under severe criticism. However, it was noted that another gentleman died of the same illness being treated by Hakeem Ibrahim, his chief critic. Hadhrat Maulvi Nooruddeen’s training progressed with great pace under Hakeem Ali Hussain in Rampur. His own intelligence and diligence complemented the experience he was receiving. His mentor would test him regularly and always found him

well above the mark, so much so that he began to trust and rely upon his judgement. Hadhrat Maulvi Nooruddeen remained attached to Hakeem Ali Hussain Sahib for over two years and asked leave of him after a formal testimonial had been bestowed upon him. Hadhrat Maulvi Hakeem Nooruddeen had attained his goal and desired to pursue his study of Arabic and Hadeeth. Hakeem Ali Hussain Sahib had suggested some revered personnel in Meerut and Delhi, however, both parties had uprooted from their respective location. Thus frustrated Hadhrat Maulvi Hakeem Nooruddeen was determined to go to Bhopal and set out on the journey.

On this journey he came across many different travellers, one of which was Mahmoud, a young Afghan. They travelled via Gunnah Cantonment and a few miles after leaving this place they came across a peasant who warned them that they should change their route as the area ahead of them was infested with an epidemic of cholera. Hadhrat Maulvi Hakeem Nooruddeen desired to take heed to the advice, however Mahmoud made light of the warning claiming that such an assertion should not be made on the advice of one individual. A few minutes later Mahmoud suffered an attack of cholera and hence they were refused admission to the local village. Hadhrat Maulvi Hakeem Nooruddeen decided to set himself up under a local tree and treated his travelling companion for three days but eventually he succumbed. The headman of the village was persuaded to arrange for the digging of a grave after a large sum of money had been paid. Hadhrat Maulvi Hakeem Nooruddeen performed the last rights and single-handedly carried out the burial. He had been rendered weak and helpless by the course of events. Just then the headman came running to Hakeem Sahib in desperation. His only son was also suffering from cholera and he begged Hakeem Sahib to go to his house and treat the boy. After a few days he had successfully treated the boy and some other inhabitants of the village. The headman was duly grateful and returned the money that had been paid for Mahmoud’s grave and also transported him to Bhopal.

Bhopal

In Bhopal, Hakeem Sahib pursued to enhance his understanding of Hadeeth and Arabic and this was done with the help of a Munshi Jamaluddeen, Chief Minister of the State. During his stay in Bhopal, Hakeem Sahib had an attack of very high fever during which his mouth began to run with stinking black saliva. He consulted Hakeem



ABOVE: A selection of places visited by Huzur رضى الله عنه during his quest for knowledge

Farzand Ali who told him that he was mortally afflicted with an incurable virulent distemper and that he should immediately go home. Soon after an older respectable person approached Hakeem Sahib and was complaining of excessive salivation due to his advanced years and desired a prescription. He advised him to try a jam of olives, cardamom seeds and gold leaf. The customer returned with a jar of jam and a quantity of cardamom seeds and gold leaf which he presented to him saying: ‘You have the same trouble as I have so I brought your own prescription so that you may try’. Hakeem Sahib thanked him for his kindness and found that the repeated use of this concoction expedited a complete cure.

On one occasion he had two waistcoats made of very fine cloth. However, before he had ever worn either of them, one was stolen. He felt no distress at the loss, and believing that God would provide him with a better substitute, he recited sincerely: “To Allah we belong and

to Him shall we return” (The Holy Qur’an, Chapter 2, Verse 157) and gave away the other waistcoat in charity. A few days later the son of a wealthy citizen began to suffer from gonorrhoea and requested to fetch a physician. His friend said, “There is a student, who is a physician. He is not well-known, but I will try to bring him.” So he came to Hakeem Sahib and requested him to go with him. Hakeem Sahib enquired about the symptoms of the boy’s disease, he gave him a prescription of banana water and a calcium compound and left the place soon after advising them that he should be kept posted about the condition of the boy. The boy was cured from the first dose of medication and did not require any further medication. It was at this point that Hakeem Sahib realised that this whole incident was a manifestation of divine grace. The next day the patient sent several dresses of high value and a large sum of money to show his appreciation to Hadhrat Maulvi Hakeem Nooruddeen. Coincidentally one of the

waistcoats was the same one that had been stolen! He sold the garments and with the money gained he decided that the performance of Hajj was now mandatory upon him.

After this Hakeem Maulvi Nooruddeen Sahib set for Mecca meeting many people en-route. He performed the Hajj successfully and became acquainted with a great scholar Shah Abdul Ghani Mujaddadi. He greatly influenced Hadhrat Maulvi Hakeem Nooruddeen Sahib, who then swore allegiance to him. Hadhrat Maulvi Hakeem Nooruddeen Sahib agreed to stay with him for a minimum of six months where he was taught hadith in great detail.

Medical clinic in Bhera

In 1871, Hadhrat Maulana Hakeem Nooruddeen was 30 years old when he returned to his hometown after completing extensive travels of India and the Holy Land. He completed his education in religion and medicine. His parents welcomed him with open arms. During his absence on extensive travels, he lost many of his brothers. He was greeted with a warm welcome by a large number of Muslims and Hindus. However, he discovered that a prevailing atmosphere of fanaticism, intrigue and distrust had developed. He found that fellow Muslims has turned to emphasising minor and intricate points of ceremonial rituals instead of trying to foster higher moral virtues and promoting spiritual values. His sensible liberal views caused him to be continuously drawn into petty and futile discussion of theological abstractions. Thus dealing with such people became difficult and at times placed him in precarious situations whereby his life was under threat. There had been two failed attempts to assassinate him by fellow Muslims.

He had married shortly before and believed that his experiences so far had proven his competence to start a career. His father encouraged him and suggested he should establish his clinic in a large, spacious house, which he placed at his disposal. He sought the advice of a well-established physician who warned him;

“I charge fees and yet can just eke out a modest livelihood. I know you will not demand fees and voluntary offerings may be insignificant. Besides you are likely to prescribe simple, inexpensive remedies and your methods will not commend you to surgeons or druggists. The divines are not friendly towards you. Thus altogether the prospect is not encouraging.”

Subsequently, Hadhrat Maulvi Hakeem Sahib asked one of his students to make two different “surmah” (powdered solution for the eye) for application to eyes. Around the Asr prayer time, Hadhrat Maulvi Hakeem Sahib was performing the ablution when he applied one of the mixtures to someone’s eyes. Another person who was watching requested the same application. This was his first promotional move. In the morning, a number of people came and requested for the same eye application mixture. On account of the humidity in the city, some eye diseases were common and the need for such a mixture was great. Some had eye trouble for various reasons, so they were given other mixtures. Hakeem Sahib said,

“Then people started streaming in for consultation about other diseases, and by sheer Divine grace and blessings, I had a great success and made a great start”.

This was the first day of the medical clinic and due to this application Hakeem Sahib had made a fine beginning. Soon after, his reputation spread around the town and thus his own contemporary medical practitioners envied him. Generally professionals of a trade do not welcome another person getting the attention of the public so fast, however he never thought of professional rivalry. His medical clinic was open to his own rivals too and he would readily share the secrets of his prescription with other physicians. Hakeem Sahib developed his own mixtures and prescriptions; even today they still exist in the old herbal shops of Bhera town.

On the death of this father, he elder brother, Sultan Ahmad, who was in a number of ways their father’s benefactor, approached him and asked him to give in writing that this house (where the medical clinic was functioning) was purchased and renovated with the funds provided by this brother. Hakeem Sahib did as requested. He moved his medical clinic happily to a portion of the mosque and requested his students to move the medicines and other chemicals. It was a difficult time for Hakeem Sahib but he was full of gratitude for his brother’s favours. In the meantime, Hakeem Sahib took over a vacant plot that belonged to the municipality of Bhera and borrowed funds from a Hindu to build a house on it. The “Tehsildaar” (town official), Mansabdar Khan, found out about this and reported the matter to the Deputy Commissioner of Rawalpindi. The Deputy Commissioner paid a visit



ABOVE: A photograph of Huzur رضي الله عنه which was taken in 1902. Mian Abdul Hai Sahib, son of Huzur, is sitting in his lap.

to the site and enquired from Hadhrat Maulvi Hakeem Nooruddeen Sahib whether he knew that the land belonged to the State to which Hadhrat Maulvi Hakeem Nooruddeen Sahib replied that he did. He added that the whole town is State land. The Deputy Commissioner asked, "How?" Hadhrat Maulvi Hakeem Nooruddeen Sahib said, "If the military wishes to set up a cantonment on any part of the city, would the residents of the town refuse?" The Deputy Commissioner said, "No." "That is how every land is State land," said Hadhrat Maulvi Hakeem Nooruddeen Sahib. After hearing the logic of Hadhrat Maulvi Hakeem Nooruddeen Sahib, the Deputy Commissioner enquired how much land he needed and asked him to put markers on the land for its identification. He ensured there were no objections from local residents and then gave approval to Hadhrat Maulvi Hakeem Nooruddeen Sahib to build his house. This was how through sheer Divine grace Hadhrat Maulvi Hakeem Nooruddeen Sahib obtained the land for free.

On completion of the house, Hadhrat Maulvi Hakeem Nooruddeen Sahib had owed twelve hundred rupees to the Hindu and he was concerned that he may demand repayment of the loan anytime. While he was in the midst of these thoughts, one of his old friends Malik Fateh Khan came to him riding a horse and told him that he was going to Rawalpindi as Lord Lyton was holding a Durbar (the holding of Court) in Delhi. Hadhrat Maulvi Hakeem Nooruddeen Sahib said that he would also like to go to the Durbar. He said that the Durbar was to be held on June 1, 1877, in the Delhi cantonment area. State rulers, princes and rajahs had been invited to this Durbar. Hadhrat Maulvi Hakeem Nooruddeen Sahib made hasty preparation and accompanied his friend to Jhelum. From there, Malik Fateh Khan went to Rawalpindi. Hadhrat Maulvi Hakeem Nooruddeen Sahib came to the house of Malik Hakim Khan, a Tehsildar, and borrowed his turban and dress. He strolled to the Jhelum railway station, and enquired the railway fare for Lahore. It was fifteen annas (there used to be sixteen annas in one rupee). He put his hand in the pocket and found exactly fifteen annas. He bought the ticket and arrived in Lahore. At Lahore station, there was a large crowd; every one was rushing to Delhi to attend the Durbar. Hadhrat Maulvi Hakeem Nooruddeen Sahib knew that he could not approach the ticket window, and further, there was nothing in his pocket. Hadhrat Maulvi Hakeem Nooruddeen Sahib had on numerous

occasions experienced sudden Divine help and this journey was no different. There was a Paadree Rev. Golak Nath who recognised him from an earlier medical consultation. The Paadree met him at the railway station and enquired where he was going. The Paadree went away and soon reappeared holding a rail ticket in his hand. Hakeem Sahib was putting his hand in his pockets to see if he could find money to repay the ticket price, when the Paadree protested and said; "Do not insult me, I am not going to accept the money; in any case I am also going to Delhi, we will meet again", however, Hadhrat Maulvi Hakeem Nooruddeen Sahib did not meet him again. As he came out of the Delhi railway station, he saw a servant of Munshi Jamaluddeen, whom he had met previously in Bhopal. The servant spotted him and informed him that Munshi Sahib had requested for him. Hadhrat Maulvi Hakeem Nooruddeen Sahib said that it was late in the evening and suggested he would visit him the next day but the servant insisted that the Munshi Sahib's tent was close by. Hadhrat Maulvi Hakeem Nooruddeen Sahib obliged and was met by Munshi Sahib with a great deal of cordiality, who then requested him to see his ill grandson. Munshi Sahib insisted that Hadhrat Maulvi Hakeem Nooruddeen Sahib should stay with him and prepared a tent especially for Hadhrat Maulvi Hakeem Nooruddeen Sahib. Hadhrat Maulvi Hakeem Nooruddeen Sahib told the Munshi, "I won't be able to stay for long with you. The illness of your grandson is somewhat long, and that I had not even informed my family that I was going to Delhi, therefore I will have to go back." Munshi Sahib implored him to stay and gave him five hundred rupees, which Hadhrat Maulvi Hakeem Nooruddeen Sahib remitted the money to the Hindu and wrote to his family that he would be back soon. After a while, Munshi Sahib gave another seven hundred and requested Hadhrat Maulvi Hakeem Nooruddeen Sahib to accompany him to Bhopal to complete the cure of his grandson. Hadhrat Maulvi Hakeem Nooruddeen Sahib happily obliged now that his debt was cleared with the Hindu.

Whilst in Bhopal, Muhamma Umar, the grandson of Munshi Jamaluddeen Sahib who was medically treated by Hakeem Sahib was sitting one day with Maulvi Sahib and picked up a poisonous solution and threatened Hadhrat Maulvi Hakeem Nooruddeen Sahib that he would drink it. Hadhrat Maulvi Hakeem Nooruddeen Sahib tried his best to dissuade him from such an act but still consumed some drops. After a while, he was in a desperate condition

and his Doctors and Hukamaa' were summoned, including Hadhrat Maulvi Hakeem Nooruddeen Sahib. He said; "Before we go into the question as to 'who is responsible', let us try to save his life" as he had an antidote with him. The mother of Muhammad Umar also threatened Hakeem Sahib but the antidote seemed to have a miraculous affect. Soon after, he returned to his house and observed a young girl with much jewellery and dresses. She came and left all this at the house of Hadhrat Maulvi Hakeem Nooruddeen Sahib. An elderly lady later repeated the same act. Hadhrat Maulvi Hakeem Nooruddeen Sahib asked a young local man to find out who these women were and why they had brought the jewellery and dresses. The young man as directed went after these women and came to learn that these ladies had come from the house of Pir Abu Ahmad Mujaddidi. Thereafter, Pir Sahib himself came and told Hadhrat Maulvi Hakeem Nooruddeen Sahib. "A lot of mischief is going to occur, therefore you better come to my house". Thereupon Hadhrat Maulvi Hakeem Nooruddeen Sahib said, "Do not worry, that boy will recover and there will not be any trouble". Then Pir Sahib added, "That jewellery and dresses were sent by our family and whatever amount you took, please return it; this jewellery would help you liquidate your debt". Hadhrat Maulvi Hakeem Nooruddeen Sahib was so touched by this noble act that often he would pray for Pir Sahib and his family and later said: "The way Pir Sahib helped me, God may help him manifold". He spent some time in Bhopal and once the boy had been cured he returned to Bhera.

Back in Bhera his practice picked up again with his competence being widely recognised. One of his dear friends, Malik Fateh Khan, was past the age of 80 and was childless. Hakeem Sahib urged him to marry and despite massive apprehensions regarding his capacity he married. Hakeem Sahib even concocted a compound with Arsenic, Mercury and Opium to assist him and this produced the desired effect. Within two years the couple were blessed with a daughter and son. This incident proved to him that God was the source of beneficence and that one's hopes should never be fixed upon mere mortals.

During these days, a person with paralysis came to him for medical treatment. Hakeem Sahib treated him and he got well. This was big news and the people in Bhera were pleasantly surprised on the recovery of this patient, especially when Ayurvedic system of medicine was totally silent about the treatment of this disease. The father of the

patient, who did not believe in the western system, came to Hakeem Sahib for treatment of his nervous breakdown and short breath. Hakeem Sahib developed a mixture made of castor oil and honey to be taken orally and plastered kalonji on his spinal cord, which brought stability in his breathing. Then he tried two of his prescriptions, which brought sensational results and the news spread around the whole area.

A police officer from Jammu heard about the repute of Hakeem Sahib and required treatment for Tuberculosis. His name was Lala Mathra Das and Hakeem Sahib was very successful in treating him as well. Around this time, the Prime Minister of Jammu, Dewan Kirpa Raam, was visiting Pind DaadanKhan. He had also heard about the Hakeem Sahib's wondrous way of medical treatment. Later, the uncle of Lala Mathra Das, Bakhshi Jamal Singh, mentioned the stories of the success of Hakeem Sahib in treatment of some serious ailments. These events eventually led to Hakeem Maulvi Nooruddeen Sahib's appointment to the State in 1876.

Royal Physician to the state of Jammu

The Maharaja's Chief Physician was Hakeem Fida Muhammed Khan retired shortly after and Hakeem Nooruddeen was his successor at the age of thirty-six. Thus he was also put in charge of all the hospitals in the state; in all he held this post for fifteen years.

Hakeem Sahib had agreed a deal to rent an abode for himself, however, the landlord attempted to increase the rental value after the agreement had been made. The incident upset Hakeem Sahib and he decided to leave the city, as he felt disinclined to reside with people of such standing. However as he was departing he came across a leading citizen by the name of Shaikh Fateh Muhammad. The gentleman addressed his concerns and then welcomed him into his own home. He resided there for ten years and became very close to him and his family.

During this time, the quality of his clinical acumen in medicine furthered his repute as a physician. His treatment was not confined what was generally known as the Yunaani system of medicine. He procured several books on the allopathic system in Arabic from Egypt and made a careful study of them. He took lessons in the Hindi system from an aged Hindu physician, Pandit Harnam Das and studied Amrit Saagar and Sanskrit from him. This is expounded in many scenarios:

- A leading citizen of Jammu known as Mian Lal Den had a daughter who had fallen ill of dysentery. Mian Sahib did not agree with various beliefs of Hakeem Sahib so he had called upon many other physicians to treat his daughter, but to no avail. Hakeem Sahib was then called upon and he was immediately in a better position to treat the girl due to his knowledge of western medicines. In addition to the western system, two other local mainstream medical systems were popular. One was the Ayurvedic system developed by Hindus and Aryans; the other being the Greek School of Medicine (Tibbe Yunaani) that was originally based on a system developed by Arab physicians and chemists. Hakeem Sahib used a prescription that combined these medications and it proved effective. Hakeem Sahib gave the same dose the next day and the patient recovered. Mian Lal Deen was very happy and gave him cash and a young pony from Yaqand, a place in Chinese Turkistan.
- An officer of the Octroi department developed severe colic during the night. His condition had deteriorated so badly that many people carried him to Hakeem Sahib. He knew a general cure, however, he decided to prepare a new one at his clinic that had immediately positive results.
- An epidemic of cholera broke out in the state. The Maharaja had taken Hakeem Sahib with him to one of his castles known as Bahu Fort; also present were some of his relatives and in particular Rajah Moti Singh. He developed dysentery and immediately Hakeem Sahib treated him successfully. Out of gratitude Rajah Moti Singh paid him a handsome amount and continued to pay him this amount for several years after.
- In 1879 there was a famine in the State, which was followed by the outbreak of cholera. Hakeem Sahib spent days and nights visiting far-flung areas affected by cholera. The Maharajah was very happy and gave a gift of valuable dresses.
- In 1886, the Rajah of Poonch wrote a letter to Rajah of Jammu that he was in need of a high profile physician for the treatment of his son, who had lost

his mental balance. Hakeem Sahib examined him and was able to cure him. The Rajah of Poonch gave Hakeem Sahib several thousand rupees and his own Rajah also rewarded him handsomely for his noble gesture.

Despite such success in healing the ill, Hakeem Sahib was able to stay modest and acknowledge God the Almighty in everything he did and occasionally he would be reminded that everything depended on the Mercy and Grace of Him. One incident occurred whereby the son of Mian Lal Deen was afflicted with Small Pox and Hakeem Sahib instantly undertook his management. Hakeem Sahib was very fond of the boy however in his presence the boy succumbed. The tragedy upset Hakeem Sahib greatly and served as an important reminder. Another incident occurred upon his return to Bhera. His sister's son had just passed away from dysentery and she admonished to Hakeem Sahib that had he been present the child would still be alive today. He retorted angrily that God would give her another son who will also die due to dysentery despite his treatment. In due course she had another son who also was suffering from dysentery at the same time Hakeem Sahib was in Bhera. At this point his sister begged Hakeem Sahib to avert the earlier prediction through prayer, however, the boy still passed away. Hakeem Sahib then told her that God would bless her with another son who will mature and flourish, which happened in due course.

Hakeem Sahib meets Hadhrat Mirza Ghulam Ahmad

In 1885, Hakeem Sahib came across a portion of the book Braheen-I-Ahmadiyya written by Hadhrat Mirza Ghulam Ahmad of Qadian عليه السلام. He was greatly moved by this book and decided that he must meet the revered author. As soon as he met him, he realised that Huzur عليه السلام was the spiritual leader he had been looking for and immediately expressed his desire to swear allegiance to him and to relinquish his post in Jammu so that he could spend more time in Qadian. However, the Promised Messiah عليه السلام suggested that he should continue his responsibilities and keep regular contact with him as well as writing books in a quest to answer critics of Islam. The Promised Messiah عليه السلام also suggested that he should marry again and be more astute in saving money because Hakeem Sahib's finances were in such disarray he often had

to borrow. Hakeem Sahib willfully complied; his monetary contributions assisted in publishing books and helping those who had given up their livelihood to spend time with the Promised Messiah عليه السلام. He was blessed to be the first person to swear allegiance to the Promised Messiah عليه السلام in 1889 at Ludhiana.

Hakeem Sahib's responsibilities in Jammu continued until 1892 after the change of the Maharaja that saw Maharaja Partaab Singh come into power. This transition was however not void of an incident. As narrated in Mirqatul Yaqeen:

"A senior member of the Council of the State of Jammu, Rajah Swaraj Kanval had severe pain in his kidney and he summoned me. I examined him and felt there was a stone in his kidney and I frankly told him about it. He felt very sad about it and pointed out that his own son was a doctor. Then I added, "There is no relationship between your stone in the kidney and your son being a doctor." He was greatly annoyed at this remark. Later, a British surgeon of Lahore Medical College came to the State and the Rajah requested the English surgeon to examine him and give him necessary medical treatment and added that a local physician said that he had a stone in the kidney. The surgeon while operating did not see any stone and he called another doctor, Professor Perry, who made a further incision and found the stone at the mouth of the kidney and he was happy to locate the stone. Professor Perry spoke to me. The Rajah summoned me, but I did not go. The Rajah was displeased and I realised that my further stay was not welcome. The other member of the Council, Baag Raam, advised me to resign the position. Then I said that it was against my Islamic belief to leave and resign. Eventually one day, I got the notice and I was relieved of the position."

The event did not pass lightly in the community and immediately newspapers and magazines highlighted the politics behind the incident. Rajah Partaab Singh had taken over reign of the State and had two brothers: Raja Raam Singh and Raja Amar Singh (both of whom had learnt the entire Holy Qur'an at the hands of Hakeem Sahib). Supporters of Rajah Partaab Singh were worried Rajah Amaar Singh would assume ascendancy in the State. Given Rajah Amaar Singh was an admirer of the noble and intellectual life of Hakeem Sahib, they gave this power struggle a religious colour by an allegation that if

Rajah Amaar Singh was to become the Rajah, he would be converted to Islam. It was this power struggle that led to the quick departure of Hakeem Sahib.

A few years later the Rajah issued an apology and begged him to return to his office as Royal Physician, an offer that was refused.

Qadian

From Jammu he moved back to Bhera and immediately became engaged in the building of a new house and clinic and during this time he visited Qadian. It was during this visit that Hadhrat Mirza Sahib asked him to relocate with his family to Qadian and make it his new home. Without hesitation Hakeem Sahib complied. From this point onwards Hakeem Sahib served Hadhrat Sahib like apprentice and master. He set up a small medical clinic in Qadian and became an integral part of the society, teaching Quran and treating patients including the family of Hadhrat Mirza Sahib. Many occasions arose whereby people outside Qadian would request the services of Hakeem Sahib but each decision was left in the hands of his master. On one occasion a leading citizen of Bhera begged for his services and even wrote repeated letters to Hadhrat Mirza Sahib after which permission was granted. Hakeem Sahib visited the gentleman, examined him and then gave him a prescription. Immediately after Hakeem Sahib left back for Qadian without entering the town or looking at his family mansion as if it had never been his home.

Hakeem Sahib became Hadhrat Mirza Sahib's closest companion in the propagation of Islam, writing books and actively taking part in religious debates. At one point Hadhrat Mirza Sahib held him out as an example in a Persian verse: "How excellent would it be if everyone of the community were a Nooruddeen". He was acknowledged as an outstanding physician of his time and in diagnosis had no partner. He would treat in the same manner all patients rich or poor and would accompany his prescriptions with the earnest of his prayers. On one occasion a gentleman approached Hakeem Sahib and was extremely anxious about his wife who was due to give birth. He feared she may not make it through the night, however Hakeem Sahib prescribed her some medication. By the next morning the gentleman was happily walking around the streets and told Hakeem Sahib that his wife had safely delivered the baby within an hour of him returning from home. To his dismay Hakeem Sahib was perturbed that the news was

not given to him earlier as he had spent the whole night in agonised supplications. Another occasion presented itself in Lahore when a well-respected Hindu lady, whilst mourning, had found her arms stiffened and could not be lowered. Physicians were at a loss to relax her arms. However Hakeem Sahib went to see her and noticed she was stood motionless in a large room. He decided to call upon the most handsome man to begin to disrobe her. Upon this she emitted a cry of distress and her arms fell by her side.

Hakeem Sahib stayed sincere and devoted to Hadhrat Mirza Sahib and was on hand during his final hours in Lahore on May 26th, 1908. Soon after he was raised to the office of Khalifatul Masih and his work in this role was more focussed on the spiritual welfare, progress and organisation of the Ahmadiyya community. However, he would still serve patients when he could. Talking to a patient on June 11, 1912, he said:

“In every profession a programme can be laid down, except in the profession of medicine. A builder can undertake to complete a structure within a specific period; a clerk can promise to prepare a statement in so many days; a tailor can say he will deliver a suit on a certain day; but a physician cannot say he would cure a patient in a certain period of time, though some stupid physicians make that claim. A good physician does not venture to make such a claim. I sometimes procure medicines from China but I am so careful that I have not yet tried on a patient any of the several medicines I have procured at a greater cost or effort. This is because I do not know the result of their experiments with their use. I never prescribe herbs or medicines, which are not easily procurable.”

Demise

The health of Hadhrat Khalifatul Masih began to deteriorate at the beginning of January 1914 when he began to feel pain in the ribs and complained of fever, nausea and general weakness. Despite his ill health he still insisted on teaching Quran. Drs Mirza Yaqub Beg and Khalifa Rashiduddeen tended to him and by February he was diagnosed with Pulmonary Tuberculosis. On February 14, Col Melville and Dr Syed Muhammed Husain came

to see him in Qadian. They performed a thorough examination and then concluded that the diagnosis was correct, approved their treatment and suggested a more nourishing diet. After they left, Hadhrat Khalifatul Masih observed: The doctor from Lahore took a long time in examining me. The disease from which I am suffering from is so easy to diagnose that when I am busy in my clinic and someone enters from the door and greets me, I know from his voice, without looking at him, that he suffers from this disease. His health deteriorated further and on March 13, 1914, he passed away. Due to stature and repute his death was taken sorely throughout India.

Conclusions

The study of medicine was always of immense interest in India and during the time of Hadhrat Hakeem Sahib it was of greater exploration. He stood distinguished from his contemporaries due to his desire to attain knowledge from the highest ranks, whether it be medicine or spirituality. It is well known that two sciences dominate the fields of learning and knowledge- one is the science of the human body and the other is that of the soul. All the rest explain and elucidate the matters placed between the two. Thus the service he offered to his patients was invaluable as he was able to assess them taking into regard all spheres of their lives. He had studied medicine from various schools of thought and as a result his prescriptions are still regarded as classic and rare. He was widely perceived as unique and matchless as a Hakeem by his contemporaries and physicians. Dr Abdul Majeed Chughtai wrote in a health magazine: ‘Whenever Hadhrat Khalifatul Masih I came to Lahore, people including those from all different religions would crowd around him seeking medical advice and he would not hesitate to help them. People would sometimes drop at his feet asking for medicines and he would spend lots of money distributing medicines. Hadhrat Khalifatul Masih I was made an honorary member of the Standing Committee of All India Aryuvedic and Yunaani Conference. It was acknowledged by this body that patients, who believed to be hopeless cases, used to come to him and that he possessed healing powers. Hadhrat Khalifatul Masih I was a Hakeem par excellence.

Hadhrat Maulvi Hakeem Nooruddeen's رضي الله عنه Love For the Holy Qur'an



By Irfan Chaudhry

How fortunate would it be if everyone of the community were Nooruddeen
(light of guidance) If every heart is full of truth the goal is achieved

THIS FAMOUS PERSIAN couplet, written by the Promised Messiah عليه السلام and appearing in Nishaan-i-Aasmani, is a testament to the excellence of Hadhrat Hakeem Maulvi Nooruddeen, Hadhrat Khalifatul Masih I رضي الله عنه; the first successor to the Promised Messiah عليه السلام

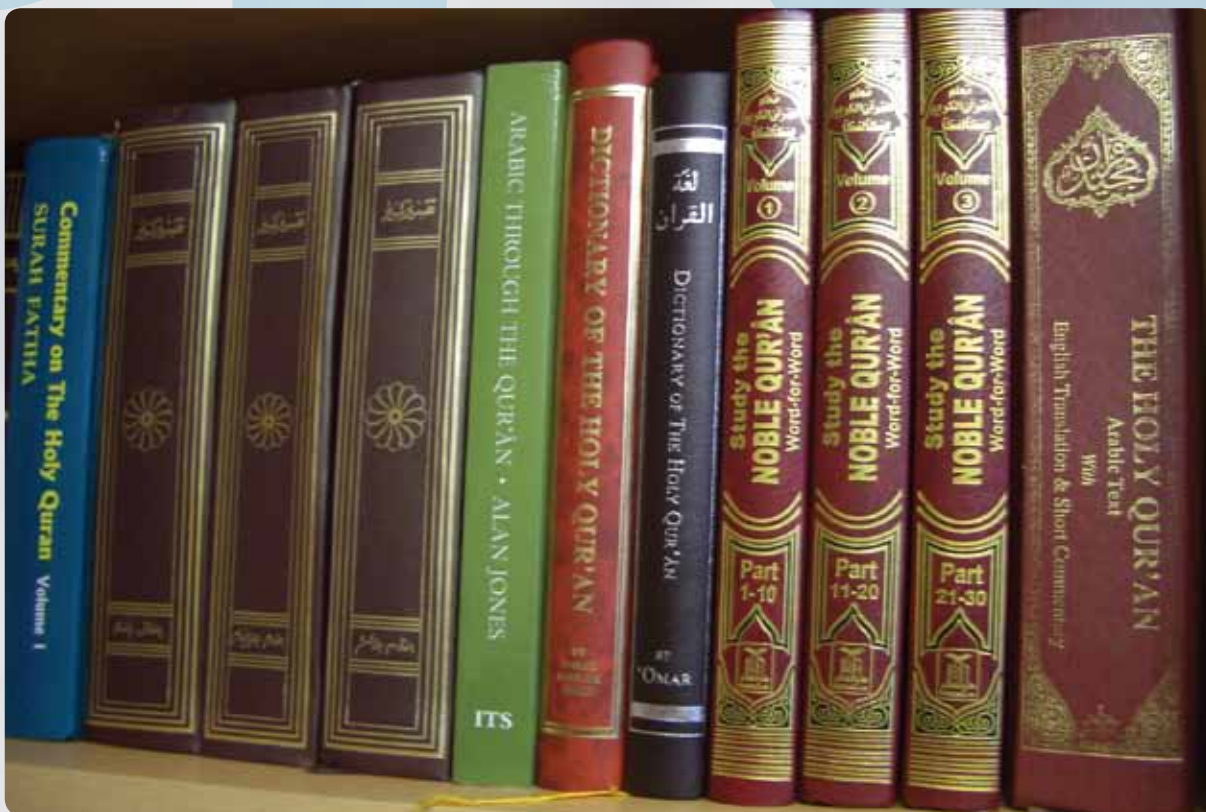
Studying his life one sees an ordinary man, transformed through sheer strength of character and conduct, into this outstanding personality deserving of such affection from the Promised Messiah عليه السلام predominantly through his four loves: his love for Allah وسبحانه وتعالى, his love for the Holy Prophet صلى الله عليه وسلم of Islam, his love for the Holy Qur'an and his love for Hadhrat Mirza Ghulam Ahmad, the Promised Messiah عليه السلام. What follows is a brief insight into the third of these, Huzur's رضي الله عنه love for the Holy Qur'an.

It is not surprising that Huzur رضي الله عنه was a hafiz (a person who has committed the whole Qur'an to memory). Huzur رضي الله عنه completed the memorisation by the age of 40 in 1881. In fact, he memorised almost half of the Holy Qur'an in one month. Huzur رضي الله عنه was on his way back to Behra from a wedding ceremony of a prince in 1881 when he suffered an injury on his transport. Despite

Huzur's رضي الله عنه insistence, the accompanying officer refused to leave him in this state. Instead, Huzur رضي الله عنه was carried back to Behra in a palki (a carriage mounted on the shoulder of two people); a journey of one month, and it was in this state that 14 of 33 parts of the Holy Qur'an were memorised. How bewildering was Huzur's رضي الله عنه love for this holy book. How deep his passion which overcame his state of suffering to the extent he was able to maintain the intensity of concentration required to commit such a volume of text to memory.

Hadhrat Khalifatul Masih I's رضي الله عنه love for the Holy Qur'an also sees its manifestation in the work performed in the service of this holy book; namely the dissemination of the treasures of infinite knowledge contained therein. Our English readership would no doubt be interested to learn that an English translation of the Holy Qur'an was completed under Huzur's رضي الله عنه auspices.

Indeed, there was a significant need for an authentic translation of the Holy Qur'an and, Huzur رضي الله عنه being very much aware of this need, appointed Maulvi Muhammad Ali رضي الله عنه for this work. Huzur رضي الله عنه would dictate notes in Urdu and he would later translate them piecemeal. This work was completed 3 days before the demise of



Hadhrat Khalifatul Masih I رضي الله عنه. Unfortunately, Maulvi Muhammad Ali رضي الله عنه took these notes, broke away from the main body of the Ahmadiyya Muslim Jama'at, made changes to suit his own ideas and published the translation under his own name – it being a misappropriation of work done under the direct supervision of Hadhrat Khalifatul Masih I رضي الله عنه.

Today, in addition to translations of the Holy Qur'an, various commentaries are available from which benefit can be derived. We should note that Huzur رضي الله عنه did in fact write a commentary on this Book of God, but despite the insistence of his friends, did not publish it. He argued that although there is benefit to be derived from a commentary, people may be inclined to treat it as the final word – this being not becoming of Allah سبحانه وتعالى the Infinite – thus closing upon themselves the limitless ocean of knowledge contained within.

He also cited the examples of the Holy Prophet صلى الله عليه وسلم, his immediate successors, the four great imams of jurisprudence (Abu Haneefa, Malik, Shafei and Ahmad bin Hanbal), compilers of Hadith such as Bookhari, Tirmidhi and Abu Daud, and the Promised Messiah عليه السلام as eminent personages who did not write a commentary.

Not publishing a commentary on the Holy Qur'an does not, however, detract from the great service Huzur رضي الله عنه performed through his love of it. Indeed, he disseminated a vast number of treasures of knowledge through a remarkable number of Darsul Qur'an lessons. And these lessons should not be perceived as ordinary lectures because they mesmerised and inspired all those present, each one deriving fresh benefit and adding to their knowledge. In February 1903, a newcomer to Qadian described his first impression as follows:

"My companion and I arrived in Qadian about the time of the afternoon Prayer service. We were directed to Masjid Aqsa. After the service the worshippers arranged themselves in a circle, the Holy Qur'an in hand, to listen to a lesson by a personage of venerable appearance. He began by reciting a section of the Holy Book in a manner that charmed his listeners and moved them strongly. Thereafter he proceeded to expound the meaning of the verses that he had recited and set forth the philosophy and wisdom inculcated therein. I had never heard the like of it before. My heart was deeply moved, and I enquired from my neighbour: Is he the Promised Messiah عليه السلام? He said: No, he is Had-

brat Maulvi Hakeem Nooruddeen رضي الله عنه. I was lost in wonder. If this paragon was only a disciple, how exalted must be his preceptor!”

Indeed, disciples of such high spiritual calibre as Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه are yet another proof of the truth of the Promised Messiah عليه السلام. That Hadhrat Mirza Ghulam Ahmad عليه السلام was unquestionably the reformer of this age and his influence was not directed upon a community of uneducated folk but rather captured the upper echelons of religious scholarship. The following incident demonstrates how Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه was truly the teachers’ teacher.

“Munshi Jamaluddeen gave a lesson of the Holy Qur’an every evening. One day Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه also attended the lesson. The verse: ‘When they meet those who believe they assert: We believe; but when they are in the company of their fellows...’ (2:77) was under exposition. He asked permission to raise a point, which being granted, he said: ‘In this verse and in 2:15 the reference is to the hypocrites of Medina. Here they are described simply as their fellows. In 2:15 they are described as satans. There must be a reason for this discrimination’. Munshi Sahib confessed he could not think of one, would Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه set it forth. He suggested that there were two categories of hypocrites in Medina. One from among the Jews, and the other from among the pagans. In the verse under exposition the reference was to the Jews, and as they were people of the Book they were described simply as the fellows of their brother hypocrites. In 2:15 the reference was to the pagans and they were castigated as satans. Munshi Sahib was so struck by this exposition that he moved from his seat and invited Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه to occupy it and continue the lesson. He also indicated that henceforth the latter would give the lesson and he himself would attend it to profit from his erudition”

Huzur’s رضي الله عنه Dars ul Qur’an lessons continued all through his life and the intensity of them during his later years is awe inspiring. In October 1908, Huzur رضي الله عنه went into retreat in the mosque during the last 10 days of

Ramadan (Itekaaf) with a large company. Except for the daily prayers, he spent every moment from dawn until night delivering a detailed discourse on the Holy Qur’an and covered the entire book in 10 days. Considering he was sixty-seven years of age and the strain of the fast, this remarkable feat is a magnificent demonstration of how deeply the love of the Holy Qur’an flowed through Huzur’s رضي الله عنه entire being.

During his final months, Huzur رضي الله عنه became very ill and his weakness was due to his advanced age of seventy-three. During January 1914 Huzur رضي الله عنه became very weak but would continue to deliver the Dars. The one delivered on 2nd February 1914 was surcharged with emotion and all those in attendance were overwhelmed with love and affection for their departing leader. On 12th February, arrangements were made so that Huzur رضي الله عنه could still continue to deliver the Darul Qur’an lessons from his house. 11 days before Huzur رضي الله عنه passed away he was reviewing the notes that were dictated to Maulvi Muhammad Ali رضي الله عنه on the English translation of the Holy Qur’an. On March 4th, nine days before his demise, Huzur’s رضي الله عنه weakness became extreme and on this day Huzur رضي الله عنه dictated his last will, which among instructions for the care of his children, books and property, contains the qualities which his successor should have. The last sentence of his will – the only instruction to his successor in his will – reads: “The lessons of the Holy Qur’an and Hadith should be continued”.

During the forenoon of Friday March 13th, the day he flew to his heavenly abode, Huzur رضي الله عنه called for this eldest son and said to him: “... I admonish you to read the Book of God, teach it and act in conformity with it. I have beheld a great man, but have not beheld anything like the Qur’an. Without doubt it is God’s own Book. For the rest, I commit you to God.”

Thus, in his last will and final admonition to his son, Huzur رضي الله عنه – being the embodiment of the Hadith “The most superior among you (Muslims) are those who learn the Qur’an and teach it” – was guiding his physical and spiritual progeny to become the very best of Mankind.

May Allah enable us to follow the example of Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه in his obedience to the Holy Prophet صلى الله عليه وسلم and the Promised Messiah عليه السلام and his love for the Holy Qur’an.

A Divine Relationship with the Promised Messiah عليه السلام



By Numaan Chaudhry

THE RELATIONSHIP BETWEEN Hadhrat Mirza Ghulam Ahmad عليه السلام and Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه was quite literally divine. It went beyond any ordinary friendship – it was closer in its depth to that of the most intense of brotherly love.

When considering the mutual love between Hadhrat Mirza Ghulam Ahmad عليه السلام and Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه and its uniqueness in its selflessness and respect, there are some similarities with the relationship between the Holy Prophet صلى الله عليه وسلم and Hadhrat Umar رضي الله عنه. A similar comparison was noted by Maulvi Sher Ali رضي الله عنه who states that Hadhrat Mirza Ghulam Ahmad عليه السلام had written that he had prayed to God, “O God, grant me a similar helper as thou granted one to Moses عليه السلام in the person of Haroon عليه السلام.” When Hadhrat Mirza Ghulam Ahmad عليه السلام saw Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه, he was sure that God had heard his prayer. To convey the true depth of this, Hadhrat Mirza Ghulam Ahmad عليه السلام writes:

My joy at meeting him was such as if a severed limb of mine had been restored to me. My heart was filled with such as was experienced by the Holy Prophet صلى الله عليه وسلم on meeting Hadhrat Umar رضي الله عنه.

The love for Hadhrat Mirza Ghulam Ahmad عليه السلام was mutual as Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه had devoted tremendous effort, energy and made many

sacrifices searching for and awaiting a champion of Islam who would defend it against its enemies and safeguard its truthfulness. There are several instances where they have spoken of such love for each other that it seems no force of any kind could detach them. Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه has mentioned that he would rather one minute of his time with Hadhrat Mirza Ghulam Ahmad عليه السلام than have a hundred thousand rupees. He would rather stay in Qadian than own the entire state of Jammu. He would rather pay the entire expenses for the printing of Braheen-e-Ahmadiyya than have them paid by members.

After his revelations revealed him to be the Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad عليه السلام beseeched God for faithful, resilient disciples in the time of difficulty that was the enemies who constantly rebuked his claim. He supplicated day and night asking:

Lord, I am alone and helpless, who will be my helper and my assistant? When my hands rose repeatedly in supplication, and the atmosphere became charged with my prayer, Allah, the Exalted, heard of my entreaty and the mercy of the Lord of the worlds was roused in my behalf and He bestowed upon me a sincere and faithful friend... His name, like his shining qualities, is Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه (light of the faith). His birthplace is Bhera and by descent he is Qureshi, Hashmi and thus one of the chieftains of Islam.

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The anticipation to meet one another and the anxiety built up to the time of their first meeting was such that when they first met in March 1885, Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه relates that as soon as he beheld him his heart testified that this was the Mirza he had been waiting for and that he would lay down his life for him. It was the end of the search. He had found that which he was seeking. He was then forty-three years old. It's truly amazing to think that on their first face-to-face communication such devotion to the Promised Messiah's cause was so pre-eminent and his future sacrifices were at the forefront of his mind. Never did he want to see Hadhrat Mirza Ghulam Ahmad عليه السلام upset. On one occasion, for instance, when Hadhrat Mirza Ghulam Ahmad's son Mubarak Ahmad fell severely ill, Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه was at his side to help him recover but on realising the consequences his death would have on Hadhrat Mirza Ghulam Ahmad عليه السلام, he fainted on the spot there and then.

In several places it is documented that Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه requested that he wished to make Bai'at at the hand of Hadhrat Mirza Ghulam Ahmad عليه السلام but Hadhrat Mirza Ghulam Ahmad said he had not yet been divinely commissioned to accept Bai'at. Then Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه asked for a promise from Hadhrat Mirza Ghulam Ahmad عليه السلام that once he can accept Bai'at, he would be the very first person whose Bai'at would be accepted by him.

Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه took a Mujaahada (concerted prayer in one direction to achieve a noble objective) and was advised to write a book countering the logic and attacks of Christian missionaries against Islam. He decided to resign his position as royal physician in order to live with Hadhrat Mirza Ghulam Ahmad عليه السلام and thus further his efforts to preach and fulfil this Mujaahada as best he could. He started the letter to Hadhrat Mirza Ghulam Ahmad عليه السلام, "My Master, my Murshid, my Imam: It is my intense prayer that I be ever present in your company and secure learning and spiritual delights from the Imam of the age." When Hadhrat Mirza Ghulam Ahmad received this letter, he advised Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه against his intended actions and advised him not to come and live in Qadian. Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه of course obliged and continued to serve whilst working. It's important not to overlook the decision Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه initially made of resigning as a royal physician. The fact that he was willing to resign from such a prestigious position speaks clearly for itself. The designation of Royal Physician is only given to those who have been entrusted with the responsibility of treating individuals in the upper echelons of society and thus also earn substantial amounts in compensation. This is a position that very few people would consider resigning for, let alone for a cause claimed by a person and having met him/her just once in their lifetime! Furthermore, it is just

Achievements

- Secured the immediate unity and solidarity of the Community and nurtured the seed of the Community planted by the Promised Messiah عليه السلام much to the chagrin of his opponents.
- Carried on the primary purpose of the Promised Messiah عليه السلام's advent – the establishment of the supremacy of Islam – thus proving himself a worthy and true successor.
- Continued all projects which were pending or contemplated at the time of the demise of the Promised Messiah عليه السلام.
- By his example, he infused into the members of the Community an all-consuming love for the Holy Qur'an and was perpetually engaged in expounding the inexhaustible treasures of wisdom comprised in it.
- By his precept, he instilled into the member of the Community the spirit of Tawakkul – absolute trust in and reliance upon Allah.
- Through his special relationship with his Lord, he demonstrated the efficacy of prayers.
- Initiated numerous humanitarian projects in his boundless care for, and sympathy towards, the poor, needy and marginalised.
- In the face of persisted opposition from a small but prominent group within the Community, he neither shirked nor evaded the question of status and authority of the Khalifa. He stood as firm as a rock, courageously and valiantly defended the institution of Khilafat and upheld its dignity and authority.

as rare that someone leaves their family, home and land permanently on the basis of a single visit.

Hadhrat Maulvi Hakeem Nooruddeen's swift reaction to virtually anything Hadhrat Mirza Ghulam Ahmad عليه السلام had desired of him, had hinted at or indirectly required can be seen on numerous other occasions as well. Indeed, he temporarily left his practice, family and work without skipping a beat when he was asked for a fairly minor task - but the fact the request to heal Hadhrat Mirza Ghulam Ahmad's father-in-law in Delhi came from his master automatically prioritised it. As he had left his practice in a state of urgency, he had no money to buy a ticket at the rail station. A wealthy individual whose wife needed treatment found Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه at the station and asked him to prescribe medication for his wife. He received enough rupees from the man for a train ticket and thus made his way to Delhi.

Later, when Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه did resign, the event was such a high-profile one that several newspapers mentioned it as one of their key articles - including "Paisa Akhbaar" and "The Haaziq". As well as the spiritual aspect of the Mujaahada, Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه also contributed large sums to pay for the printing of literature written in defence of Islam. His financial sacrifices however stretched much further and he made these for various books and even a guest house – all before he accepted Bai'at! The events preceding his permanent movement to Qadian exhibit once more his devotedness in a bewildering way – having settled in Behra, Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه needed to make an errand in Lahore and, on his return journey with a day to spare, went for a brief visit to see Hadhrat Mirza Ghulam Ahmad عليه السلام. However, his total and utter respect of Hadhrat Mirza Ghulam Ahmad عليه السلام led him to stay for another night as he could not refuse Hadhrat Mirza Ghulam Ahmad's request for his time. After this, Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه was urged to send for his wife as Hadhrat Mirza Ghulam Ahmad عليه السلام felt that he would need someone to take care of him. Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه obliged and, from thereon in lived in Qadian permanently and thereafter never, by the grace of God, had any concerns or anxieties about any loose ends in Behra.

Having decided he would spend the rest of his time here, his wife joined him a few days later. Compared to Behra, his hometown, his new living conditions were a substantial demotion. A lack of urban facilities and

amenities and a supply of drinking water that, at best, was questionably safe were some of the prevailing conditions at his sun-baked brick house. His close ties with Hadhrat Mirza Ghulam Ahmad عليه السلام and his sincere belief in Allah سبحانه وتعالى, however, made the change seem a trivial afterthought.

When Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه eventually had the opportunity to take Bai'at, he went back to Jammu to join his service but his piety and love for Hadhrat Mirza Ghulam Ahmad عليه السلام urged him to visit Qadian over and over again. Hadhrat Mirza Ghulam Ahmad عليه السلام, who had finally met a true disciple whom he had implored for many times from Allah سبحانه وتعالى, was also very welcome and he would often ask him to come to Qadian and stay with him. Hadhrat Mirza Ghulam Ahmad عليه السلام was oft concerned with Hadhrat Maulvi Hakeem Nooruddeen's رضي الله عنه safety. On one occasion, the wives of Maulvi Abdul Karim رضي الله عنه and Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه were competing to decide as to whose husband the Promised Messiah عليه السلام loved more. Approaching Hadhrat Ummul Momineen رضي الله عنها, the Promised Messiah عليه السلام's wife, they asked her to propose the question to the Hadhrat Mirza Ghulam Ahmad عليه السلام. As soon as she started her question "Your dearest companion...", he interrupted her and enquired in an agitated tone "Is anything the matter with Maulvi Nooruddeen?" On another occasion, Hadhrat Mirza Ghulam Ahmad عليه السلام is said to have equated the value of Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه to a thousand of the aforementioned Maulvi Abdul Karim's رضي الله عنه.

Pundit Lekh Ram, the infamous opponent to Hadhrat Mirza Ghulam Ahmad عليه السلام and the receiver of a disgracing and most awful punishment from Allah سبحانه وتعالى published a book in refutation of Braheen-e-Ahmadiyya. These allegations directed at Braheen-e-Ahmadiyya, Hadhrat Mirza Ghulam Ahmad's عليه السلام flagship book, needed to be answered and to be quashed swiftly and with the utmost authority so as to preserve the integrity of the truthfulness of Braheen-e-Ahmadiyya. Hadhrat Mirza Ghulam Ahmad عليه السلام was busy with another writing, so he asked Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه to write a response to

this and to qualify the magnitude of this task, said to him – "In my estimation he who comes into the field at this time and strives in the cause of Islam, undertakes something that pertains to the Prophets." This sums up clearly the above-par trust Hadhrat Mirza Ghulam Ahmad عليه السلام had in Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه.

It's transparent as to why the Promised Messiah عليه السلام was so inclined towards Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه – he had a stunning intellect, an uncanny diligence to the Promised Messiah's عليه السلام cause and a widely recognised spiritual elevation that he used to defend Islam with.

Sir Syed Ahmad Khan, a generous and forthcoming man, had established a college of higher education named the Muhammad Anglo-Oriental College, to ease the increasingly thwarting problem of uneducated Muslims all over India. Suffice to say, he was a noble and selfless man who had known of Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه from his contributions to the cause of Muslim education in India. In reply to this question posed to Sir Syed Ahmad Khan: When an illiterate person acquires proficiency in reading and writing he becomes known as an educated person; when he advances further in the acquisition of knowledge he becomes a philosopher; when he masters moral and spiritual values he becomes a Sufi; what does a Sufi become when he rises higher? Sir Syed Ahmad Khan responded "That Sufi, if he keeps on studying, he becomes Nooruddeen."

As we've seen, the Promised Messiah عليه السلام and Hadhrat Maulvi Hakeem Nooruddeen's رضي الله عنه mutual love was one that we don't even see in many brothers in the current climate. It was as though the Promised Messiah عليه السلام had wanted to be surrounded only by replicates of Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه.

"How excellent would it be if everyone of the community were a Nooruddeen."

(Hadhrat Mirza Ghulam Ahmad عليه السلام)

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Personality of Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه



By Murtaza Ahmad

NO MATTER WHAT angle you look from, Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه illustrious personality stands so imposingly that it has been able to arouse and stir not only his contemporaries but even those who now read about his life. All the incidents which occurred in his life show how God, the “Wali”, becomes a friend of the righteous and how He manifests His succour to those who put their absolute trust in Him. Every aspect of his life, without the least exaggeration, appears to have been governed and coloured by his love and devotion to God. It also evokes a feeling of awe for this personality and makes one startled at the fact that he was only a companion and a follower of his master and this compels us to ask how great his master must be.

Any attempt made to fathom out such a personality makes us realise the enormity of this righteous person and excites the readers to want to know more and more about the person. Perhaps the most important point to understand is that Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه started his life very simply like any ordinary person in a quest to procure righteousness and then later became an example of righteousness personified.

Hadhrat Hakim Maulvi Nooruddeen رضي الله عنه said that he had four loves – the love of Allah, the love of Holy Prophet صلى الله عليه وسلم, the love of The Holy Qur’an and the love of the Promised Messiah عليه السلام. These four loves were perhaps the most sensitive chords in his life. He was in love with God the most so much so that he believed that love can make man’s every action like walking, talking, sleeping and every word a mirror image his love for Him.

The very mention of God or the name of the Holy Prophet صلى الله عليه وسلم would make his face transform as a result

of great awe. His love for God illuminated when he showed his unshakable trust in the oneness of God. Hadhrat Hakeem Maulvi Nooruddeen رضي الله عنه believed that total love for his Creator implies that a man should submerge himself in all the qualities and attributes for which his Creator is known. The total and undivided love also implies that a man should completely and totally believe in the oneness of God. (Mirqayatul Yaqeen, page 30)

It is said that a writer is able to transmit his feelings from his heart on to the paper that he writes on. So powerful can it be sometimes that occasionally one feels like he can hear his voice. So let’s show you a selection of his treasury:

“What should I tell you and how shall I tell you? I have been telling you for a very long time the unending tales of the limitless bounties and favours of God on me, and I am not tired and I should not feel tired of telling these accounts over and over again how God has conferred upon me such limitless number of favours. I read so much and so much in so many books from so many writers about the Oneness of and the Unity of God that I am protected against doubts. Therefore, when God chooses someone for favour, then all the worldly means are made subservient to him.”

Collection of Dars-ul-Qur’an by Hadhrat Khalifatul Masih I رضي الله عنه

Hadhrat Khalifatul Masih I رضي الله عنه revealed:

“Taqua (fear of God) is the path that leads to complete love for God and makes him an object of God’s love and then he finds a complete salvation from all worldly difficulties. A

Mutaqqi (one who fears God) is an object of God's love and he finds salvation from all trials and unlimited bounties flow to him and God accepts of His man and the enemies of the Mutaqqi face destruction and ruin. God unfolds the secrets of the unknown only to a Mutaqqi. Man becomes a recipient of divine favours once he is completely absorbed in His love."

Hayaat-e-Noor, page 158

His love for the Holy Prophet is so exemplary that it can only leave us marvelled. He was so in love with the Holy Prophet ﷺ that he wanted each and every action of his to emulate the actions of the Holy Prophet ﷺ. Once, he wrote about the qualities of the Holy Prophet ﷺ in his book Fasul-Kitab. He says:

"My pen cannot falter in stating those numerous qualities found in Muhammad ﷺ. In brief, I go once again over the teachings presented by him, which are the quintessence of all teachings. He has not given any command, which anyone today could say unnecessary."

He also expressed his feelings about the superiority of the Holy Prophet ﷺ in one of his Dars-ul-Qur'an lessons. He says:

"In the person of Muhammad ﷺ, all elements of human superiority find an ideal perfection. The blessings of his prophethood would extend to the last days of the world. There are three segments of the religion: the religion of Hebrew, the religion of Iranians, and the idol worshippers. The followers of Muhammad ﷺ conquered the capitals of all these three. Nobody could ever conquer Mecca, even Alexander, the Greatest conqueror could not reach the place. My religion is that Muhammad ﷺ embodies everything good in human kind."

Dars-ul-Qur'an p.181

Once in Bhopal, on account of his medical consultation, he received a large amount of cash. This enthused only one desire and that was to sojourn to the land of his great master. Unlike most people who would like to put it in their savings for future, this urge enticed him to visit the land of his master, the Holy Prophet of Islam ﷺ. After he arrived at Mecca, he saw the Holy Prophet ﷺ in his dream for the first time. Subsequently, he saw the

Holy Prophet ﷺ frequently in his dreams. (The way of the Righteous)

This was a result of meeting the saint, pir and teacher, Shah Abdul Ghani Sahib Mujadadi رضى الله عنه. He told him to do Mujaahada by telling him to read particular verses repeatedly. One of his verses was that God is closer to you than your jugular veins.

Something that is so awe-inspiring about this paragon of excellence is that the Holy Prophet in another one of his dreams ﷺ said to him: "Your food is at our house." (Mirqatul Yaqeen pg 122)

It was Hadhrat Hakim Maulvi Nooruddeen's رضى الله عنه practice to emulate the manner and behaviour of the Holy Prophet ﷺ because he held that Sunnat-e-Rasool (the practice) of the Holy Prophet ﷺ was very ennobling.

Hadhrat Hakim Maulvi Nooruddeen رضى الله عنه cherished the Holy Prophet Muhammad ﷺ so greatly that people around him were astounded. He travelled across India and the Holy Land to learn the Hadith and Sunnat. Seeing this degree of love that had absorbed him, was what perhaps made Hadhrat Shah Ghani Mujadadi honour Hadhrat Hakim Maulvi Nooruddeen رضى الله عنه by making him a narrator of the forty Ahadith.

His third love was for the Holy Qur'an. The Qur'an allows those who seek it fervently to understand it; God opens new avenues for him to penetrate through to its meanings. No sooner than does man realise he is scaling the unconquered heights of getting to know the Majesty of His God: Its study derives him pleasure and produces a state of ecstasy because he is being unravelled the secrets of the heavens. In short this is the life of Maulvi Sahib. He says:

"My love for the Holy Qur'an is immeasurable and unending and enduring. The Holy Qur'an is my spiritual food. Whenever I feel weak and tender, the very reading and every reading bring me back to strength, power and vigour."

History of Ahmadiyyat Vol.4, p.597

He once said:

"My love for the Holy Qur'an knows of no limitations. I see the face of my beloved in the oval words of the Holy Qur'an. A stream of Qur'anic verses flow out of my mouth

and I carry a garden of the Holy Qur'an in my body. The Holy Qur'an is my food and I can only find true contentment and comfort by reading it. Unless I read it again and again, my thirst and my urge remain unquenched. It is my belief that one ruku is better than a whole kingdom."

History of Ahmadiyyat Vol.4, pp.596-597

His Dars-ul-Qur'an lessons were so regular that once he was feeling high fever and growing weak. First he was standing and then he seated himself and resumed the Dars and then lay down on a bed. Later he was taken home in a cot. On the way, he insisted to be taken back to the Mosque. He first offered his Maghrib prayer and then delivered a Dars of one ruku and was carried back home.

His love is pictured in the words of Hadhrat Mirza Bashir Ahmad رضي الله عنه:

"Interrupting my education, I started learning the Holy Qur'an at the Hand of Maulana Sahib. Once I completed the learning of the Holy Qur'an at his hand, I used to watch him. Even in public Dars, he used to speak about the beauties and excellences of the Holy Qur'an as if somebody was dwelling upon the finer points of the beauty of his beloved. His explanation of finer points looked as if he was speaking about the beauty, charm, grace and loveliness of his beloved. What a majlis it used to be when people listened to him spell bound."

Al Fazl, December 6, 1950, pp3-4

"At times, the Promised Messiah عليه السلام used to sit in his Dars-ul-Qur'an and would also pay close attention to what he said. It was because of his scholarship that the Promised Messiah عليه السلام paid such great praise to him."

The Way of the Righteous

The Promised Messiah عليه السلام remarked:

"The love; the devotion and the affection of the Holy Quran that is found in Hakeem Maulvi Nooruddeen, I simply do not see in any other human being. He is the lover of the Holy Qur'an and his forehead often sparkles with the verses of the Holy Quran. There is a filtration of spiritual delight in his heart, and with this doting and loving heart, he speaks of the truth and greatness of the Holy Qur'an which no one else can express."

A'eenai Kamaalaat-Islam pp 581-589

Hadhrat Hakeem Sahib رضي الله عنه was already an established scholar, physician, savant, philosopher who enjoyed fame all across the Indian subcontinent. All Muslim scholars admitted that they could not match him in intelligence and understanding. Nor could a philosopher or a physician claim to have more knowledge than he did, simply because he was the ultimate champion.

This great personality was completely spellbound in his first meeting with Hadhrat Mirza Ghulam Ahmad عليه السلام. All his life, he was in search of a perfect man who would be able to guide him. He had gone on this quest for quite some time and met many mystics, Sufi's, saints and Walliulahs but this was the man about whom he was compelled to say: "It is this man. It is this Mirza to whom I find myself completely surrendered."

Ever since doing Bait, it seems that Maulvi Sahib had a soaring ambition to somehow give "this Mirza" everything he had and he'd incessantly pre-occupy himself with thinking of strategies to somehow offer all his sacrifices. How true it would be to say that the world saw another manifestation of the unparalleled As-Sadeeq Hadhrat Abu Bakr رضي الله عنه in this humble character!

In a letter to the Promised Messiah, he illustrates this:

"My Master, my Murshid, my Imam, It is my intense prayer that I be ever present in your company. And secure learning and delights from the Imam of age. I seek your permission, let me resign the post (royal physician of the Maharaja of Jammu) and spend my days and nights at your threshold. And if you command me, I will leave this post and roam in the whole world issuing a call to everyone to the religion of Islam, and thereby give my life. I wish to give myself and all that belong to me. All is yours. My master and my Imam, I beg to state with all sincerity and truth, if all my wealth and all that I possess in this world are spent in the way of Allah, I would be very lucky to have achieved that high mission I had set."

Ta'susurati-Qadian by Malik Fazal Hussain pp.70-71

Once, after having settled in Qadian, Hadhrat Hakeem Sahib رضي الله عنه attended a meeting in Jammu and while was there he was invited by the Rajah where he offered his old post back. Hadhrat Hakeem Sahib رضي الله عنه gave him this answer: 'If you give me your whole state, even then will I not leave Qadian.'

Such love, dedication and ardour have been testified by his master, the Promised Messiah عليه السلام himself. He says:

“I have a spiritual brother, who like his own name is full of noor (spiritual light). When I look at the level of his sacrifices by way of funds that he spends out of his income, sometimes I envy him. Alas! I could have rendered such sacrifices with my wealth and money. I always found him to be ever ready to offer his wealth, time and his energy whenever and wherever needed.”

Fat-hi-Islam p.53-54

Hadhrat Abdur Raheem Dard رضي الله عنه, a companion of the Promised Messiah عليه السلام says:

“In learning, he was supreme but sat like a baby at the feet of Ahmad, his spiritual master.”

The Ways of the Righteous

From a young age, he left his hometown in pursuit of knowledge, and at every stride he made, God showered His divine help upon him. He wanted to satisfy his intense and blazing thirst for knowledge that he managed to reach far flung areas across the subcontinent and even foreign countries in all conditions but never relied on anybody other than his beloved God.

Maulvi Sheer Ali Sahib رضي الله عنه narrates that once a non-Ahmadi came from Rawalpindi who was a wealthy gentleman. He requested the Promised Messiah عليه السلام to allow Maulvi Sahib to go to Rawalpindi with him to treat a relative of his. The Promised Messiah عليه السلام said that we have full conviction that if we were to ask him to jump in fire or to dive in to the water, he would not put forward any excuse whatsoever. But we are also in need of his rest as well. In their house a baby is soon going to be born. Therefore, I cannot ask him to go to Rawalpindi. Maulvi Sher Ali رضي الله عنه says that I can recall that after this, Hadhrat Maulvi Sahib used to mention this statement of the Promised Messiah عليه السلام and used to feel elated at the degree of trust that he had been conferred. (pg186)

An episode of Hadhrat Maulvi Sahib's life during the years of his companionship with his beloved is something that cannot be left unmentioned. Maulvi Sahib in his own words encapsulates a lover's intoxication for his beloved,

In Summary

Factbox 4 of 6

Foremost Disciple

- His search for a spiritual preceptor came to an end when he met the Promised Messiah عليه السلام readily accepting him without the least hesitation.
- Migrated to Qadian shortly afterwards devoting himself to the service of the Promised Messiah عليه السلام, subordinating all his activities to the approval of the Promised Messiah عليه السلام and excelling all others in his love and devotion to him.
- In 1889, when the first pledge of allegiance took place, he had the honour of being the first to take the pledge (Bai'at) at the hands of the Promised Messiah عليه السلام.
- In 1906, the Promised Messiah عليه السلام established the Sadr Anjuman Ahmadiyya (Central Ahmadiyya Association) charged with the administration of the affairs of the Movement and appointed him as its first President.
- On the demise of the Promised Messiah عليه السلام, he was unanimously elected as Khalifatul Masih I on 27th May 1908.

so much so that at times a lover's devotion is something well beyond the recognition of one's own self and he soon realises that he is not even in control of what he does. Once he was sitting in his clinic. Around him was a big circle. A person came to him and said Oh Maulvi Sahib! Huzur is remembering you. On hearing just this, he got up with such apprehension that he would tie his turban whilst walking and have his shoes dragging along.

Then when he became Khalifa, he often used to say do you know Nooruddeen used to have a beloved here who was called Mirza. Nooruddeen used to follow him about like a mad man. So much so that he didn't even care about his shoes and turban. (Hayat-e-Nooruddeen pp 118)

No exaggeration, the least that this incident is spelling

out for the world to know: what hurdle can there be to come between him and his master's call? This was most perfectly true in his case because he had given himself to his beloved.

It is such love that made the Promised Messiah عليه السلام utter:

"He follows me in everything as a pulse follows the heart-beat." On another occasion he mentioned his friend in his couplet by saying: "How fortunate would it be if everyone of our community were Nooruddeen. However, that would only happen if every heart were filled with spiritual enlightenment."

Here we see the mutual inimitable love that lived outside of the realms of an ordinary person's understanding. It had reached a level of fidayyat (self devotion) that was in it self utterly ineffable.

This paragon of excellence always manages some how to leave an inedible mark on the hearts of those individuals who seek to open the glorious chapters of his life to get a feeling of who he was. What better way is there to make the readers get inspired from the Noor (the light) of Nooruddeen than to leave with some of the advice given to his members of the Jamaat so that we can be on our way to get pleasure from the ever-living rays of Nooruddeen?

Some valuable advice and guidance for members of his Jamaat

1. In order to bring about a change in yourselves develop consistency in Istaghfaar, La Hawl, Alhamdolillah and make special efforts in sending salawaat with full concentration (Darood) on to the Holy Prophet صلى الله عليه وسلم.
2. Do not keep in the company of arrogant, hypocrites, misers, apathetic, those who are querulous for no reason at all, un-courageous, those who consider religion merely as a vain sport and amusement and those who are loose talkers.
3. Salat is the zenith point of a believer. It's the amalgamation of all types of worships. Never ever neglect Salat. Treat well those who are distraught and the helpless.
4. Make however much possible the carrying out of the obligations required from you according to your status and to give respect to your elders.
5. Always try to keep your parents and professors content in so far as the boundary of Islam is concerned.
6. Increase relationships and mutual acquaintances.
7. Practice the speaking of English and Arabic and make a habit out of this.
8. Take heed when you do anything and keep in mind its consequences.
9. Be a self-righteous model.
10. Whatever action you do, whether it be eating or wearing clothes or staying awake or getting up or sitting or friendship or even enmity let it be only for God's sake.
11. In every time of difficulty, one should do dua.
12. Be absorptive and become one Jamaat as the Quran says: "You are the best people raised for the good of mankind; you enjoin what is good and forbid that which is evil. (Hayat-e-Noor pg 587)

Bibliography

1. Hayate Noor
2. Way of the Righteous

The Books Authored by Hadhrat Khalifatul Masih I رضي الله عنه



By Anas Rana

Fasl-ul-Khitaab on Surah Faatihah

Hakeem Sahib had moved to the State of Jammu as a Royal Physician, and on his arrival in Jammu, he had a bad experience with a landlord, who, in a single week, raised the rent to twelve times the amount he had agreed to pay. He was disgusted and wished to leave the city at once, and it was at this juncture that a noble and wealthy man of Jammu saw this and literally forced Hakeem Sahib to move to his house as his guest and he remained there for ten years. It was Sheikh Fateh Muhammad, who urged him to write this book. It was written as an answer to the question, whether it is possible to offer Namaz without reciting Surah Fatiha. He tackled this question exhaustively in Fasl-ul-Khitaab referring to Ahadith and the positions of other Ulama in this matter. Apart from the book of the Promised Messiah, عليه السلام, who wrote on the excellences and the blessings of this surah, the book of Hakeem Sahib was the second best on this subject. This book appeared in 1879 and was published in Jammu.

Fasl-ul-Khitaab on Ahle Kitaab

On the direction of his master, Hadhrat Mirza Ghulam Ahmad, عليه السلام, who had suggested that the best way to do mujaahadah (a concerted prayer in one direction to achieve a noble object) was to engage in writing a book in the defence of Islam. He also suggested writing a book refuting some of the Christian claims on Islam and the Holy Prophet, عليه السلام. This remarkable book tackles the age old questions posed by Christians in a facile way and forcefully respps the Christian attacks on Islam and on the noble personage of Muhammad صلى الله عليه وسلم. It has four

volumes though only two were published. Hakeem Sahib took up one particular Christian attack that Muslims convert people by force. Rejecting this allegation, Hakeem Sahib writes in his book Fasl-ul-Khitaab (p. 95):

The opponents of Islam make a false allegation. The basic requirement of a Muslim is to become a Muslim through ingrainin in himself the love and the Unity of God and love and trust in the prophethood of Muhammad صلى الله عليه وسلم and belief in the Day of Judgment. How can a Muslim entertain such a belief if he is converted on the point of the sword and yet entertain these beliefs with all sincerity, especially in the face of the clear Qur'anic verse "There is no compulsion in matters of religion" (The Holy Qur'an, Chapter 2, Verse 257).

This verse clearly negates the allegation of the Christians. Notwithstanding the fact that the subject matter is deeply religious, his style and the manner of expression is so easy and simple that one is fascinated by the charm and the beauty of its language. This book was published in Delhi in 1888 and is in very easy Urdu.

Tasdeeq-e-Braaheen-e-Ahmadiyya

Pandath Lekhram and a few other member of the Arya sect, attacked Braheene Ahmadiyya, in their book Takzeebe Braheene Ahmadiyya. Hadhrat Khalifatul Masih I wrote this book, Tasdeeqe Brahine Ahmadiyya, in response to the book by Pandit Lekh Raam. The book by Lekhram was an attempt to stem the increasing attacks on Islam. Hakeem Sahib رضي الله عنه wrote his book Tasdeeq Brahine Ahmadiyya in

his usual persuasive style and polite language. For instance on pages 246-247, Volume 1:

This wise and rational man cannot even discriminate between legal and illegal, and he believes that the ordinances of doing good and paying Zakat are tales of the past. He is not even aware that these noble tales bear truth and piety. To deal with the abiding truth and noble teachings of Islam, numerous books would fail to do justice. The Holy Qur'an is a treasure of knowledge ready to respond to our needs in situations of the present and of the future.

The above extract is reproduced to indicate the noble style used in response to a book full of filth and baseless acquisitions. This book has two volumes and was first published in 1890.

Falsehood of the Divinity of Jesus عليه السلام

This book seeks to establish that Jesus Christ عليه السلام was a messenger of God and a human being, not a Son of God. And, to reject the claims of the divinity of Jesus عليه السلام, Hakeem Sahib adduced proofs and verses both from the Bible and the Holy Qur'an. At one place, he stated the case very simply:

The people, who believe in the divinity of Jesus, make two claims: Firstly, that Jesus Christ was God and, secondly, that Jesus was a human being. Was Jesus a personification of God and humanity, one at the same time? The fact that Jesus Christ was a human being, nobody could deny it. Jesus Christ was a messenger like other messengers of God. If he showed miracles, so did Moses and Elijah.

This book was published for the first time in 1890/91.

False Theory of Reincarnation

Hadhrat Maulvi Nooruddeen engages in a theological discussion of the false belief of Hindus in reincarnation. They argue that it is the "Will of God" that some of the people were born blind, leper, crippled and some were born Rajah, Thakur, rich and wealthy. Then does it mean that Prameshwar (God) is not just and fair, who inculcates sharp differences among human beings without any rhyme or reason. Hakeem Sahib cited 35 different reasons against the theory of reincarnation and adduced several verses from the Holy Qur'an. Just to quote one reason from his book:

If sin is everlasting and the sinner has to bear the punishment of the sin, then why would the sinner ever love and have affection for God.

Hakeem Sahib held the view that by believing in the theory of reincarnation, one is deprived of Divine love and affection. This book was first published in 1891.

Darse Qur'an

Hadhrat Maulvi Nooruddeen had great love for the Holy Qur'an, which had been instilled in him by his parents since early childhood. The Holy Qur'an was his spiritual food. Whenever he met people and spoke to them the Holy Quran came up in his conversations.

When he moved to Qadian, he regarded delivering Darse Qur'an to be one of the most important tasks. Every day, after Asr prayer in all the mosques, Darse Qur'an was a regular feature. He himself delivered Darse Qur'an, and the notes that he prepared for these Dars would appear in Al-Badr regularly. Later on, these notes were collected and were published in a book form in 1909 and 1910. They were reprinted in 1932. They comprise of more than seven hundred pages and they are a treasure of spiritual wealth.

Tafseer Surah Al-Jumu'ah

This is a long speech that he once delivered on the meaning and significance of the surah Al-Jumu'ah. It was firstly published in 1902, and subsequently reprinted in 1925.

Noor-ud-Deen

There was a person by the name of Abdul Ghafoor from Ludhiana. He renounced Islam and joined the Paal sect which in turn belongs to the Arya Samaji. He assumed the name of Dharam Pal and wrote a book, Tark-i-Islam, and attacked Islam and the Holy Qur'an. Hakeem Sahib wrote a detailed book under the title of Noor-ud-Deen and answered his attacks one by one, including the question dealing with Jihad and the theory of reincarnation. The book was published in 1904. It is stated in Mirqaatul Yaqeen that before writing the rebuttal of Tark-i-Islam, Hakeem Sahib had a dream in which he saw that God told him, "If anybody attacks the Holy Qur'an and asks you about any verse of the Holy Qur'an, We will tell you the meaning of that verse." When the book of Dharam Pal was published, God, in His mercy, granted Hakeem Sahib the understanding and the courage to respond to the attacks.

In regard to “Huroof Muqatta’at” (Arabic alphabets that appear before some Surahs of the Holy Qur’an), Hakeem Sahib said that God in His majesty gave him a clear understanding of these letters.

The teacher of the writer of this thesis, Professor Muhammad Aslam, later stated that this Dharam Pal later reverted to Islam and renamed himself Ghazi Mahmood.

Radd-e-Naskh-e-Qur’an

This is a collection of letters that Hakeem Sahib wrote to a Shia friend during 1880 and 1881, in which he established with arguments and reasons that no verse of the Holy Qur’an was ever cancelled. It was first published in 1901.

First Primer of Theology

This is a primary booklet explaining the fundamentals of various Islamic teachings, like prayer and fasting, and was first published in 1906.

Book on Arabic Syntax

This is a book that deals with the fundamental principles of Arabic syntax (Sarf and Nahv).

Translation of the First Chapter of the Holy Qur’an with Explanatory Notes

Hadhrat Maulvi Nooruddeen rendered the Urdu translation of the Holy Qur’an, and then gave it to Sheikh Abdur Rashid, who was able to publish only one chapter in 1907.

Wafaat-e-Masih-e-Maud Hakeem Noor-ud-Deen

This was published in response to attacks that were made on the death of the Promised Messiah in 1908.

The following is the list of the books, which are either based on the Friday sermons or on observations made otherwise during Majlis-e-Irfan:

Khutabaat-e-Noor

This book consists of two volumes, which was edited

by Sheikh Abdul Hameed. It is based on Friday sermons and the ones delivered on the occasion of Eid. This was first published in 1912.

Mirqaatul Yaqeen

This was edited by Akbar Shah Khan Najeebabaadi and is mainly based on the accounts dictated by Hakeem Sahib to Akbar Shah Khan sahib. This was first published in 1913 (see Hayaat-i-Noor)

Kalaam-e-Ameer

This is a collection of observations and comments made by Hadhrat Khalifatul Masih I رضي الله عنه. It was edited by Munshi Barkat Ali and appeared in book form in 1918.

Mujarrabaat-e-Noor-ud-Deen

This book consists of three parts, based on prescriptions for various ills and diseases, which was published with the permission of Hadhrat Khalifatul Masih I رضي الله عنه in 1909. Later, it appeared in the form of t-i-Noor-ud-Deen.

Asl Bayaadh-e-Nooruddeen (Collection of Prescriptions)

This was edited by the sons of Hadhrat Khalifatul Masih I رضي الله عنه and was published in 1928. This was the one, which Maulana Sahib in his last days wrote with his own hands; the other two parts of it are still with his sons unpublished.

Tafseer-e-Ahmadi

This is another collection of notes on Dars-i-Qur’an edited by Mir Muhammad Saeed Ahmad Hyderabad and was published in 1915.

Roohaani Uloom (Spiritual Wealth)

This is the collection of two outstanding speeches that Hakeem Sahib delivered at the Annual Convention at Qadian in 1908.

Achievements of Hadhrat Khalifatul Masih I رضي الله عنه



By Tommy Kallon

THE PRIMARY PURPOSE of the Promised Messiah عليه السلام was to establish the supremacy of Islam through the true exposition of Islamic values and their illustration in practice. When he assumed the mantle of Khilafat this became the preoccupation of Hadhrat Maulvi Nooruddeen رضي الله عنه. The greater part of his time was devoted to the exposition of the vast treasury of spiritual verities comprehended in the Holy Qur'an and illustrated in their perfection by the example of the Holy Prophet صلى الله عليه وسلم. In other words, Hadhrat Maulvi Nooruddeen رضي الله عنه proved himself a worthy Successor of the Promised Messiah عليه السلام.

Madrasah Ahmadiyya

His first task was to take up projects that were pending or were contemplated at the time of the demise of the Promised Messiah عليه السلام. The Promised Messiah عليه السلام had established the Madrasah Ahmadiyya, a theological seminary, but for a lack of funds this had not yet taken off the ground. Hadhrat Khalifatul Masih I رضي الله عنه took the necessary steps to establish the seminary on a firm footing. This seminary which had as its purpose religious instruction at a high level and preparing and training scholars and divines who could be entrusted with the sacred task of carrying the message of the Movement and propagating its tenets and ideals far and wide has today evolved into the Jamia Ahmadiyya whose graduates are doing just that in different parts of the world.

Baitul Maal

In response to the growing financial requirements of the Community, Hadhrat Khalifatul Masih I رضي الله عنه set up the Baitul Maal or Treasury charged with the responsibility of collecting all funds and donations. This was following the precepts of Hadhrat Umar رضي الله عنه the Second Successor to the Holy Prophet صلى الله عليه وسلم who had similarly established a Baitul Maal when the need for it arose.

Nooruddeen Memorial Hospital

Another project concluded during the period of the first Khilafat was the establishment of a hospital that was named Nooruddeen Memorial Hospital. Another of the beneficent projects was the construction of a number of quarters for the indigent. For all these humanitarian projects, Hadhrat Khalifatul Masih I رضي الله عنه made generous personal donations.

Talim-ul-Islam High School

Though not completed in his lifetime, the foundation stone of a new building for Talim-ul-Islam High School, which consisted of a school, hostel and mosque, was laid in the tenure of Hadhrat Khalifatul Masih I رضي الله عنه and completed in the era of the second Khilafat.

Expansion of Masjid Aqsa

In view of the expansion of the Community, during the period of the first Khilafat Masjid Aqsa was further extended. Hadhrat Khalifatul Masih I رضي الله عنه himself took part in the expansion work which prompted many others to join in. By so doing, the work was completed in time for the coming Jalsa Salana (Annual Convention).



ABOVE: Talimul Islam High School, Qadian

Al-Fazl

Sahibzada Mirza Bashiruddeen Mahmud Ahmad رضي الله عنه sought permission from Hadhrat Khalifatul Masih to start a weekly newspaper. Hadhrat Khalifatul Masih granted his approval and suggested the name should be Al-Fazl and appointed the Sahibzada himself as its Editor. Thus was to start a very popular newspaper that has throughout maintained a very high standard and was to become the official daily organ of the Movement.

Anjuman Ansarullah

In pursuance of a dream, Sahibzada Mirza Bashiruddeen Mahmud Ahmad رضي الله عنه, with the approval of Hadhrat Khalifatul Masih I رضي الله عنه, established the Anjuman Ansarullah with the instructions that the members should keep themselves occupied with propagating the message of Islam and undertake, on a large scale, the study and teaching of the Holy Qur'an and Ahadith.

First mission to England

Allah had revealed to the Promised Messiah عليه السلام: "I shall carry thy message to the corners of the earth." The fulfilment of this grand prophecy began to take place during the Khilafat of Hadhrat Khalifatul Masih I رضي الله عنه when he sent Chaudhry Fateh Muhammad Syal to England to lay the foundations of the very first foreign mission outside of India in the UK

List of Initiatives

- Newspapers and magazines in the period of the first Khilafat (Khilafat-e-ula mein akhbarat-o-risala)
- The Tehrik to build houses for the poor and weak (daru-sofa ki tamir ki tehrik)
- Institute for religious learning (madrasa deeniat)
- Huzur's رضي الله عنه financial help for the Muslim University, Aligarh (Muslim University Aligarh ke liye Hazur رضي الله عنه ki maali eanet)
- Programme for the education and upbringing of the youth (naujawaanon ki taleem aur tarbiyat ka programme)
- A memorial sent for time of for the Friday prayer (namaz-e-juma ki adaigi ke liye rukhsat ka memorial bheja jana)
- A Tehrik for orphans, and the students (yateem, maskeen or taliban ke liye ek tehrik)
- Huzur رضي الله عنه organised weddings for orphaned children of marital age (yateem or maskeen bachon ki shaadi ke liye Hazur رضي الله عنه ki koshish)

Warm Tributes Paid All Over India



Extract from “Way of the Righteous” by Syed Hasanat Ahmad

THE PAPERS OF the Jamaat like Al-Fazl, Al-Badr, Review of Religions, understandably paid warm tributes. But papers that did not belong to the Jamaat most surprisingly paid homage to a personality who had dominated the Indian religious and spiritual scene for many decades.

These papers, often critical of the Ahmadiyya Movement and its beliefs, were most outspoken. The Daily Zamindaar, a top paper of Lahore in those days, said: The newswire services all over India had conveyed the news of the sad demise of Maulvi Hakeem Nooruddeen, which was received by Muslims in general with dismay and, Ahmadis, in particular, with a great deal of grief and sorrow. He was an outstanding scholar and a great savant. It is said that it is after a century a remarkable savant emerges on the scene and Maulana Hakeem Nooruddeen was one of them.

Maulana Muhammad Ali Jauhar, an outstanding scholar himself and a high profile political leader, writes in the Daily Hamdard (History of Ahmadiyya, v. 4, p. 560): He was the top man of the Ahmadiyya Firqa (denomination) and a high-class scholar and an outstanding physician.

Maulana Abul Kalam Azad, who had once been the president of All India Congress and was a great Indian leader and religious scholar, wrote in Al-Hilal, Calcutta (Issue of November 14, 1914): Hadhrat Hakeem Maulvi Nooruddeen Bhervi and Qadiani was that outstanding scholar and savant, whose entire life was spent in teaching of the Holy Qur'an and he had an unlimited knowledge of the Holy Qur'an.

In Summary

Factbox 5 of 6

Community Cohesion

- In response to the growing financial requirements, he established the Baitul Maal or Treasury charged with the responsibility of collecting all funds and donations.
- Established the Madrassah Ahmadiyya, a Theological Seminary, which had as its purpose religious instruction at a high level and training scholars entrusted with propagating far and wide the tenets of the Community.
- Laid the foundations of Talim-ul-Islam High School.
- Al-Fazl newspaper which was to become the official organ of the Movement was started during his tenure.
- Established the Nooruddeen Memorial Hospital making generous personal donations towards its construction.
- Posted the first missionary to England in 1913 to lay the foundations of the first foreign mission outside of the Indian subcontinent.

He was a true worshipper of God, a firm believer in Him. And his entire life was a living example of Islam; he was not merely a leader of a religious group, but also an outstanding physician.

— *The Mashriq, Gorakhpur (March 17, 1914)* —

Hadhrat Hakeem Maulvi Nooruddeen Bhervi and Qadiani was that outstanding scholar and savant, whose entire life was spent in teaching of the Holy Qur'an and he had an unlimited knowledge of the Holy Qur'an.

— *Al-Hilaal, Calcutta (November 14, 1914)* —

Another leading paper of Lahore, Paisa Akhbaar, says: He wrote several books in support of Islam and some of his books reflect the depth of his research and the knowledge he had. He was a scholar of modern knowledge and modern philosophy and proved beyond any measure of doubt that Islam was a religion in accordance with nature.

Institute Gazette, Aligarh (March 18, 1914), says: Hakeem Sahib was a scholar of high stature, the one who practised what he taught and most of his time was spent in education and teaching, and as an outstanding physician, he rendered an invaluable service to humanity.

Munshi Muhammad Din Fauq writes in his magazine, Kashmiri Magazine, Lahore (March 21, 1914): It is a fact that Maulvi Nooruddeen was a great son of India and such a personality of his stature was born among Muslims after a time.

The Tabeeb of Delhi (as quoted by History of Ahmadiyyat, v.4, p. 560) writes about him:

It is with deep regret we learnt that an outstanding physician, Maulvi Haaji Haafiz Hakeem Nooruddeen, who was also an outstanding scholar in the affairs of religion

and the leader of Jamaat-e-Ahmadiyya, died after a brief illness.

The Municipal Gazette of Lahore (March 19, 1914) writes: Among Indian Muslims, he was undoubtedly an outstanding savant, and he was in deep love with the Word of God (the Holy Qur'an) and there were few who could match that devotion.

The Mashriq, Gorakhpur (March 17, 1914), writes: He was a true worshipper of God, a firm believer in Him. And his entire life was a living example of Islam; he was not merely a leader of a religious group, but also an outstanding physician.

Al-Balaagh magazine of Malir Kotla (July, 1914, v. I, no. 2) writes: A personality with stupendous knowledge and a treasure of scholarship is no longer among us. He had no match anywhere except Islam.

The Watan, Amritsar (March 20, 1914), says: The late Maulvi Sahib in the field of medicines, knowledge and scholarship was an outstanding person. He was deeply in love with the Holy Qur'an and fond of books.



PART 3

Hadhrat Khalifatul Masih II

Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه

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A Life Sketch

Based on the book Ahmadi Muslims—Historical outline by Nur-ud-din Muneer



Updated by Dr Hammad Khan

HADHRAT MIRZA BASHIRUDDIN Mahmud Ahmad رضی اللہ عنہ, the second successor of the Promised Messiah, was born on Saturday, January 12th 1889 at Qadian. He was the eldest of the Promised Messiah's علیہ السلام surviving sons from his second wife, Hadhrat Ummul Momineen, Syeda Nusrat Jahan Begum رضی اللہ عنہا. In him was fulfilled the prophecy made by the Holy Prophet صلی اللہ علیہ وسلم that the Messiah on his second coming would marry and be blessed with children. It signified that his children would follow in his footsteps and serve the cause of Islam. The prophecy was repeated by the Promised Messiah علیہ السلام himself and was fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضی اللہ عنہ. In this prophecy God had promised a son to the Promised Messiah علیہ السلام, who would manifest the glory of the Holy Qur'an; with whose coming will come truth with all its blessings; falsehood will vanish with all its evils; who will be accompanied by grace and lead the cause of Islam to victory and success; whose advent will be the manifestation of divine power; who will advance with leaps and bounds and whose name will spread to the ends of the earth and through whom slave nations will receive their freedom. This prophecy was published by the Promised Messiah علیہ السلام on February 20th 1886 in the form of the "Sabz Ishtihar".

Hadhrat Mirza Bashiruddin Mahmud Ahmad رضی اللہ عنہ, the second successor of the Promised Messiah علیہ السلام was the son promised in the prophecy. For fifty-two years he led the Ahmadiyya Muslim Community from strength to strength.

He was born in 1889 and in the same year the Promised Messiah علیہ السلام took the first Bai'at. So the birth of the Ahmadiyya Movement in Islam synchronises with the birth of the Promised Messiah's علیہ السلام promised son.

When he grew up he was admitted to the local school, but owing to bad health he could not concentrate on his studies and ended up failing in his Matriculation examination. He did not enter any other school. Attending a University was out of question. But as the Promised Messiah علیہ السلام had foretold, he nevertheless became educated and informed both in secular and in spiritual sciences. This is proved by his achievements, by his books and his public addresses, above all by the quality of his leadership and by the quality of character he imparted to the Jama'at. It is proved also by his own career and the career of the community he led, through crisis after crisis. All this is history and history well-known to those who came close to him.

He was endowed with a strong passion for serving Islam. During the lifetime of the Promised Messiah علیہ السلام, when he was yet in his teens he prepared himself actively for pushing forward the Islamic cause. He organised a literary association of his friends with the name of "Tashheez-ul-Azhan" for practising the art of public speaking. He also started a magazine of the same name for practising the art of writing. The speeches he made and the articles he wrote were all directed to a clear, original and living exposition of Islam.

Similarly, at a very early period of his life he took deep interest in the study of the Holy Qur'an. He would

Learn the Holy Qur'an and the Traditions of the Holy Prophet ﷺ.
Teach the same to others. Act upon them yourselves and get others to act upon them. Devotees should ever rise among you and volunteer their lives for the cause of Islam. Khilafat should be maintained forever and believers should be ever ready to sacrifice their lives for it. Truth should be your ornament, trustworthiness your beauty, fear and love of God your inspiration.”

become absorbed in it and dig into its hidden meaning bringing something fresh and meaningful for the modern mind. Hadhrat Khalifatul Masih I رضي الله عنه, a great lover of the Holy Qur'an, was his guide in this study. He taught him the Holy Qur'an, and some books on the traditions of the Holy Prophet ﷺ. In fact his association with Hadhrat Khalifatul Masih I رضي الله عنه forms a most interesting chapter in the history of the Ahmadiyya Muslim Movement and personal history of the first two Khalifas.

On May 26th, 1908 when the Promised Messiah عليه السلام passed away, he was nineteen years old. On that solemn occasion he stood by the Promised Messiah's body and solemnly pledged to Almighty Allah سبحانه وتعالى that even if all his followers forsook the Messiah's Mission, he would stand by him for ever and work for it single-handed, if necessary. He lived for fifty-seven years after this undertaking and every moment throughout this period of time is witness to the fact that he stood by his pledge in letter and in spirit.

In 1911, with the permission of Hadhrat Khalifatul Masih I رضي الله عنه he set up an association with the name of Majlis Ansarullah, (Association of the Helpers of Allah سبحانه وتعالى) which did very useful work in spreading education in the community and in the upbringing of its youth. In 1912 he performed Hajj and visited the holy cities of Mecca and Medina. In 1913 he started a weekly by the name of Al-Fazl, which in course of time became a daily. During this period, he also toured the country making speeches in places.

At this very time when he was only a youth he was able to perceive that some vocal members of the community

were out to disrupt it and to deflect it from the right course. They were dissenting from the institution of Khilafat and wanted to undo it. He warned the Jama'at accordingly and faced the dissenters with courage and determination. The dissenters failed to corrupt the Jama'at. Leaders of this faction were powerful members of the Sadr Anjuman Ahmadiyya. They called him a “child”. But this “child” saved the Jama'at.

Election as Khalifa

The first Successor of the Promised Messiah عليه السلام died on March 13th 1914 in the afternoon. It was a very critical moment for the Jama'at. On the one hand it was overwhelmed by grief at its great loss and on the other the fear of disruption loomed large in the horizon. The Jama'at was praying tearfully to Almighty Allah سبحانه وتعالى to save it from discord while the factionist minority were out to spread dissent. Addressing the Jama'at at this critical juncture, Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه told them to face the situation boldly. He exhorted them to keep steadfast in pursuing the Promised Messiah's عليه السلام Mission and to be wary about the machinations of its, witting or unwitting, ill-wishers.

The next day he contacted the leaders of the dissenting group and assured them that if the majority would elect one of their group as Khalifa he would be first to pledge his loyalty to him. He was only trying to keep them attached to the Khilafat, but they refused. They were bent upon destroying the institution.

Maulana Muhammad Ali رضي الله عنه, chief spokesman of the dissenters, had published a pamphlet while Hadhrat Khalifatul Masih I رضي الله عنه was yet alive. It was circulated to

the Jama'at centres expeditiously. In the pamphlet he had pressed for the dissolution of the Khilafat and exhorted the Jama'at to support the dissenters.

After the afternoon prayer service some 2,000 people coming from various centres of the community gathered in the court of the Nur Mosque. The purpose was to elect the new Khalifa. First of all Hadhrat Nawab Muhammad Ali Khan رضي الله عنه read out the will of Hadhrat Khalifatul Masih I رضي الله عنه in which he had expressly wanted the Jama'at to elect a new successor. When the assembly heard the will they exclaimed "Hadhrat Mian Sahib", meaning that they voted for Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه.

An old companion of the Promised Messiah عليه السلام, Hadhrat Maulana Syed Muhammad Ahsan رضي الله عنه of Amroha then came to the rostrum and stressing the importance of the institution of Khilafat formally proposed the name of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه. "We second it, we second it," came the resounding cry from the assembly. They insisted that Bai'at should be taken forthwith.

Maulana Muhammad Ali رضي الله عنه, chief of the dissenting group, rose to say something, but the assembly stopped him. He was against the very institution - why should they listen to him?

Then practically all present rose and gathered round Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه entreating him to take their Bai'at there and then. He was reluctant but when the assembly persisted, he agreed, and took the Bai'at. The people sitting near him got hold of his hand, those behind them put their hands on the backs of those who were grasping his hand. All the back rows did the same. The formula of Bai'at was then repeated by them while they were all hoarse with emotion. The Bai'at ceremony over, the assembly prayed for a long time for God's blessing upon the Jama'at under its new leadership. Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, now Hadhrat Khalifatul Masih II رضي الله عنه, then stood up and said that though he was a very weak mortal, yet he was fully confident that God would give him the power to fulfill his responsibilities. He called upon the Jama'at to rally round Khilafat for the uplift of Islam and Ahmadiyyat, the true Islam.

Maulana Muhammad Ali رضي الله عنه and his associates felt dismayed and left the assembly. After a few days they left Qadian itself and established a separate Anjuman at Lahore. In the beginning they claimed that the majority



ABOVE Huzur رضي الله عنه with his private secretary and staff



of the Jama'at was still with them, but with the passage of time realised that it was not so.

Principal events

The blessed period of Hadhrat Khalifatul Masih II رضي الله عنه stretched over a period of fifty-one years, seven months and twenty six days from March 14th 1914 to November 8th 1965. His achievements in the cause of Islam and Ahmadiyyat in Islam are immeasurable thus giving details is out of the question. Only salient features are listed below.

Missionary Enterprise

Very early in his Khilafat, Hadhrat Khalifatul Masih II رضي الله عنه attended to the primary object of the Jama'at, i.e. taking Islam to all climes and countries. He started preparing missionaries for establishing overseas missions and producing suitable literature for distribution. To keep this twofold work going he assembled the necessary means. In 1934 he created a completely new organisation under the name of Tehrik Jadid, to which he entrusted everything connected with missions outside the Indo-Pakistan sub-continent.

The first Ahmadiyya Muslim Mission overseas was founded in Europe. Pioneer missionary, Hadhrat Chaudhry Fateh Muhammad Sial رضي الله عنه, reached London in 1913. In April 1914 under instructions from Hadhrat Khalifatul Masih II رضي الله عنه, Hadhrat Chaudhry Fateh Muhammad Sial رضي الله عنه set up a mission in London. He purchased a plot of land at Putney on which are now situated the Mission House and the Fazal Mosque (commonly known as The London Mosque). Since then, London Mission has been served by many illustrious missionaries who have all contributed to its reputation. Hadhrat Maulavi Abdur Raheem Dard رضي الله عنه, Hadhrat Maulavi Sher Ali رضي الله عنه and Maik Ghulam Farid have served this mission for long. Hadhrat Mufti Muhammad Sadiq رضي الله عنه and Hadhrat Maulana Abdul Rahim Nayyar رضي الله عنه who became famous later for their successful proselytising work in the USA and West Africa respectively have also served the London Mission.

Hadhrat Khalifatul Masih II رضي الله عنه visited the mission in 1924. He had gone there to participate in the Conference on Living Religions, organised by the sponsors of the Wembley Exhibition. His paper on Islam, prepared by himself, a resume of his larger work, "Ahmadiyyat or

the True Islam" was read in this Conference by Hadhrat Chaudhry Muhammad Zafrullah Khan رضي الله عنه.

During his stay in London, he laid the foundation stone of the Fazal Mosque, Putney, Southfields on October 19th, 1924. It was completed in 1926 and formally opened in October of the same year by Sir Abdul Qadir, well known leader, jurist and litterateur of the Pakistan-India subcontinent.

In 1955, largely for reasons of health, Hadhrat Khalifatul Masih II رضي الله عنه visited Europe for a second time and sanctioned a number of missions in the continent.

During 1935-38, missions were opened in Poland, Hungary, Yugoslavia, Italy, Albania, Argentina and Japan. Some literature was also produced in local languages, but at the outbreak of second World War in 1939, these mission had to be closed and could not be revived. On the cessation of hostilities, some of these countries came under Communist regimes. A mission was opened in France also in 1945. It was closed after a few years, but was subsequently reopened.

In Spain where Islam had flourished for nearly 800 years during its glorious days, an Ahmadiyya Muslim mission was opened in 1946. It has done good work in conveying the message of Islam to Cuba, Argentina, Peru and some other South American States. Work was also started in the Philippine Islands.

In 1949 an Ahmadiyya Muslim Mission was established in Hamburg, Germany. In 1957 it had a mosque built. A second mosque in Germany was built in Frankfurt in 1959. These two missions have produced good literature about Islam in German. The German translation of the Holy Qur'an has run through several editions. In Holland, our mission was established in 1947. The Ahmadiyya Muslim Mosque in The Hague was opened in 1955. A Dutch translation of the Holy Qur'an has been published besides some other books on Islam and on the life of the Holy Prophet صلى الله عليه وسلم.

Our Mission in Switzerland was started in 1948, a mosque was built in Zurich in 1963. Its corner stone was laid by Sahibzada Amatul Hafiz Begum رضي الله عنها, youngest daughter of the Promised Messiah عليه السلام.

In Scandinavia, our mission was first established in Copenhagen in 1956. Subsequently missions opened in Norway and Sweden.

In America our first mission was established in 1920 by Hadhrat Mufti Muhammad Sadiq رضي الله عنه, an old

companion of the Promised Messiah عليه السلام. Subsequently it was shifted to Chicago where he built a mosque. From here he started a quarterly magazine, Muslim Sunrise. In South America our Missions were established in Guyana and Surinam. The former was opened in 1960.

In the Indonesian Archipelago our mission was started in 1925.

In Malaysia and North Borneo our mission was opened in 1935.

Hadhrat Khalifatul Masih II رضي الله عنه established a mission in Japan also in 1935, which was closed on the outbreak of the Second World War. This mission was re-established in 1969 by Hadhrat Khalifatul Masih III رحمه الله تعالى.

In Burma, the Ahmadiyya Muslim Mission was established in 1938.

In Ceylon and Mauritius, Ahmadiyya Muslim Missions were established as early as 1915. They were reorganised under Tehrik Jadid in 1951.

In Iran, the first missionary, Shahzada Abdul Majid went there in 1924. Two other missionaries also went there soon after. A Persian version of The Teachings of Islam was produced by this mission.

In the Fiji Islands our mission was started in 1960. The Teachings of Islam has been published in the local language.

In Palestine our mission was opened in 1928. In the vicinity of Haifa a whole village named Kababir joined the Movement and now forms the headquarters of our mission in Israel. A mission was opened in Aden in 1946.

In Africa, the missions opened by Hadhrat Khalifatul Masih II رضي الله عنه saved Islam, otherwise Christian missionaries were out to banish it from the continent. The first Ahmadiyya missionary, Hadhrat Maulana Abdul Rahim Nayyar رضي الله عنه, reached Freetown (Sierra Leone) in March 1921 and stayed about a year in West Africa. Within the space of one year he toured the Gold Coast (Ghana), Nigeria and Sierra Leone, sowing the seeds of Ahmadiyyat, the true Islam extensively and winning converts in thousands. Since then, permanent missions have been established amongst other places such as Ghana, Nigeria, Sierra Leone, Gambia, Ivory Coast, Liberia and Togoland. Our communities have sprung up in hundreds of cities, towns and villages. In this part of Africa the Jama'at has established hundred's of schools, medical centres and mosques.

In East Africa, our mission was opened in 1934. Since then several missions have been established amongst other places such as Kenya, Uganda and Tanzania. Local communities have sprung up in many places and quite a number of mosques have been built.

This in brief is the story of the missions raised by Hadhrat Khalifatul Masih II رضي الله عنه. Starting from scratch he spread out a world-wide network of missions. These missions have preached Islam in its pristine purity and so cleared the way for mankind to come into its fold. They have also carried the name of Hadhrat Khalifatul Masih II رضي الله عنه to the ends of the earth, fulfilling the prophecy of the Promised Messiah عليه السلام about his promised son.

In the time of Hadhrat Khalifatul Masih II رضي الله عنه were also produced translations of the Holy Qur'an in different languages. Translations were published in English, Dutch, German, Danish, Esperanto, Indonesian, Swahili, and Urdu.

Moral Education

Hadhrat Khalifatul Masih II رضي الله عنه felt much concern about the moral education of the community. For years on until he grew weak by illness he lectured on the Holy Qur'an to men and women separately. These lectures, called Dars, were later published in book form, his famous Tafsir-e-Kabir. Tafsir-e-Kabir is his larger commentary spread over 6,000 pages. Tafsir-e-Saghir is a 853 page volume of flowing Urdu translation and a shorter commentary in Urdu. These two works contained his exegesis of the Holy Qur'an. Much exegetical material exists in published Friday, Eid and Nikah sermons and in Jalsa addresses. Translations of these writings or parts thereof have since been published in many languages.

His Friday sermons and speeches delivered on various occasions including the Jalsa Salana have contributed largely to the moral transformation of the Jama'at. They contain guidance for the Jama'at in personal as well as social problems.

He set up Associations of Majlis Ansarullah (for men above forty). Majlis Khuddamul Ahmadiyya (for youth above fifteen), Majlis Atfalul Ahmadiyya (for boys from the age of seven to the age of fourteen). He gave them constitutions and objectives to help them contribute to their self-improvement as well as to the overall progress of the Jama'at. Similarly he organised women into Lajna Imaullah (ladies above fifteen), Nasiratul Ahmadiyya (girls up to the age of fifteen). He gave them similar

constitutions and objectives to keep them always on the move for moral, spiritual and communal advancement.

All these organisations have gone a long way in taking the Jama'at forward in pursuit of their moral and worldly goals.

Minaratul Masih Completed

The foundation stone of the Minaratul Masih had been, laid by the Promised Messiah عليه السلام in March 1903. The project had to be deferred for the lack of funds. Hadhrat Khalifatul Masih II رضي الله عنه re-started work on its construction in 1914 and it was completed in 1916. It was built to fulfil the prophecy contained in a tradition of the Holy Prophet صلى الله عليه وسلم that the Promised Messiah عليه السلام will “descend” near a white minaret.

Private courts.

Under the provision of arbitration contained in Government statutes of the sub-continent, he instituted private courts to encourage disputing parties to reduce their litigation problems. These private courts also helped to re-educate people in Islamic legal canon; and the Islamic laws of evidence and laws of inheritance.

Delegate Body

In 1922, he set up an assembly of the Jama'at (Majlis Mushavarat) which, at the instance of the Khalifa, meets at least once a year and more than once if required. It considers the annual budget and sundry proposals placed before it for the advancement of the Jama'at and submits its recommendations to the Khalifa, who presides over its deliberations. The assembly consists of delegates (a total now of five hundred but steadily increasing) of local communities, central officials and some nominees of the Khalifa. The Khalifa is present in person. Delegates (and observers) have the opportunity to listen to the Khalifa's wisdom.

Malkana Apostasy

In the United Provinces of India, Muslim Rajputs call themselves Malkanas. Originally coming from among the Hindus they follow many Hindu customs. Some of them even practise idol worship. In 1922-23, the Arya

RIGHT Huzur arrives at a London train station for the laying of the foundation stone of the Fazl Mosque.







ABOVE Huzur in a press conference in Switzerland in 1955

Samaj, a Hindu Militant sect, started a campaign to win them over to Hinduism. They perceived that the task was easy. These Muslims were still regulated by Hindu customs offensive to the monotheism of Islam. Many Malkana Muslims actually fell prey to the Arya Samaj drive. When Hadhrat Khalifatul Masih II رضي الله عنه came to know of this apostatising drive among Malkana Muslims, he took immediate steps to stop it. Upon his call hundreds of Ahmadi Muslims offered themselves to work in the territory at their own expense. An office was created to arrange their trips and to guide them in their activities. Everyone of them had to spend at least three months among the Malkanas. In this period they made them firm in their Islamic faith and resistant to anti-Islamic influences. As a consequence, the Arya Samaj drive ended in smoke. This work of Hadhrat Khalifatul Masih II رضي الله عنه was especially commended by non-Ahmadi muslims and their press.

Journey to England

In 1924 during the Wembley Exhibition in London a Commonwealth Conference of Living Religions was

also held. Protagonists of different religions participated. Hadhrat Khalifatul Masih II رضي الله عنه was also invited. After consulting with the Jama'at, he decided to participate. With a party of twelve companions he embarked on his journey via Bombay on July 12th, 1924. He stopped in Egypt, Syria and the then Palestine. In London his paper, an abridgement of his larger work, was read in the Conference by Hadhrat Chaudhry Muhammad Zafrullah Khan رضي الله عنه. The book was published later entitled Ahmadiyyat or the True Islam. During his stay in London he laid the cornerstone of the first Ahmadiyya Muslim mosque in the Western world. It was completed and inaugurated in 1926. After a stay of about four months he returned to Qadian. The tour proved very fruitful in introducing Islam and Ahmadiyyat in Islam to the West.

Martyrdom

In 1924, while Hadhrat Khalifatul Masih رضي الله عنه was yet in London, another Afghan Ahmadi Muslim, Hadhrat Maulavi Naimatullah Khan was martyred in Kabul on August 31st, 1924. He was not more than thirty-four years of age. The Lower Court sentenced him to death for



apostacy. The Appellate Court, confirming the judgement changed it to death by stoning in public view and one of its learned judges, professing himself to be a servant of the Islamic Shariah, justified the punishment by commenting that the prisoner considered such Ulema of the Ahle Sunnat Wal Jama'at as misguided who believed that the self-same Jesus Christ عليه السلام will come down from heavens in his physical body to this earth.

Amir Amanullah Khan, the then king of Afghanistan, gave his assent to it without any demur, though at his coming to the throne after the murder of his predecessor, Amir Habibullah Khan, who had got another Ahmadi Muslim, Hadhrat Sahibzada Syed Abdul Latif, stoned likewise, he had proclaimed religious freedom in his realm with great fan-fare and his foreign minister, Sardar Mahmud Tarzi had personally reassured Ahmadi Muslims of their safety in Afghanistan, when he had been approached on this subject.

Hadhrat Maulavi Naimatullah Khan was a resident of a village near Kabul, whom, after he had received his training in Qadian, Hadhrat Khalifatul Masih II رضي الله عنه had deputed in his home country to work for the religious education of Ahmadi Muslims there. He was arrested by

Afghan authorities in early 1924 and thrown in a dungeon in Kabul. The letter which he wrote from it to one of his friends in the city shows that the dungeon was always kept pitch dark and no ray of the sun was allowed to enter it. However, Hadhrat Maulavi Sahib wrote in his letter that the darker it grew in the dungeon, the more easy and contented he felt, for God Almighty was consoling him and illuminating his heart all the time. The prayer constantly on his lips was that he might be able to remain steadfast in the hour of his trial and give his life cheerfully in the cause of Islam. And so he did. The original letter in Persian language is at present preserved in the archives of the Khilafat Library, Rabwah.

On August 31st, 1924, before the implementation of the sentence, the Afghan police took him around the city, calling upon its denizens to turn out in large numbers on that day and to participate in the stoning. Those who witnessed him in Kabul's streets and lanes told afterwards that he was perfectly calm and jubilantly smiling as if the police were not announcing his imminent death but the news of his exaltation.

At last when it was time for Asr Prayers, he was led to the ground near Kabul Cantt. Here, at first, by the

permission of his tormentors, he offered his Prayers and then placed himself at their disposal. They buried him up to his waist in a pit dug for this purpose. The first stone was thrown at him by the chief Mullah. Stones were then rained at him from all sides until he was completely hidden under the heap. Reporting the event, the Daily Mail's correspondent in Kabul related that a large crowd of people had gathered to watch the scene, but despite his impending doom, Hadhrat Maulavi Naimatullah Khan went on proclaiming vociferously his beliefs until his voice was stilled by the hurling stones. The Times' London, the 'Observer', the 'Financial Times', the 'Near East', the Daily Telegraph', the 'Morning Post', the 'Daily News' and many other media publications, unreservedly condemned this outrage. The then National press like 'Civil & Military Gazette, Lahore', the 'Muslim, Lahore', the 'Wakil, Amritsar', like-wise denounced it. Maulana Muhammad Ali Jauhar (one of the famous Ali Brothers) leader of Muslims, wrote a series of articles in his Hamdard to refute the religious arguments proffered by orthodox Ulama to justify the stoning.

Hadhrat Khalifatul Masih II رضى الله عنه, on coming to know of this gruesome episode gave the following message to his community:

"Dear brethren! In our grief and sorrow we should not lose sight of the duty which now devolves upon us on the martyrdom of our blessed brother. He has given his life in the cause of God which now must be pursued by us to its completion. Let us resolve at this tragic hour that we will not take rest until we have established Ahmadiyyat, the true Islam in this land of our martyrs. The souls in heaven of Hadhrat Sahibzada Syed Abdul Latif Sahib, Hadhrat Maulavi Naimatullah Khan Sahib and Hadhrat Abdur Rahman Khan Sahib are calling us to our duty. I firmly believe that the Ahmadiyya Muslim community will never forget them".

Al Fazl, September 11th, 1924.

Political Guidance

Being a religious leader, Hadhrat Khalifatul Masih II رضى الله عنه did not like to take any part in the politics of the country. But as political affairs had their impact on the future of Muslims of the sub-continent he could not keep completely aloof. On critical occasions, therefore, he

stepped in, to show the right path to Muslims.

In 1921 some Muslim Ulama declared that as the British Government was a Government of Kafirs, Muslims in India should leave the country and migrate to Afghanistan. Hadhrat Khalifatul Masih II رضى الله عنه condemned the idea in the strongest terms and warned Muslims that if they did so they would suffer heavily and would have to come back disgraced. The Movement miserably failed and Muslims who had gone out had to return to India. They came back ruined.

On one occasion Hindus were publishing insulting books against the Holy Prophet صلى الله عليه وسلم which provoked Hindu-Muslim clashes in the country. Hadhrat Khalifatul Masih II رضى الله عنه strove for the enactment of a law prohibiting this mischief. A law to this effect was passed by the Indian Central Assembly and accepted by the Government of India.

Hindus were dominating Muslims in the country, and Muslims, being disunited could not counter fanatical Hindu designs to harm them. Hadhrat Khalifatul Masih II رضى الله عنه exhorted them to close their ranks and thus frustrate the fanatical Hindu. He suggested that all Muslim sects should forget their doctrinal differences and become one when confronted by non-Muslims. He advised that in political matters everyone who claims to be a Muslim should be considered Muslim and collective Muslim interests should be safeguarded collectively.

In 1928 he introduced country-wide annual public meetings. Speeches were made by representatives of various religions on the life and work of the Holy Prophet صلى الله عليه وسلم. These were called Seeratul Nabi meetings. The purpose was to educate people about the life and example of the Holy Prophet صلى الله عليه وسلم and remove prevailing misunderstandings. These meetings served the cause of religious understanding and the cause of a dispassionate study of great religious founders. These meetings proved very useful. They helped to improve inter-communal relations. Non-Muslims who respected the Holy Prophet صلى الله عليه وسلم at heart had the opportunity to say this in public.

During the years 1928-1931, the British Government initiated many changes in the Indian Constitution and took many steps to associate Indians with the Government of the country. Many conferences were held in which the British Government consulted with the Indian representatives. Hadhrat Khalifatul Masih II رضى الله عنه in



ABOVE Cairo Airport 1955

those critical days wrote much to enlighten Hindus and Muslims on political problems and to outline courses of action suited for safeguarding minority and majority interests.

He also played a vital part in the emancipation of Kashmiri Muslims. Despite being in a clear majority they were without fundamental rights in their own country. The Hindu Raja persecuted them mercilessly. Moved by their terrible plight, Hadhrat Khalifatul Masih II رضي الله عنه decided to help, them. He strove hard to bring about a political awakening among them. He guided them in their Freedom Movement and gave every kind of help such as he could and they needed.

In 1931, Muslim leaders formed an All-India Kashmir Committee with the object of obtaining political rights for Kashmiris. Leaders like Allama Sir Muhammad Iqbal joined this Committee. Hadhrat Khalifatul Masih II رضي الله عنه was elected its first President. Under his presidentship the Committee was able to secure fundamental political rights for Kashmiri Muslims from the tyrant Maharajah. Kashmiri leaders, including Sheikh Muhammad Abdullah acknowledged verbally as well in

writing, that Hadhrat Khalifatul Masih رضي الله عنه had given timely and effective help to them in their political struggle. However, those hostile to Ahmadi Muslims were not at all happy at this state of affairs. The growing popularity of Hadhrat Khalifatul Masih II رضي الله عنه among Kashmiri Muslims made them jealous and increased their hostility. They tried to disrupt the Movement—the Kashmiri Movement—itself and started a campaign of vilification against Ahmadi Muslims. Perceiving the ominous turn in the course of events, Hadhrat Khalifatul Masih رضي الله عنه resigned from the presidentship of the Kashmir Committee. But he continued to help Kashmiris, as long as he lived.

Ever since the Freedom Movement had begun in India, differences between Hindus and Muslims had come to the fore. True, many Muslim leaders joined the Indian Congress which was largely Hindu. But the mass of Muslims remained outside. As the movement gathered momentum communal differences only increased. Some Muslim parties, the Ahrar in the Punjab, the Red Shirts in the N.W.F.P. sided with the Congress, trying to give the impression that the largely Hindu Congress represented the Indian Muslims also.

Muhammad Ali Jinnah erstwhile Nationalist Muslim saw this and decided that Muslims must close up their ranks. But he did not seem to succeed. He got disgusted and decided to retire from the political field. He went to England to settle in a legal practice. Alluding to this incident in his book, “Jinnah”, Hector Bolitho quotes Muhammad Ali Jinnah as follows :

I received the shock of my life at the meetings of the Round Table Conference. In the face of danger, the Hindu sentiment, the Hindu mind, the Hindu attitude led me to the conclusion that there was no hope of unity. I felt very pessimistic about my country. The position was most unfortunate. The Mussalmans were like dwellers in No Man's land; they were led either by flunkeys of the British Government or the camp followers of the Congress. Whenever attempts were made to organize the Muslims, toadies and flunkeys on the one hand, the Hindus in the Congress camp on the other, frustrated their efforts. I began to feel that neither could I help India, nor change the Hindu mentality; nor could I make the Mussalmans realise the precarious position. I felt so disappointed and so, depressed that I decided to settle down in London. Not that I did not love India, but I felt so utterly helpless.

Jinnah, Hector Bolitho, London, 1954. page 100

Hadhrat Khalifatul Masih II رضي الله عنه was distressed at the turn of events. He knew that it was Jinnah who could guide and lead the Muslims of India. There was no other leader with the political sagacity and iron nerves required to secure for Indian Muslims a decent political future. He felt that if Jinnah would not come back the Muslim cause would be lost. So he deputed Hadhrat Maulvi Abdur Raheem Dard رضي الله عنه, Ahmadiyya Missionary in London to see Jinnah and persuade him to come back to India for taking up the case of Indian Muslims.

Hadhrat Maulvi Abdur Raheem Dard رضي الله عنه had many interviews with Jinnah. Eventually Jinnah changed his mind and agreed to return to India and resume the political struggle for Indian Muslims. The start was made in London. Hadhrat Maulvi Abdur Raheem Dard رضي الله عنه arranged a meeting on the lawns of the London Mosque. Some two hundred politicians and intellectuals attended. Those included Mr. Pethic Lawrence, Sir Edward McLagan, Professor H.A.R. Gibb, Sir Dension Ross. Sir Nairne

Stewart Sandeman presided. Jinnah spoke on “India of the Future”. He started his talk with the announcement that Hadhrat Maulvi Abdur Raheem Dard رضي الله عنه’s persuasion had compelled him to come again into the political field, from which he had withdrawn. “The eloquent persuasion of the Imam left me no escape.”

The speech was extensively reported in the press. The Sunday Times, London, in its issue of April 9th 1933, wrote :

“There was also a large gathering in the grounds of the Mosque in the Melrose Road, Putney, where Mr. Jinnah, the famous Indian Muslim, spoke on India's future. Mr. Jinnah made unfavourable comments on the Indian White Paper from a national point of view. The Chairman, Sir N. Steward Sandeman M.P. took up the Churchill attitude on the subject and this led to heckling by some of the Muslim students, who were, however, eventually calmed by the Imam of the mosque.”

So Jinnah came back to India and resumed the political struggle for Indian Muslims. His wise and firm and clean leadership won for the Indian Muslims a separate homeland. Pakistan became a sovereign state in 1947. Indian Muslims distributed in two wings - West Pakistan and East Pakistan (now Bangladesh) - could live as a free people, and not as a political minority condemned to live under a permanent and hostile majority. Hadhrat Khalifatul Mash II رضي الله عنه made his full contribution to this development. In the general elections held on the eve of the final settlement he advised not only Ahmadi Muslims but also all other Muslims to rally round the leadership of the All-India Muslim League whether they were formal members of the League or not.

Exodus from Qadian

On the creation of Pakistan, riots broke out throughout the country. Muslims in the Indian part of the Punjab were driven out from their homes and forced to leave for Pakistan. Non-Muslims left in Pakistan were forced to leave for India. Frenzied marauders pounced upon migrating refugees, abducted their women, plundered their valuables and cut their men to pieces. Against the pleadings and arguments of the Ahmadiyya Muslim Community, part of the District of Gurdaspur in which Qadian was situated was awarded to India. Qadian



Huzur lead the first Nimaz at the site of the London Mosque (1924)

was surrounded by Sikh villages. In view of the bands of Sikh bandits who lay in ambush on all roads to Pakistan, the safe evacuation of Ahmadi Muslims to Pakistan was a big problem. More than 70 miles of dangerous route lay between.

Hadhrat Khalifatul Masih II رضى الله عنه had realised very early that without providing transport and efficient military guard safe conduct to Lahore would not be possible. It so happened that before rioting had assumed menacing dimensions he left Qadian and reached Lahore. There was a meeting with Pandit Jawaharlal Nehru who had come to Lahore for a high-level conference. The meeting resulted in nothing. The inevitable took place. It became evident that Hadhrat Khalifatul Masih II رضى الله عنه had come to Pakistan to stay, but here he worked day and night for the evacuation of Qadian. Finally he was able to arrange for vehicles and military guard. Ahmadi Muslim men, women and children were transported from Qadian to Lahore, with a minimum of loss.

Qadian being sacred for us, we could not leave it unguarded. So three hundred and thirteen Ahmadi Muslims stayed behind to take care of the sanctuaries. This number later increased as Ahmadi Muslim families from parts of India came to settle in Qadian. At present more than one thousand Ahmadi Muslims live there. A weekly paper, Al Badwr is also issued from Qadian. Sahibzada Mirza Wasim Ahmad رحمه الله تعالى, son of Hadhrat Khalifatul Masih II رضى الله عنه settled there until his death in 2007. The affairs of the Ahmadiyya Muslim Community in India are managed by the Sadr Anjuman Ahmadiyya India, with headquarters in Qadian. Annual Gatherings of the India Ahmadiyya Muslim Community also take place. A contingent of Ahmadi Muslims from Pakistan also participate in these gatherings if permission is forthcoming.

Rabwah

The establishment of Rabwah in Pakistan as the new headquarters of the Movement is a grand achievement. The Jama'at had come to Pakistan empty-handed. Whatever they had in undivided India had been looted. Ahmadi Muslims ousted from Qadian became scattered. Hadhrat Khalifatul. Masih II رضى الله عنه arranged for their rehabilitation at Rabwah. He laid the foundation of the new centre on September 20th 1948 and within about twenty years a new little town sprang up. The land on which Rabwah had been built had lain waste, with not

a blade of grass on it. Now it is the headquarters of the Ahmadiyya Muslim Community in Pakistan.

Hadhrat Ummul Mominin رضى الله عنها

On the night between April 20th and 21st, 1952 Hadhrat Ummul Mominin Syeda Nusrat Jahan Begum رضى الله عنها died. She was eighty-six years old when she died. Hadhrat Khalifatul Masih II رضى الله عنه, her eldest son, led her funeral prayers on April 22nd, after which she was buried in Bahishti Maqbara (Garden of heaven) in Rabwah.

Hadhrat Ummul Mominin's رضى الله عنها marriage had taken place under a divine dispensation. She gave birth to children who became distinguished in the service of Islam, among them the most distinguished, her eldest son who proved to be the Promised Messiah's عليه السلام promised son and his second successor. She herself was imbued with deep love for Islam. She brought up all her children in the best Islamic tradition.

Hadhrat Ummul Mominin رضى الله عنها was most pious and kind-hearted. She had a deep faith in Allah سبحانه وتعالى in the truth of Islam and Ahmadiyyat in Islam. She was generous, hospitable and a keen supporter of the poor. She was patient and persevering and relied fully upon Allah سبحانه وتعالى. She treated everybody with love and affection and every Ahmadi Muslim held her in great reverence.

Opposition

During the time of Hadhrat Khalifatul Masih II رضى الله عنه, the Jama'at was subjected to spurts of persecution. Every time it seemed as if the Jama'at would be no more. But Hadhrat Khalifatul Masih II رضى الله عنه faced every situation with faith and courage and proclaimed that far from suffering any loss, the Jama'at would only go forward and gain new ground, as a result of persecution. By the grace of Almighty Allah سبحانه وتعالى each time it came to pass exactly as he had foretold. The Jama'at was only stronger than before.

We have said how some dissenters wanted to do away with Khilafat. Their efforts went in vain. Khilafat prospers in the community. In 1927, a group raised an uproar against Hadhrat Khalifatul Masih II رضى الله عنه. They spread filthy imputations against him, but could not harm him or the Jama'at.

Sheikh Abdur Rahman Misri rose with similar designs in 1937. He had been the Headmaster of Madrassa Ahmadiyya in Qadian for some time. He claimed great influence in the Jama'at and opened his campaign with



ABOVE Huzur رضي الله عنه with Chaudhry Mohammad Zufrullah Khan Sahib رضي الله عنه , 1955

threats of all kinds. But the Jama'at survived stronger than before.

In 1956 another group raised its banner of rebellion accompanied by vicious propaganda. But nothing happened. The Jama'at retained its cohesion and its faith in Khilafat. This group more or less slipped into the Lahore party. Some of them just disappeared out of notice.

In 1934, the Ahrar roused the whole country against the Jama'at. They spread hatred and provocative misunderstandings. Some high officials of the then Punjab Government were also at their back. The then British Governor blessed them. This inflated their pride so much that they thought they could humble the Jama'at. The high officials assisted them from behind scenes. They held a conference, with official connivance, in Qadian itself. The mischief was met by disciplined endurance. Hadhrat Khalifatul Masih II رضي الله عنه struck a prophetic note. In a Friday sermon he declared that, "Earth was slipping from under the feet of the enemy, their doom was drawing near." (Al Fazl May 30th, 1935).

Immediately after this proclamation events miraculously changed their course. An old dispute over a mosque called the Shahidgunj mosque somehow became

live suddenly. The mosque was in Sikh possession. Muslims claimed it. The Ahrar party blundered and sided with the Sikhs. Muslim masses, whom they had roused against Ahmadi Muslims turned against the Ahrar. The miracle continues. Ahrar have not been able to raise their head again. They retain their name and live with unabated unpopularity.

In 1953, anti-Ahmadiyya hostility flared up again. The Jama'at had to face a situation, even more serious than in 1934. Country-wide meetings were held and the fire of hatred kindled against the community. The result was, that the mob took to rioting and arson. Many Ahmadi Muslim houses were looted and burnt. Some Ahmadi Muslims were killed. The then Punjab Government sided with the miscreants. The rioting spread in the whole of the province, Hadhrat Khalifatul Masih II رضي الله عنه was not deterred. In one of his sermons, he said :

"Ahmadiyyat has been planted by God Himself. If these people win, we are liars. But if we are true then these people shall be the losers"

Al Fazl, February 15th 1953

The mischief mongers were themselves abased and humiliated. God helped the Jama'at miraculously and those who had come out to destroy were themselves destroyed.

Tehrik Jadid

The mischief perpetrated by the Ahrar in 1934 inspired Hadhrat Khalifatul Masih II رضى الله عنه to discipline the Jama'at further so that it may be able to endure such persecutions in the future. He launched a new scheme for this purpose with the name of Tehrik Jadid. It consisted of nineteen clauses, actions that the Ahmadiyya Muslim community must take. Every Ahmadi Muslim was asked to respond so that the Jama'at may remain set on its positive and constructive projects. Some of the clauses are as follows :

1. Young men to volunteer their lives for the missionary programmes and community services.
2. The whole Jama'at to subscribe to the Tehrik Jadid Fund which was opened by Hadhrat Khalifatul Masih II رضى الله عنه for establishing and maintaining overseas missions.
3. All Ahmadi Muslims to practise simple living, eat only one dish, wear cheap clothes, abstain from going to the cinema and do some gainful work in their spare time.

The drive proved very successful. Many new missions were opened in various parts of the world. Thousands of people embraced Ahmadiyyat, the true Islam and joined the world effort for the propagation of Islam. Translations of the Holy Qur'an were published in important languages of the world. The Jama'at learnt to make more and more sacrifices. Many young men resigned their earlier occupations and devoted their lives to community service. Tehrik Jadid Fund became a permanent institution. In its first year, only a paltry sum of Rs. 23,500 was asked for from the Jama'at but now millions of pounds are contributed annually towards this fund. The Jama'at subscribes to it as an institution which has come to stay and keeps growing.

Khilafat Jubilee

Hadhrat Khalifatul Masih II رضى الله عنه assumed the office of Khilafat in 1914. By 1939, twenty-five years had passed since his blessed and successful caliphate began. Hadhrat Chaudhry Muhammad Zafrullah Khan رضى الله عنه appealed to the Jama'at to collect a sum of three hundred thousand rupees and present it to Hadhrat Khalifatul Masih II رضى الله عنه on the occasion of his jubilee for disposal as he liked. This was to serve as a token of their gratitude to God Almighty for showering His grace on them during his glorious caliphate. So his Silver Jubilee was celebrated on the occasion of the Annual Gathering held in December 1939. A purse of two hundred and seventy thousand rupees was presented to him on this occasion. An address was read by Hadhrat Chaudhry Muhammad Zafrullah Khan رضى الله عنه on behalf of the Jama'at.

Annual Gatherings

Annual gatherings of the Ahmadiyya Muslim Movement are a mighty sign of its truth. The institution was initiated by the Promised Messiah عليه السلام himself. The first annual gathering was held in 1891 in which seventy-five Ahmadi Muslims participated. The last annual gathering held during his lifetime (in 1907) was attended by two thousand followers. Then Hadhrat Khalifatul Masih I رضى الله عنه came to the helm of affairs. The last gathering held during his time (in 1913) claimed some three thousand attendants.

During the Khilafat of Hadhrat Khalifatul Masih II رضى الله عنه the number of participants increased by leaps and bounds. In 1932 it was twenty thousand. In 1946, before the exodus from Qadian it was thirty-three thousand. It has been increasing year on year, and in this centenary year of Khilafat members of the Jama'at from throughout the globe will gather together for an emotional and momentous occasion انشاء الله.

Attempt on his life

In March 1954, an assassin attacked Hadhrat Khalifatul Masih II رضى الله عنه when he was conducting the Asr prayers in the Rabwah Mubarak mosque. He received a deep knife gash in the neck, which would have proved fatal, had it gone only a little deeper. The assassin was overpowered and handed over to the police.

Hadhrat Khalifatul Masih II رضى الله عنه was given immediate medical treatment, and he recovered for the time being, but the wound had a serious effect on his



ABOVE Huzur talking to missionaries in Holland

nervous system. Even after it had apparently healed, he did not feel at home and could not bring himself to work as hard as he wanted to do. The surgeons could not find out the cause of his persistent feeling of discomfort. He decided in 1956, as counselled by his medical attendants and the Jama'at, to proceed to Europe and seek expert medical and surgical help.

On March 23rd, 1955, accompanied by his family and some companions he flew to Europe. Hadhrat Chaudhry Muhammad Zafrullah Khan رضي الله عنه kept him company during this journey. He was minutely examined by top class physicians and surgeons in Switzerland, Germany and London, who having recourse also to his X-ray photos gave their considered opinion that the point of the knife had broken at the jugular vein and had got stuck in it. They advised that it had to be left there for the risk to his life was too serious in case of an operation. They hoped that the pressure on the vein and the nervous system would lessen by the passage of time and he would be able to do some mild work. They were strictly against his resuming his activities at his former tempo.

However, it was very difficult for him to change the pattern of his life. While in England he held a conference

of Ahmadi Muslim missionaries from all over the world. Plans were considered for expanding missionary work. He also visited some missions in Europe and gave them on the spot advice. He returned to Rabwah on September 25th, 1955. Back in Rabwah he embarked upon some major projects of Qur'anic exegesis.

Tafsir-e-Kabir and Tafsir-e-Saghir.

A great achievement of Hadhrat Khalifatul Masih II رضي الله عنه is his commentary on the Holy Qur'an. Tafsir-e-Kabir is the longer commentary and Tafsir-e-Saghir is the shorter commentary. The longer commentary discusses questions of textual meaning, of the relation between one verse and another, one Surah and another and answers questions raised by western scholars. The shorter commentary has notes here and there and an interpretative and free-flowing Urdu translation with subtleties explained. An English translation with a commentary based mainly on his commentaries has made the Holy Qur'an accessible to English readers.

This volume edited by Malik Ghulam Farid has about fifteen hundred pages. The general introduction, composed in Urdu by Hadhrat Khalifatul Masih II رضي الله عنه

and translated into English by Qadhi Muhammad Aslam and Hadhrat Chaudhry Muhammad Zafrullah Khan رضي الله عنه, has been issued as a separate volume.

Waqfe Jadid

In 1958, Hadhrat Khalifatul Masih II رضي الله عنه set up the Waqfe Jadid Organisation for Islamic work in Pakistani villages and for the moral and religious education of the rural population. He called the Ahmadi Muslim youth to dedicate their lives for this purpose. Many young men came forward and after receiving some training were stationed in various villages. A small area consisting of a number of villages is placed under the care of each worker. They have to teach and guide generally and look after the village populations.

Last illness

Hadhrat Khalifatul Masih II's رضي الله عنه trip to Europe gave him some relief but he was not completely well. Back at Rabwah, he again went to work. Apart from Friday sermons and other obligations as Khalifa he embarked on one very ambitious work. It was the Tafsir-e-Saghir, the shorter commentary which he completed in those days. Most of the material is new and all of it is presented in a crisp style. The translation (in Urdu) can be read by itself. It is simple, easy to grasp and assimilate. During this time, Hadhrat Khalifatul Masih II رضي الله عنه had another episode of illness, possibly due to this additional strain. Treatment was given and specialists were called even from overseas, but his condition went on worsening, until in the night between November the 7th and 8th 1965 at 2.20 am in the small hours of the morning he breathed his last. He was seventy-seven.

The Jama'at was grieved beyond description. Everyone was overwhelmed at the loss of this great leader, guide and friend. His love and leadership they had enjoyed for so long. The Jama'at accepted the will of God. Had not the Promised Messiah's عليه السلام promised son [ra] and successor done his work? Was he not to depart one day?

On the next day, the 9th of November, Hadhrat Khalifatul Masih III رحمه الله تعالى (his election to Khilafat had taken place on the 8th of November, in the evening), conducted his funeral prayers. Some fifty thousand Ahmadi Muslims flocked to Rabwah from all over Pakistan. Before the prayers his body lay in state and all his admirers saw his face for the last time. After the prayers he was buried in Bahishti Maqbara adjoining the

grave of his mother, Hadhrat Amma Jan رضي الله عنهما.

Electoral College for Khilafat

To ensure the smooth election of Khalifas in the future, Hadhrat Khalifatul Masih II رضي الله عنه instituted an electoral college for the election of a Khalifa when that holy office should fall vacant. The College was to be composed of the following members with the proviso that the elector and the elected must be members of the Ahmadiyya Muslim Movement and supporters of Khilafat. He also ruled that the President of Sadr Anjuman or Tehrik Jadid, whoever is senior, will act as chairman of the electoral college's session.

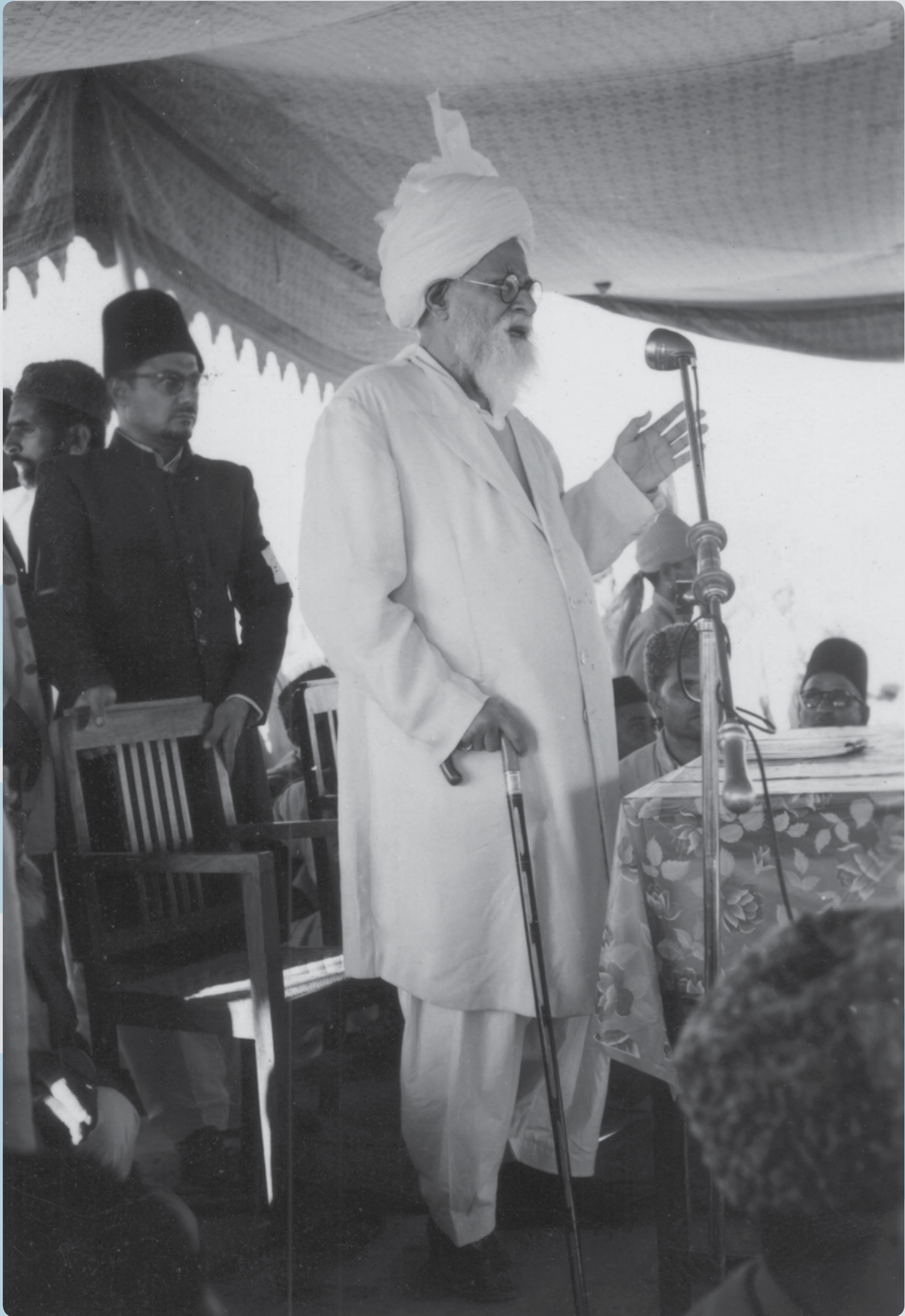
1. The surviving sons of the Promised Messiah عليه السلام.
2. The President of the Sadr Anjuman Ahmadiyya.
3. All Secretaries of Sadr Anjuman.
4. The President and the Vukala of the Tehrik Jadid.
5. The President of Waqfe Jadid.
6. The Principal of Talimul Islam College.
7. The Headmaster of the Talimul Islam School.
8. The President of Jamia Ahmadiyya.
9. The President of Majlis Ansarullah.
10. The President of Majlis Khuddamul Ahmadiyya.
11. Representative of Lajna Imaullah.
12. Missionaries who had worked abroad for a minimum period of three years.
13. Missionaries who had worked within Pakistan or India for a minimum period of five years.
14. Amirs of circles in Pakistan.
15. The Companions of the Promised Messiah عليه السلام.

Tributes to Hadhrat Khalifatul Masih II's رضي الله عنه memory

Glowing tributes to Hadhrat Khalifatul Masih II's رضي الله عنه memory were paid by the national press and his work for the renaissance of Islam enthusiastically acclaimed. 'The Light', a weekly publication of the dissenting group, published from Lahore, in its issue of the 16th November 1965, editorially wrote :

A Great Nation-Builder

"The death of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, Head of the Ahmadiyya Muslim Movement (Rabwah) rang the curtain down on a most eventful career, packed with a multitude of far reaching enterprises. A man of versatile genius and dynamic personality, there



ABOVE Huzur addressing Jalsa Salana in Rabwah



was hardly any sphere of contemporary thought and life during the past half century, from religious scholarship to missionary organisation, even political leadership, on which the deceased did not leave a deep imprint. A whole network of Islamic missions and mosques scattered over the world, the deep penetration of Islamic preaching in Africa, transplanting the long entrenched Christian missions, are a standing monument to the imaginative planning, organisational capacity and unflagging drive of the deceased. There has hardly been a leader of men in recent times who commanded such deep devotion from his followers, not only when alive, but also after death, when sixty thousand people rushed from all parts of the country to pay their last homage to their departed leader. In the story of the Ahmadiyya Muslim Movement Hadhrat Mirza Bashiruddin Mahmud Ahmad's رضي الله عنه name will go down as a great nation builder, who built up a well-knit community in the face of heavy odds, making it a force to be counted with. We offer the bereaved family our deep condolences in their great loss."

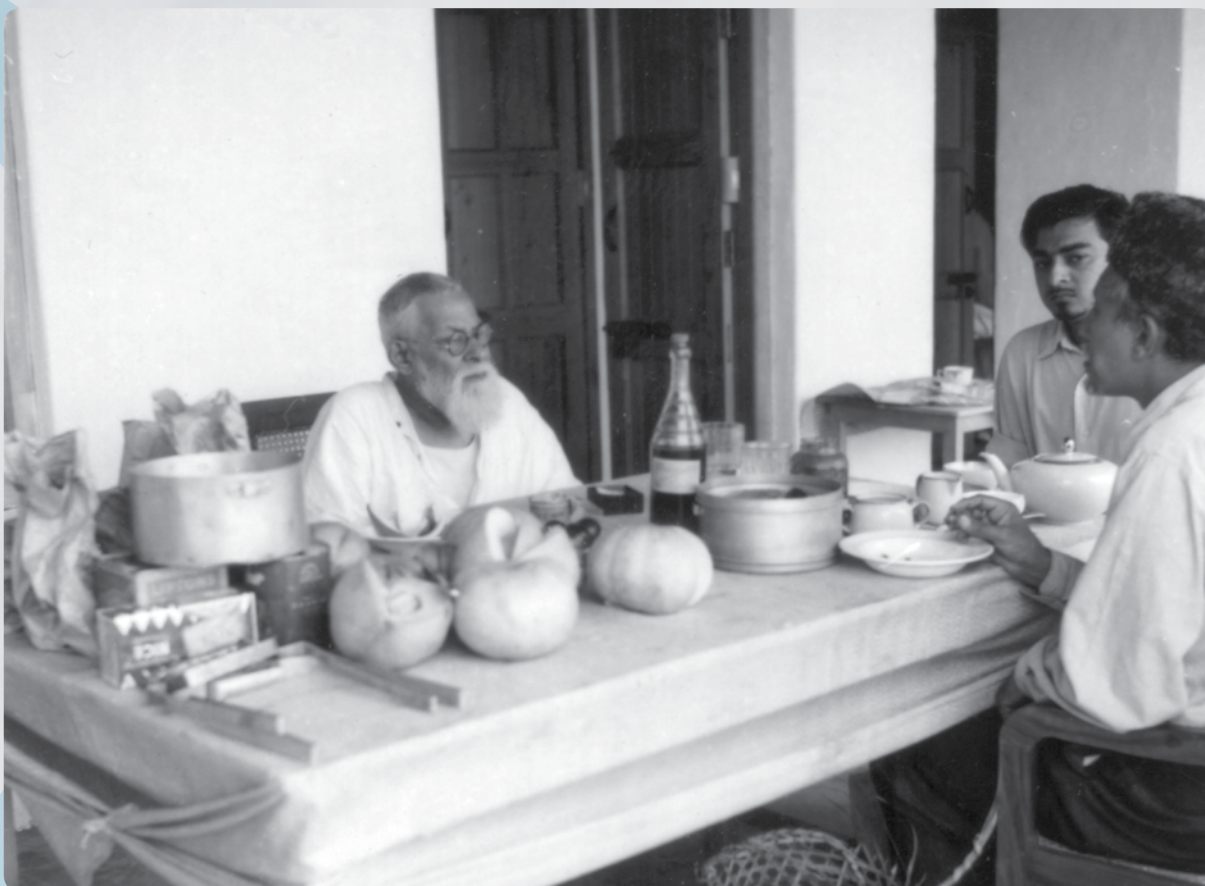
His children

The Promised Messiah عليه السلام was to be the founder of a large family according to prophecy, his own children and his children's children, all more or less to serve the cause of Islam in different ways. This promise is specially fulfilled in the person of Hadhrat Khalifatul Masih II رضي الله عنه with thirteen sons and nine daughters who grew to adulthood. His eldest son, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى was the third Khalifa, the Promised Messiah's third successor and his son Hadhrat Mirza Tahir Ahmad رحمه الله تعالى was the fourth Khalifa.

His books

Hadhrat Khalifatul Masih II رضي الله عنه wrote profusely, most of it published. Some of his books are listed below: Tafsir-e-Kabir (sixty thousand pages).

- Tafsir-e-Saghir (853 pages).
- Dawatul Amir (English translation: "Invitation to Ahmadiyyat").
- Tuhfatul Muluk.
- Haqiqat al-Nubuwwat.
- Ahmadiyyat or the True Islam.



- Sair-i-Ruhani Vols. 1-3.
- Inqilab-i-Haqiqi.
- Hindustan Ke Siyasi Maslay Ka Hal.
- Paigham-i-Ahmadiyyat
- Fazail Al-Qur'an.

Al Fazl

Hadhrat Khalifatul Masih II رضى الله عنه started Al Fazl in 1913, that is before he became Khalifa. Its first weekly issue saw the light of day on the 13th June. He was the Founder Editor. Shortly after he made it bi-weekly, then three times a week. In March 1963 it became a daily. Up until the partition of the sub-continent into India and Pakistan, in 1947, it was issued from Qadian. After the establishment of Pakistan it came out from Lahore until 1954. Since 1955, it has been issued from Rabwah. It has served the Movement gloriously for the last fifty years in preserving its history and the day to day pronouncements of the Promised Messiah's عليه السلام successors.

Last Testament

On several occasions Hadhrat Khalifatul Masih II رضى الله عنه wrote wills or formal instructions for the Jama'at.

One was in 1947, on the occasion of the exodus from Qadian, another in 1958, during his protracted illness. Readers young and old will do well to read them and keep them fresh in their minds. We reproduce a part of his message which he wrote in August 1947. He said:

"May Almighty Allah سبحانه وتعالى be your Protector and Helper and may He save you from stumbling. Keep the banner of Ahmadiyyat, the true Islam aloft. Let not the voice of Islam be stilled. Let not the name of God fade out. Learn the Holy Qur'an and the Traditions of the Holy Prophet صلى الله عليه وسلم. Teach the same to others. Act upon them yourselves and get others to act upon them. Devotees should ever rise among you and volunteer their lives for the cause of Islam. Khilafat should be maintained for ever and believers should be ever ready to sacrifice their lives for it. Truth should be your ornament, trustworthiness your beauty, fear and love of God your inspiration."

Al Fazl, November 11th, 1965

Sabz Ishtihar

The Green Announcement

By Dr Hammad Khan



IN THE BEGINNING of 1886, the Promised Messiah عليه السلام went to Hoshiaripur, a town to the south east of Qadian. He stayed there for forty days in complete seclusion. His attendants were accommodated in other rooms and nobody was allowed in his room. His food was placed outside the door of his room which he would take when he could. Here in complete solitude he remained engrossed in worship and meditation. He prayed for a sign of the truth of Islam. And here God spoke to him and gave him the glad tidings of a great son in due acceptance of his supplications. The revelation is known in Ahmadiyya Muslim history as the prophecy about a promised son who was to prove a great reformer (Musleh Maud). The son was to be born within nine years of the date of the revelation. He was to extol the Holy Qur'an and spread the message and mission of Ahmadiyyat, the true Islam, to the ends of the earth.

The following announcement was made on the 20th February, 1886. It was printed on normal paper, and became the main prophecy to which the Green Announcement (Sabz Ishtihar) published a few years later referred to:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy,

nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad صلى الله عليه وسلم, the chosen one may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah سبحانه وتعالى. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah سبحانه وتعالى for Allah's سبحانه وتعالى mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of

بسم اللہ الرحمن الرحیم
الحمد لله والسلام على عباده الذين اصطفى

حقانی تقریر واقعا وفات بشیر

واضح ہو کہ اس عاجز کے لڑکے بشیر احمد کی وفات سب سے پہلے۔ اگست ۱۸۸۷ء کو
یکشنبہ میں پیدا ہوا تھا اور ہم تو ہر شنبہ کو اسی روز یکشنبہ میں ہی اپنی عمر کے سولہویں
ہجریہ میں بوقت نماز صبح اپنے محبوب حقیقی کی طرف واپس بلایا گیا عجیب طور کا شور و غوغا غام
خیال لوگوں میں اٹھا اور ہنگامہ ہنگامہ کی باتیں غولیاں وغیرہ نے کہیں اور طرح طرح کی نا فہمی
اور کج ولی کنی را میں ظاہر کی گئیں مخالفین مذہب جنکا شیوہ بات بات میں خیانت و انحراف
ہے انہوں نے اس بچے کی وفات پر انواع اقسام کی انفر اگہڑی شروع کی سو ہر چند ابتدائے
تہا ارادہ نہ تھا کہ اس پر معصوم کی وفات پر کوئی اشتہار یا تقریر شائع کریں اور نہ شائع
کرنے کی ضرورت تھی کیونکہ کوئی ایسا امر درمیان نہ تھا کہ کسی فہیم آدمی کی جھوٹ کہانے کا
موجب ہو سکے لیکن جب یہ شور و غوغا انتہا کو پہنچ گیا اور بچے اور اجداد خراج مسلمانوں کے
دونوں پر بھی اسکا مضر اثر پڑتا ہوا نظر آیا تو مجھے محض للہ یہ تقریر شائع کرنا مناسب سمجھا
اب ناظرین پر منکشف ہو کہ بعض مخالفین پر متوفی کی وفات کا ذکر کر کے اپنے اشتہار
و اخبارات میں طنز سے لکھتے ہیں کہ یہ وہی بچہ ہے جس کی نسبت اشتہار ۲۰ فروری ۱۸۸۷ء
۱۸۸۷ء اور ۷۔ اگست ۱۸۸۷ء میں یہ ظاہر کیا گیا تھا کہ وہ صاحب مشکوہ اور عظمت اور دولت
ہو گا اور تو میں اُس سے برکت پائیں گی بعضوں نے اپنی طرف سے انفر اگہڑی کر کے یہ بھی
حاشیہ یہ تقریر لکھنا نام پشادری ہے جسے تمہوں اشتہار مندرجہ متن اپنے اثبات دعویٰ کی خاطر

heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah ﷻ has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.' ”

Bashir the first, was born on 7th August 1887, and he died on 4th November 1888. The Promised Messiah عليه السلام published posters regarding the prophecy on the 20th February 1886, the 8th April 1886 and the 17th August 1887. The posters had made mention of the birth of a son who was to have very special qualities. When Bashir the first died, there was a great hue and cry from the opponents saying that the prophecy of Hadhrat Mirza Ghulam Ahmad عليه السلام about an illustrious son had been proved false, for the child whom he thought was illustrious was no more.

Hadhrat Mirza Ghulam Ahmad عليه السلام, in an address (published in the form of a poster which came to be known as the Green Poster) the actual title of the poster was Haqqani Taqreer bar waqia-wafat Bashir (i.e. A speech full of truth delivered on the death of Bashir) drew the attention of the opponents to the fact that the original posters really made mention of two boys. One of them was to come to the world and go away quickly as a guest does. The other was to live a fairly long life and was to be the fulfillment of that prophecy. At the end of this poster (issued on the first day of December 1888), Hadhrat Mirza Ghulam Ahmad عليه السلام had added a note headed as ‘Tabligh’ (the conveyance of a message) and had invited the people to take Bai’at at his hand. He expressly stated that he had been commanded by God that all those who are seekers after truth should be told to take Bai’at (get themselves initiated) for the acquisition of faith, piety and the love of God; they should do so to get rid of a dirty, lazy rebellious kind of life. Hadhrat Mirza Ghulam Ahmad عليه السلام invited the people to join

him and he assured them that he would be sympathetic towards them and would try to lessen their burdens; he further said that God will help them through his prayers, the condition being that they should be ready, heart and soul, to act according to the divine guidance.

As prophesied, the son was born to the Promised Messiah عليه السلام on January 12th 1889, within the specified period of nine years. The various aspects of the prophecy were visibly fulfilled in his person.

At his birth, the Promised Messiah عليه السلام announced in Siraj-i-Munir that the son who was to be a sign of the truth of Islam had come. The son’s achievements confirmed it. Moreover, on receiving a revelation (in 1944) to the same effect, the son declared himself to be the son of the prophecy.

By 1939, the Ahmadiyya Muslim Movement had completed fifty years of its existence and Hadhrat Khalifatul Masih II رضي الله عنه had completed twenty-five years of his Khilafat. The Ahmadiyya Muslim Movement had made remarkable advances during the Khilafat of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه and the feeling was growing among the members of the Ahmadiyya Muslim Community that he, indeed, was the Promised Son regarding whom the Promised Messiah عليه السلام had made the famous prophecy. But Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه had refrained from making any public claim so far. Finally, on January 28th, 1944, Hadhrat Khalifatul Masih II رضي الله عنه related a dream of his in the Friday sermon. According to this dream it was made clear to him that he was indeed the Promised Son.

Later on, he called special meetings of the Ahmadiyya Muslim Community to re-affirm this fact. These meetings were held in the following places:

Hoshiarpur:	February 20th, 1944
Lahore:	March 12th, 1944
Ludhiana:	March 23rd, 1944
Delhi:	April 16th, 1944

In all these meetings he told the public that through various dreams, visions and revelations, God had made it clear to him that the prophecy regarding the Promised Son was fulfilled in his own person.



The Birth of Majlis Khuddamul Ahmadiyya

The Youth of the Jama'at



*H*ADHRAT MUSLEH MAUD رضی اللہ عنہ always cherished a special concern for the youth of the Movement. It was this concern that led him, as early as 1902, to start a literary organisation for the youngsters called Tasheez-ul-Ahzan and it was this very concern that caused Huzur رضی اللہ عنہ in 1920, to express so profoundly his exhortations to the youth in his poem, “To the Nations Youth”.

Thus, when 10 zealous young men approached Hadhrat Khalifatul Masih II رضی اللہ عنہ seeking permission to form a youth organisation, he readily agreed. This group first met at the house of Sheikh Mahboob Alam Sahib on 31st January 1938. They resolved to do their utmost to defend the institution of Khilafat and the Jama'at in general against any attacks made on it. Four days later, Hadhrat Khalifatul Masih II رضی اللہ عنہ named this organisation and so, on February 4th Majlis Khuddamul Ahmadiyya was born.

Huzur رضی اللہ عنہ, while establishing this organisation, defined the aims of Khuddamul Ahmadiyya as follows:

“My idea of establishing this body is that the knowledge which has been acquired by us and is safely locked up in our hearts must continue to be passed on to the next generation after, and thereafter it must become a continuous cycle so that the world at large may benefit.”

During the initial years the organisation differed from what it is today in the sense that it was restricted. It was restricted in two ways; first in membership, and secondly

in terms of the kind of duties undertaken by it. It was limited in terms of membership because it was primarily viewed by Khalifatul Masih II رضی اللہ عنہ as an organisation for the exclusive training of those young men who needed it. This meant that those youths who were sufficiently experienced in discharging responsibilities pertaining to the Jama'at were positively discouraged to become part of this organisation.

However, as the organisation began to grow and develop, Hadhrat Khalifatul Masih II رضی اللہ عنہ recognised that it had achieved a stage whereby its benefits could be more widely distributed. He therefore announced on the 26th July 1940 that within the next 15 days it was compulsory for every young man between the ages of 15 and 40 to register himself as a member of Majlis Khuddamul Ahmadiyya. As a consequence of these instructions, branches of Majlis Khuddamul Ahmadiyya were not only formed in all parts of India but in all parts of the world.

At the outset, Majlis Khuddamul Ahmadiyya was primarily a literary organisation. Its programmes, therefore, included such things as the study of The Holy Qur'an, Hadith, Islamic History, Islamic Jurisprudence and knowledge about Islam and Ahmadiyyat. It was only later that its objectives became more detailed and more comprehensive.

In commenting on particular work of Majlis Khuddamul Ahmadiyya, whereby articles were written defending attacks on the Community, Hadhrat Khalifatul Masih II رضی اللہ عنہ stated :

As Khuddam would recognise, particularly in this country, time is certainly a worthy asset to sacrifice for the sake of Allah and its inclusion in the pledge is fully justified

“I have seen how hard Khuddam have worked and they have performed very well. At first they were extremely worried and anxious. They obtained books from various places, consulted many people and wrote drafts upon drafts of the replies they wished to submit for printing but when the final articles were printed they were of an extremely high standard.”

In the latter part of 1938, Majlis Khuddamul Ahmadiyya issued their first constitution, which included 12 points:

1. Majlis Khuddamul Ahmadiyya is an organisation for the youth of the Ahmadiyya Muslim Association.
2. To infuse a spirit of patriotism and sacrifice in the youth of the Jama'at.
3. To spread the message of Islam.
4. To inculcate in the youth a habit of working with their hands.
5. To be resolute.
6. Improve the education of its members.
7. To formulate programmes for the physical exercise of Khuddam.
8. To apprise members of basic Islamic values like honesty, integrity, and regularity in prayers.
9. To train and educate children that they may be of use to the whole nation.
10. To encourage youngsters to participate as much as possible in performing tasks for the Jama'at.
11. To infuse a spirit of serving the community at large or Khidmat-e-Khalq. Khidmat-e-Khalq can be translated as Service to Humanity. Hadhrat Khalifatul

Masih II رضي الله عنه explained that our services should not just be confined to Ahmadis alone, but should extend to anyone, Ahmadi or non-Ahmadi alike.

12. Resolve to complete any task undertaken for the benefit of Majlis Khuddamul Ahmadiyya.

The pledge of Majlis Khuddamul Ahmadiyya was first formulated by Hadhrat Khalifatul Masih II رضي الله عنه in 1938. It was revised in June 1942 and then revised again for the final time in 1956, in accordance with needs and the development of the Majlis as it progressed.

The main differences between the pledge we have today and the earlier versions is that in the latter there was no specific undertaking of an allegiance to Khilafat. Another item that was absent in the first two pledges was the sacrifice of time. Earlier pledges stated all things that may be of value to a Khadim, like life, property and honesty, but the precious entity of time was not mentioned. As Khuddam would recognise, particularly in this country, time is certainly a worthy asset to sacrifice for the sake of Allah and its inclusion in the pledge is fully justified.

Majlis Khuddamul Ahmadiyya organised its first two Ijtemas on the same days as Jalsa Salana. However, by the time of the third Ijtema, it was evident that because Khuddam needed to attend to other duties relating to the Jalsa, it was not practical to hold the Khuddam Ijtema on the same days as Jalsa Salana. Therefore, from that time onwards, Ijtemas and Jalsas were held on separate dates.

During the first Ijtema, rather than having academic and sporting competitions, there was only one item, which was an address by Hadhrat Khalifatul Masih II

رضي الله عنه. In this address, Huzur رضي الله عنه established the great responsibility held by the Khuddam and the youth of the movement in the following words:

“The success of a nation is dependant on its youth. If the youth of a nation become true custodians of its traditions then that nation can survive for centuries upon centuries. However, if the generations of the future are negligent then a nation can never achieve success and even the progress it makes can be transformed into failure.”

Hadhrat Khalifatul Masih II رضي الله عنه lived for 27 years after the creation of Majlis Khuddamul Ahmadiyya. Throughout this period, he very carefully nurtured and moulded the Majlis from its humble beginnings to the formidable force it is today. He did this through numerous speeches and lectures and also by assuming direct control as President of Majlis Khuddamul Ahmadiyya from 1948 to 1954.

Hadhrat Khalifatul Masih II رضي الله عنه took a very personal interest in the development of the Majlis. His guidance was particularly essential during the early years and it is related that Hadhrat Khalifatul Masih II رضي الله عنه at that time gave special instructions to his staff, that if any official of Majlis Khuddamul Ahmadiyya wished to seek advice from him on any matter with respect to Majlis Khuddamul Ahmadiyya, he would make himself available at any time. In addition to this, Hadhrat Khalifatul Masih II's رضي الله عنه involvement with the Majlis was much deeper than that. He did not merely offer advice or



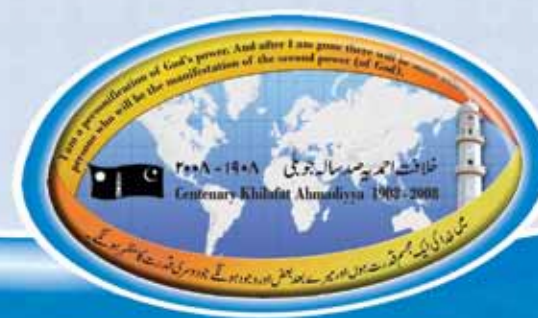
ABOVE Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II رضي الله عنه

give instructions but very often led by example and showed by his own actions how Khuddam should conduct themselves. It is related that Huzur رضي الله عنه used to present himself for Waqar-e-Amal, that he used to arrive, take off his turban, and then with his own hands dig some earth, collect it in a basket and carry it to the appropriate place.

Thus the counselling and personal example of Hadhrat Khalifatul Masih II رضي الله عنه demonstrated how a Khadim should behave. It is therefore our duty and indeed our privilege that we, as members of Majlis Khuddamul Ahmadiyya should strive to uphold and live by the teachings of Islam and Ahmadiyyat, انشاء الله.

The Birth of Majlis Atfalul Ahmadiyya

The Furture youth of the Jama'at



*M*AJLIS ATFALUL AHMADIYYA was established in 1938 by Hadhrat Khalifatul Masih II رضی اللہ عنہ as an integral part of the youth wing, Majlis Khuddamul Ahmadiyya.

The aim behind the establishment of Majlis Atfalul Ahmadiyya was to allow children to have a branch organisation of their own within the administrative structure of the Jama'at. The supervision of Atfal was to be the responsibility of a senior member of Majlis Khuddamul Ahmadiyya who, through his experience in both social and religious affairs, would be qualified to give guidance to Atfal on such matters. In addition it was felt that Majlis Atfalul Ahmadiyya should be brought up according to the best Islamic traditions so as to:

1. To keep children informed and aware of religious and social aspects.
2. To organise sports and games for the development of body and mind.
3. To devise means to keep children away from undesirable social environments and exhort them to cultivate good morals.

When Majlis Khuddamul Ahmadiyya UK was established in 1958, there was no such Atfal department due to the lack of members. It was not until 1963, in light of the East African crisis and the subsequent migration of families that a sizeable number of Atfal came to the UK. This resulted in the creation of the official Atfalul Ahmadiyya office in London with Mr. Nazir Darr

being appointed the first Nazim in this area. The first Atfal Secretary at the time was Rafiq Ahmad Hayat, our present National Amir. All the Atfal Secretaries served in this role whilst they themselves were Atfal, being directly responsible to the Nazim Atfal. With the inevitable expansion of the Jama'at, Atfal swelled in numbers.

The supervision of the youngsters continued in the hands of a senior Khadim who was to oversee and coordinate all Atfal activities.

The Atfal have always formed an important part of all the Khuddam Ijtemas in the UK. At the time of Majlis Khuddamul Ahmadiyya's first Ijtema in the UK in 1968, Atfal had their own extensive programme of both academic and sporting competitions. In addition, the need to build a sounder understanding amongst the young Atfal, resulted in the holding of Atfal Days on a regular basis. This later was renamed Atfal Rally and is held once a year. These took the form of mini Ijtemas with the first such event taking place in 1972, in which the Nasirat also participated.

Structure

Majlis Khuddamul Ahmadiyya UK reports directly to Hadhrat Khalifatul Masih ایدہ اللہ تعالیٰ بنصرہ العزیز through Sadr Majlis as instructed by Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ in his Friday sermon of 3rd November 1989. The Sadr in turn has Mohtamimeen to monitor specific areas of work and Regional Qaideen to monitor groups of Qiadats.

Message to Majlis Khuddamul Ahmadiyya

Khyber Lodge, Murree Hills (24th July, 1956)



Extract from *The Review of Religion*, August 1956

Dear brethren, السلام علیکم ورحمة اللہ وبرکاتہ

The officers of the Majlis Khuddamul Ahmadiyya Karachi, have requested me to send a message for their first Annual Gathering to be held on July 27th, 1956. What should I say on such an occasion save that I was only 26 years old when I was elected Khalifa in 1914. The Majlis Khuddamul Ahmadiyya Association was not then started. But every young man of the Ahmadiyya Movement reckoned himself as a loyal servant of Ahmadiyyat or True Islam.

I do remember that after the death of the Hadhrat Khalifatul Masih I رضی اللہ عنہ when the election of the second Khalifa was to be made, Maulana Muhammad Ali رضی اللہ عنہ the then Secretary of the Sadr Anjuman-i-Ahmadiyya, published a pamphlet and circulated it widely to the members of the Movement to assert that there should henceforth be no Khalifa, and that the Sadr Anjuman-i-Ahmadiyya should be the ruling and final authority. At that critical moment a body of young men, in an article, declared that they had decided at the demise of the Promised Messiah علیہ السلام that there ought to be a Khalifa for the Ahmadiyya Muslim Community in Islam, and that they were still to abide by that decision, nay, they would continue to abide by that decision throughout their lives. They were, therefore, determined to make the election for the second Khalifa. Groups of young men went out with copies of the article to educate the members of the Movement so that they might realise its importance and come prepared for the election. One group went to

the road-side leading to Batala. They met the members coming for Qadian, explained to them the situation and secured the signatures of those members who could then freely realise the necessity of the election of the Khalifa.

That was the time when the principle of election of Khilafat in the Ahmadiyya Movement was established by the young Ahmadi Muslim members. Maulvi Sadrud-Din Sahib was then the Headmaster of the T. I. High School, Qadian. Being apprised of the activities of the young Ahmadis he became furious. He went to the roadside, seized the copies of the article from the students and tore them up. He then admonished them to go back. But they vehemently asserted that where their academic career was concerned they were bound to submit to all disciplinary rules, but they could by no means under-rate the importance of the Khilafat which concerned the religious faith of an individual. They, therefore, continued with their efforts.

It is now well over forty years. I was young then. Now I am 68 years of age. I am now a victim of paralysis. At that time the Paighami party, i.e. those who refused to accept the principle of Khilafat, had the supreme authority over the Sadr Anjuman-i-Ahmadiyya and so had sufficient influence upon the young men and also upon the other members of the community. They had control upon the treasury and possessed the cash with them. But after they made over the charge, the Ahmadiyya treasury had only a few annas in cash. Under such untoward circumstances and with this almost empty treasury I struggled against

the machinations of the opponents of the Khilafat. God came to my help and offered an opportunity to the young men to serve the sacred cause of the Movement.

The supporters of the Khilafat, though weak in all respects, were victorious at the end, and the Movement began to spread far and wide. The opponents were proud of their one English translation of the Holy Qur'an. But the All-Merciful Allah offered us the opportunity to bring out an exhaustive commentary of the Holy Quran much more voluminous than what they produced. Nay, we have now the translation of the Holy Qur'an not only in English but in six other principal languages of the world.

Woe to the group of men claiming to have connection with that personage whom the Paighami group wanted to dismount from the position of Khilafat (Hadhrat Khalifatul Masih I رضي الله عنه) on the plea of his extreme old age. It was then I, who supported that Khilafat in the teeth of opposition and successfully fought the opponents from on all sides. It is now this group of men who are making propaganda among the members of the Movement with the same plea that the present Khalifa has become old and infirm and should, therefore, be replaced.

If the present Khalifa is unable to shoulder the responsibility you, the members of the community, are entitled to make a selection of a Khalifa in my place. Let such a nominee undertake the writing of the commentary of the Holy Qur'an. What can be more shameful than this that, in one respect, these people are earning appreciation from the world with the help of my commentary and, on the other hand, they are declaring the writer as unfit to shoulder the responsibility of Khilafat.

Just today, (24th July, 1956), God has vouchsafed to me in a revelation, "Come, let us make an allegiance like the Medinites." In other words, God has made it quite clear that the community should either relinquish me and my works, or else they should take a fresh oath of allegiance with me in the same manner as the people of Medina had done which they again repeated in the battlefield of Badar and declared :

Oh Messenger of Allah, we are not like unto the followers of Moses عليه السلام that we shall forsake you in the hour of danger and say—'Go thou and thy Lord to

fight the enemy.' 'Nay, Oh Messenger of God, we shall fight for your cause from your right, from your left, from your front and from the rear, and the enemy shall have no excess to you but over our corpses.

God, however, is my only Protector and with the gift of knowledge, bestowed on me, my superiority has been established all throughout the world. But whereas God wants to make a test of your faith and allegiance, He has directed me to declare, "Come let us make an oath of allegiance like unto the people of Medina."

Thus, those of you, who can swear by God and make a solemn promise to remain faithful till the last breath, should come forward. Such followers will be with me, and myself and my Lord will be with them. But those who flicker for any ulterior motive or prove coward due to the mischievous propaganda of the hypocrites, I bid them adieu. I am, of course, weak, infirm and old, but my God is not so. He will, with the sword of vengeance, destroy and wipe out the hypocrites and those who will fall prey to their mischievous propaganda,

A part of the propaganda by the hypocrites has been already published in the Daily Al-Fazl which the local heads of the Majlis Khuddamul Ahmadiyya should read out to their members and also this message for their guidance.

May God have His vigilant Eye upon the members of the Movement and protect them against all such odds! His help and succour was always with me. It will be with me even now. I am sending this message to you all so that you may have timely guidance, may guard against all machinations and dangers and save yourselves from destruction, otherwise I do not stand in need of your help. God will, in the place of every apostate, favour me with thousand sincere followers. God will offer me the opportunity to enliven the spirit of the Movement. My earnest prayers are for all of you, sincere followers, and adieu to those who flicker away.

Your truly,

MIRZA MAHMUD AHMAD
Hadhrat Khalifatul Masih II

Books of Hadhrat Musleh Maud رضي الله عنه

Words of Wisdom



By Ataul Naseer

It is not very often that we hear about someone who could give long speeches on a particular topic that those who have specialised in it feel as if they are sitting in front a teacher in that particular subject. This cannot happen without Divine grace.

HERE ARE MILLIONS of books written by various authors every year. Most of these authors are highly educated from the world's top universities. There are some who specialise in one subject and some in another. Some can even speak or write on a few subjects outside their personal subject. It is not very often that we hear about someone who could give long speeches on a particular topic that those who have specialised in it feel as if they are sitting in front a teacher in that particular subject. This cannot happen without Divine grace.

It was revealed to the Promised Messiah عليه السلام that he will be given a son who will have many God-given qualities. One of those qualities is that he "Would abound in the Wisdom of the Explicit and the Intrinsic".

This Promised Reformer was Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II رضي الله عنه. If we look closely at his formal academic education, surprisingly we find that he had not even succeeded in his Government Entrance Examination and had no interest in his academic books. When we look at his tremendous services delivered to the world in the form of written literature we are dumbfounded by the vastness

and depth of his knowledge whether it be a religious topic or secular.

It was his tradition that on every Jalsa Salana the second day's speech used to be on a scholarly topic. Such speeches were later on published in the form of books. Irfan-e-Ilahi (Wisdom of God), Taqdeer-e-Ilahi (Fate of God), Malaikatullah (Angels of Allah), Minhajut Talibeen (Way of Seekers) are some of those speeches. Several other books and articles were also written such as Dawatul Ameer (Invitation to Ahmadiyyat), Tohfatul Muluk (Gift of Kings), Ahmadiyyat – The True Islam, The Economic Structure of Islamic Society and Religion and Science.

Recently, his writings and speeches, which number around two hundred and fifty, have been collected and compiled in twenty volumes under the title "Anwarul Ulum". Many of these have been translated in various languages and many translations are still being prepared. It is not possible to introduce all his works in a short article so only a few of them have been selected to just give a taster, to the reader, of how the divine prophecy mentioned above was fulfilled.

1. Chasma-e-Tauheed (Fountain of Unity)

This was the first speech delivered by Hadhrat Musleh Maud رضي الله عنه on the occasion of The Annual Convention 1906. In these sixteen pages he explained the types of Shirk and the ways of saving oneself from them.

2. Mahabbat-e-Ilaahi (Love of Allah)

This article, which was written for Tashheezul Azhan in 1907, deals with various concepts about God in different religions including Judaism, Christianity, Hinduism, Arya Samaj and proved the superiority of the Islamic concept of God.

Sadikon ki Roshani ko Kaun Door Kar Sakta Hai? (Who can put away the light of Truthful?)

This was his first ever book which was written in 1908 after the sad demise of the founder of Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad عليه السلام, to reply to the allegations and objections of non-Ahmadi Muslims. The Promised Messiah عليه السلام had received several revelations about his demise and it was these revelations upon which Hadhrat Musleh Maud رضي الله عنه based his argument.

3. Ten Arguments for the Existence of God

In this twenty-one page booklet replies to some objections raised against the existence of God were given. It also refutes the idea of a physically visible God. It argues that the existence of something does not rely on the senses of a human being, and does not have to be surreal because we cannot perceive it. The same principal applies to God Almighty. It was published in March 1913.

4. Haqeeqatun Nubuwwah (Reality of Prophethood)

Huzur رضي الله عنه wrote this book in reply to a booklet written by Maulvi Muhammad Ali Sahib رضي الله عنه. It contains a detailed discussion on the finality of prophethood. It was published on 3rd March 1919.

5. A Gift for the Prince of Wales

In 1921, the Prince of Wales (who was later coroneted as Edward VIII) visited the Indian Subcontinent. On Hadhrat Musleh Maud's رضي الله عنه proposal, 32208 members of the Ahmadiyya Muslim Jama'at contributed one Anna each for the publication of this book. On the 27th of February, 1922, a delegation comprising of some distinguished Ahmadiyya Muslim Jama'at members

presented this book to the Prince.

This book includes a brief history of the Ahmadiyya Muslim Jama'at, its teachings, history and purpose. At the end of the book, in accordance to the Sunnah of the Holy Prophet صلى الله عليه وسلم, Huzur رضي الله عنه invited the Prince to Islam.

It was translated by Hadhrat Chaudhry Muhammed Zafrullah Khan رضي الله عنه, who after a very long time, whilst being the President of the United Nation's General Assembly, was introduced to the Prince of Wales, the then Duke of Windsor who said that he still had that book with him.

6. Invitation to Ahmadiyyat

In 1922, Hadhrat Musleh Maud رضي الله عنه wrote a detailed letter to Ameer Amanullah Khan, the then ruler of Afghanistan, to inform him about the truthfulness of Ahmadiyyat, the true Islam. It was published under the title "Dawatul Ameer" in 1924.

In this book he gave a detailed account of the beliefs of the Ahmadiyya Muslim Community with replies to the main objections raised against the community by its opponents. He also presented arguments to prove the truth of Promised Messiah's عليه السلام claim. He also shed light on twelve of many fulfilled prophecies of the Promised Messiah عليه السلام.

In its conclusion, he invited the Ameer to accept the appointed one of God, the Promised Messiah عليه السلام.

7. Ahmadiyyat—the True Islam

In 1924, a conference of world religions was held in Wembley. Leaders of world faiths were invited to give lectures on the beauties of their faith. Hadhrat Musleh Maud رضي الله عنه also attended this conference.

For this conference, he wrote a book within a span of two weeks. Its summary was read out by Hadhrat Chaudhry Muhammed Zafrullah Khan رضي الله عنه. This lecture was so unique and touching that several Christian leaders openly accepted its superiority. Through this lecture the Message of Ahmadiyyat the True Islam was conveyed to the leaders of the world faiths.

After introducing the Ahmadiyya Muslim Community and proving it to be the real image of Islam through unbreakable arguments, Hadhrat Musleh Maud رضي الله عنه discussed four aims of a religion. He explained the concept of God in Islam that can show man his Creator

It is not very often that we hear about someone who could give long speeches on a particular topic that those who have specialised in it feel as if they are sitting in front a teacher in that particular subject. This cannot happen without Divine grace.

because it is claimed by Islam that whoever practices the teachings of Islam and has real desire of God's nearness, he surely achieves his destiny.

8. Religion and Science

Hadhrat Musleh Maud رضى الله عنه was also blessed with deep secular knowledge. On the request of Science Union College Lahore, he delivered a comprehensive lecture on Religion and Science on 3rd March 1927.

In his speech, he argued that there can be no contradiction between religion and science, as they both share the source of the Omniscient God. Proofs were presented from Islamic Literature, which had become the foundation of several scientific discoveries.

9. Proposals about Hindu Muslim Unity

On 27th September 1927 a conference of all sects was held in Shimla, in India, to discuss possibilities of erasing tensions between sects and their mutual unity. Huzur رضى الله عنه wrote an article on the 1st September 1927, presenting twenty points that could be useful in providing a solution for these tensions, and create unity and peace.

10. The Solution of the Current Political Issue of India

This book is a critical review of the Simon Commission Report. It mentions the lack of consideration towards the Muslim population in this report. The solutions presented to the future problems facing India are full of wisdom, and can be used by all nations of the world.

11. The Economic Structure of Islamic Society

This speech was delivered by Hadhrat Musleh Maud رضى الله عنه to the intelligentsia in Lahore in 1945. In this book he examined the teachings of both Islam and

Communism very closely and evaluated their comparative worth in eliminating the economic ills which are being confronted by mankind today.

In October 1946, Information Commercial Industrial, which is an influential organ of the Spanish Ministry of Industry and Commerce, accepted Hadhrat Musleh Maud's رضى الله عنه brilliance of comparison between Islamic and the Communist economic system.

12. Tafseer-e-Kabeer

The final work in this selection is Tafseer-e-Kabeer. One of the purposes stated for the birth of Hadhrat Musleh Maud رضى الله عنه was "so that the superiority of Islam and the dignity of God's word may become manifest unto the people". — no reference

He was blessed with such deep understanding of the teachings and secrets of the Holy Qur'an that even the bitter enemies of Ahmadiyyat, the true Islam, had no way but to openly admit. Maulvi Zafar Ali Khan, the renowned Muslim leader and poet of Indo-Pak subcontinent once said while addressing the gathering of opponents of the Ahmadiyya Muslim Jama'at that:

"Listen carefully, you and your followers will never be able to compete with Mirza Mahmood Ahmad رضى الله عنه. Mirza Mahmood رضى الله عنه has the Qur'an and he has got knowledge of the Qur'an. What have you got?... You have not read the Qur'an even in your dreams..."

Aik Khaufnak Saazish by Mazhar Ali Azhar, p196

The essence of this knowledge was compiled in 10 volumes under the title "Tafseer-e-Kabeer". It was compiled by collecting notes taken from his Dars-ul-Quran, held in Qadian, Rabwah, Dalhousie and Quetta. It was intended to be a support for those who did not

find time to ponder over the words of the Holy Qur'an, or unable to understand it and reach its inner beauties but even the highly educated scholars benefited from it. Unfortunately, all Surahs of the Holy Qur'an are not included in these ten volumes. It includes introduction to the vast meanings of the Arabic words, presented from major dictionaries of the Arabic language. It has also been widely praised by other eminent non-Ahmadi Muslim scholars.

In short, the base and guide for all this knowledge was the Word of God, The Holy Qur'an. Hadhrat Musleh

Maud himself said that:

"After taking charge of the office of Khilafat, God Almighty opened the Qur'anic wisdoms on me with such abundance that now the Muslim Nation is compelled to read my books and to benefit from them."

(Khilafat-e-Rashida, p. 254)

May Allah enable us to benefit from this blessed and divine knowledge. آمين



ABOVE First Edition book covers

Hadhrat Khalifatul Masih II رضي الله عنه

A personal memoir by Hadhrat Chaudhry

Muhammad Zafrullah Khan رضي الله عنه



Printed in the June 1965 edition of The Muslim Herald

THE PROMISED MESSIAH عليه السلام paid a visit to Sialkot in September/October 1904. He was accompanied, among others, by the members of his family. It was on that occasion that I had my first glimpse of Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, as he then was. I remember the exact spot and have a very clear recollection of how he looked at fifteen to sixteen years of age. I was only eleven, and felt greatly elated at having been vouchsafed the opportunity of a look at so exalted a personage. I dared not contemplate the possibility of approaching and greeting him, any more than I could contemplate approaching and greeting the moon.

Thereafter I used to accompany my father on his visit to Qadian in September and on the occasion of the Annual Gathering in December and had opportunities of observing Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه in passing, but could not muster enough courage to accost him. In 1907, I matriculated and moved on to Lahore and occasionally visited Qadian on my own, but this did not help to bridge the distance between us.

Indeed, my feeling of awe and veneration extended to all members of the family of the Promised Messiah عليه السلام and to those nearly related or closely connected or associated with him. It was not till the late Sahibzada Mirza Bashir Ahmad Sahib joined the same college at Lahore in 1910, that I began to know any of them intimately.

In August 1911 I accompanied my parents (it was, I believe, my mother's first visit there) to Qadian, to say goodbye, as I was proceeding to England for my law studies. It was on that occasion that, at the suggestion of Sahibzada Mirza Bashir Ahmad Sahib, I ventured to call

on the elder Sahibzada Sahib (Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه), apprised him of the purpose of my proposed journey to England and requested him to pray for me. I was graciously received and was rewarded with appropriate words of wisdom and guidance. The meeting lasted only a few minutes. I ventured to write to him once or twice from England and was honoured with suitable replies.

In March 1914, Hadhrat Khalifatul Masih I رضي الله عنه died and Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه was elected to succeed him as Khalifatul Masih II رضي الله عنه. He received the homage and allegiance of ninety-five per cent of the then membership of the Movement. I was, at the time, still in England and mailed my letter of allegiance to him the very day I received the news of his election. In those days mail in either direction, between Qadian and England, took seventeen days.

The first World War started on 2nd August 1914 and leaving London on October 8th, I returned home in the beginning of November. It was a hazardous voyage, especially as the German destroyer Emden was active in Indian waters and had already destroyed several British vessels. The S.S. Arabia, by which I was travelling, arrived safely at Bombay on that occasion, but was sunk by the Emden during a later voyage.

In the course of my journey up from Bombay I went first to Qadian and renewed my written covenant of allegiance to Hadhrat Khalifatul Masih II رضي الله عنه by oral affirmation. This was my first real meeting with him. While he had risen greatly in stature and was now my spiritual preceptor and master, to whom I owed the

FAZAL MOSQUE, LONDON

Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه laid the foundation stone of Fazal Mosque, London on October 19th, 1924. It was completed in 1926 and formally opened in October of the same year by Sir Abdul Qadir, well known leader, jurist and litterateur of the Pakistan-India subcontinent



deepest and truest allegiance of my heart and soul and to whom I was wholly devoted and committed, I felt far less shy in his presence than I had anticipated and found myself able to carry on my humble and respectful part in an intelligible manner in the conversation that ensued. I emerged from his august and gracious presence in a mood of spiritual exaltation and with a sense and assurance of complete security.

Half a century has since elapsed. This is an attempt at a brief personal memoir. Even that could extend far beyond the recognised limits of an article and, therefore, must be curtailed and condensed so as to be confined within permissible bounds. I shall not here essay even an outline of the astonishing moral and spiritual evolution that has been compassed during that half century in the lives of individuals and communities in the near and far corners of the globe under the direction and guidance of that towering and dynamic personality. That task must be reserved for those much more conversant with the facts and vastly more competent to institute the necessary comparisons and to carry out the requisite appraisals and assessments, than can claim to be.

At a personal level I recall in that context a vision vouchsafed to my revered mother, of blessed memory, in the early part of 1914, some time before the demise of Hadhrat Khalifatul Masih I رضى الله عنه. She saw two groups of people, one gathered in an open space in a state of expectancy and the other, a smaller number, wearing Western dress and Turkish fezzes, standing apart along the banks of a running canal. Presently there emerged a globe of brilliant light from the earth, in the midst of the open space, and began to ascend slowly skywards as if propelled by some mechanical device. On perceiving it the larger group closed around it, eagerly watching its ascent in wonder. My mother made haste towards it, but perceived that my father, who had been standing by her, was not moving with her. She called out to him urging him to advance quickly so that he might watch the glory of the globe of light before it rose higher than their eyes. My father joined her. The globe continued to ascend steadily and as it rose its light became stronger and spread out in the plain. After watching it awhile mother noticed that the smaller group had not moved from their places. She said to father: "What are these people occupied with that they pay no attention to this wonderful light?" He rejoined: "They are watching the flow of the water, whence it comes and where it goes."

When the split occurred on the demise of Hadhrat Khalifatul Masih I رضى الله عنه mother perceived quite clearly the meaning of her dream and immediately despatched her letter of allegiance to Hadhrat Khalifatul Masih II رضى الله عنه, purporting also to act on behalf of my sister and younger brothers. Father followed suit within a week or so. Mother's vision was a clear confirmation of a portion of the Prophecy of the Promised Messiah عليه السلام, published more than a quarter of a century earlier in the Green Announcement concerning the advent of the Promised Son where, among his other qualities, it was stated that "he would grow rapidly in stature". Millions today stand witness to the fulfilment of every facet of that unique and astounding prophecy.

It will be appreciated that as in the Promised Messiah عليه السلام was fulfilled the prophecy concerning the second advent of the Holy Prophet صلى الله عليه وسلم foretold in the Holy Qur'an (62:4) and we were accustomed to see in the former a spiritual reflection of the latter, so we expected to see his reflection in his Second Successor who is also his Promised Son and was in the words of the prophecy to be "in beauty and grace like unto" him. In this expectation we have been in no ways disappointed and we have witnessed its progressive fulfilment. Of this there are many facets. I shall here confine myself to a brief consideration of one or two.

Among other excellences of the Holy Prophet صلى الله عليه وسلم God has borne witness that

"grievous is it to him that you should fall into trouble, ardently desirous is he of your welfare, towards the believers is he tenderly compassionate and merciful"

The Holy Qur'an, Chapter 9, Verse 128

I have experienced towards my humble self and witnessed towards others manifestations, too numerous to permit detailed mention here, on the part of Hadhrat Khalifatul Masih II رضى الله عنه, of the qualities referred to in this verse. I proceed to draw attention to a few.

One winter day, many years ago, long before Qadian was connected with Batala by rail, I went over from Lahore to Qadian. It happened to be the month of Ramadhan. I arrived about 4 pm, an hour and a quarter before the fast was to terminate. Hadhrat Khalifatul Masih II رضى الله عنه, as was then his wont, stayed for a while in Masjid Mubarak after the Asr service and I presented myself to pay my

Along with others I was permitted to accompany Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه on his rounds. It was an exhilarating and uplifting experience. I was deeply moved at finding such revered divines and scholars as the late Qadhi Amir Husain Sahib, the late Hadhrat Maulvi Sher Ali Sahib رضي الله عنه and many others of similar standing doing point duty!

respects. Immediately after graciously acknowledging my greetings he directed, with a smile, that I should be served tea. This was most unusual, and, besides, I was fasting. On my submitting this he exclaimed, with the suspicion of a twinkle in his eye and a tinge of gentle reproof in his voice, "Fasting, while you are travelling? What kind of fast would this be?" So tea was brought and, in the midst of the company in the mosque, all of them fasting, he saw to it that I refreshed myself and also complied with the Qur'anic injunction in respect of postponing the fast when travelling. I was duly instructed and admonished, but how tender and affecting was the method of admonition!

In an appeal pending in the High Court, title to over fifty acres of very valuable land, in a part of Qadian which was rapidly becoming residential, was in dispute. In the District Court, on first appeal, judgment had been adverse to Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه and his brothers. The two issues arising in the case were those of fact and a second appeal had little chance of success. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه had been so advised but had directed the filing of the appeal as the late Sahibzada Mirza Sharif Ahmad Sahib had seen in a dream that an appeal had been successful. The appeal was admitted to hearing. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه sent for me and told me that he had been advised that in view of the importance of the interests involved Sir Muhammad Shah or Mr. Petman (both at the top of the Bar at Lahore) should be retained to argue the appeal, but that he felt that sincerity and devotion should be valued above experience and desired me to conduct the appeal, with Mian Muhammad Sharif Sahib to assist me. I was deeply moved. Those were early days for me at the Bar and I had had little experience of work in the High

Court. To be chosen in preference to acknowledged and veteran leaders of the Bar was not a compliment to any merit that I might have been supposed to possess, but sheer generosity and affection on the part of my revered and incomparable master.

I felt nervous but was helped and cheered by the confidence that Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه had placed in me and was strengthened by the knowledge that he would pray for the successful issue of the appeal. I was also greatly comforted by the help and support of my respected colleague, Mian Muhammad Sharif Sahib, who had been in active practice for some years, though, according to the then rules, I ranked higher in seniority. By the grace of God, our humble efforts were crowned with success.

At the time of the split a small section of the Jama'at had seceded and had formed an association of its own with headquarters at Lahore. Among them was a gentleman in a fair way of business, who gradually drifted into a more than moderately comfortable standard of living and became involved in activities of a more than legally questionable character. This led to his prosecution and conviction on a grave charge and he was sentenced to a long term of imprisonment. From the conviction and sentence an appeal was taken to the High Court, but bail was not allowed and pending the appeal the appellant remained in jail. This proved to be his salvation. The contrast between his life in jail and his immediately preceding existence made him re-examine and overhaul his values. He retraced his steps and began once more to seek guidance and assistance through prayer and repentance. In the midst of his agony he saw the Promised Messiah عليه السلام in a dream and enquired of him, "Sir, when may I hope for deliverance?" "When even your skin is changed", was the rejoinder. He interpreted this to mean that God

demanding of him a complete revolution in his way of life and a reverting to moral and spiritual values. He made a firm resolve to carry this through and thereafter to adhere steadfastly to his chosen path. When his son came to see him the following visitors' day he related all this to him and bade him seek an interview with Hadhrat Khalifatul Masih II رضى الله عنه, convey to the latter his father's allegiance and implore him to pray for his deliverance.

It so happened that Hadhrat Khalifatul Masih II رضى الله عنه arrived in Lahore about that time and the young man came to see him, accompanied by the late Shaikh Mushtaq Husain Sahib (the revered father of our respected brother Shaikh Bashir Ahmad Sahib, till lately a Judge of the West Pakistan High Court). I was the only other person present at the interview. Hadhrat Khalifatul Masih II رضى الله عنه heard the young man through and, in response to his piteous appeal for prayers for his father's deliverance, gently uttered the comforting words: "I shall pray." Hadhrat Khalifatul Masih II's رضى الله عنه voice was scarcely above a whisper and indicated that he had been deeply moved. I was convinced that his prayers would be heard and would win acceptance, though the lawyer in me was curious to know how the concrete result would be achieved.

I was not retained in the case, but I had known the appellant and had some hearsay knowledge of the facts. The main point in the appeal was one of law. The principal witness in the case had, in his statement at the trial, failed to supply the essential links that would have connected the accused with the offence with which he was charged. A previous statement of that witness, made before a magistrate who had first taken cognisance of the case, did, however, contain those essential links. The prosecution had tendered that statement in evidence at the trial. The conviction of the appellant was based largely on that statement.

The appeal came on for hearing before Mr. Justice Petman. He held that the previous statement was not admissible in evidence against the appellant, and, as the rest of the evidence was not sufficient to establish his guilt, he accepted the appeal, quashed the conviction and acquitted the appellant. A few months later, the same point came up for decision before a Division Bench (two judges) in another case, who overruled Mr. Justice Petman and held that the previous statement in that case was admissible in evidence. This, of course, did not affect the appellant who had been acquitted by Mr. Justice Petman.





It must, however, be stated that it was a great privilege to be afforded the opportunity of being in the intimate company of Hadhrat Khalifatul Masih II رضي الله عنه and so many other eminent and revered personages for a period of several weeks. There was much to observe and a great deal to note and learn. One felt one was a member of a peripatetic spiritual academy. All manner of topics and problems, social and economic, moral and spiritual came up and were discussed, debated and pronounced upon. A discussion sometimes developed between Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه and the late Hadhrat Hafiz Roshan Ali Sahib رضي الله عنه in which the latter always sought to maintain his position with such cogency, clarity and pertinacity that no possible aspect was left unexplored. It was an intellectual treat to witness and derive benefit from the treasures of knowledge and learning which were drawn upon in clarification, support and refutation of a proposition as the discussion proceeded.

That gentleman lived for more than forty years after his acquittal and carried through to the uttermost the resolve that he had made in jail; the inner and outer revolutions were completed and were sustained till the end which came last year, in the fullness of time when his new life, lived in the sight of God, in contentment and humility, devoted to the service of his fellowmen, had obliterated completely all traces of the temporary lapse for which he paid heavily and out of which he was rescued by the grace and mercy of God, emerging all the stronger for the searing challenge that he accepted and met fully.

I got to know him fairly intimately soon after the happy result of the appeal and marvelled at the change that had come over him. In truth he possessed a childlike and lovable disposition and had no inclination towards vice of any kind. He stumbled, probably out of ignorance, but soon recognised that the path he had started treading

did not lead to prosperity and security but to moral and spiritual bankruptcy. He was jolted back, by Divine grace and mercy, into the path of rectitude and righteousness and held fast to it, so that in the end all seemed well with him.

When the Duke of Windsor, then Prince of Wales and Heir to the British Crown, a crown which he never actually wore, for, as Edward VIII he abdicated before his Coronation, visited India in 1922, he was, during his stay in Lahore, presented a book on behalf of Hadhrat Khalifatul Masih II رضي الله عنه and the Jama'at, entitled "A Present to the Prince of Wales", which contained a reasoned exposition of the teachings of Islam as a living faith and concluded with an invitation to him to accept it. The original was written in Urdu by Hadhrat Khalifatul Masih II رضي الله عنه and he sent a copy of the manuscript to me at Lahore with directions that I should translate

it into English, as quickly as I could manage, and then take the translation to Qadian for revision. It took me five evenings to complete the translation and I went over with it to Qadian. Two days were devoted to its revision. The revising board was composed of Hadhrat Khalifatul Masih II رضي الله عنه, the late Hadhrat Sahibzada Mirza Bashir Ahmad Sahib, the late Hadhrat Maulvi Sher Ali Sahib رضي الله عنه and our respected brother Master Muhammad Din Sahib. We started work each day immediately after Fajr Prayers, that is to say, an hour before sunrise and continued till late after Isha Prayers, breaking off only for meals and prayers. We worked in the room which opens on to the roof of the Masjid Mubarak from the north. All meals were sent up from Hadhrat Khalifatul Masih II's رضي الله عنه house and were served in the room in which we worked. We went out of the room and were separated from each other only during prayer-time. The sitting, except for these brief necessary intervals, extended over approximately seventeen hours each day. I do not recall ever having spent two more diligent, more absorbing and, at the same time, more cheering and more rewarding days.

The company was the best and most exalted and uplifting that could be wished for, the work, though exacting, was highly instructive and the arrangements for sustenance, though simple, were most agreeable and satisfying. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib's رضي الله عنه eldest daughter, then a child of tender years, supervised the meals and her guileless gravity lent innocent charm and grace to each occasion. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه himself, though eager to squeeze out of each fleeting moment the best and utmost that it was capable of yielding, was most solicitous of everyone's comfort and his sallies of good humour not only kept us in good spirits throughout but helped to expedite the work in hand. I can certainly affirm of myself, and I am sure it was true of each one of us, that at the end of each long day we came out as fresh, eager and cheerful as we had been at its start. This experience was repeated each time I enjoyed the good fortune of working in association with Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه. His scintillating personality has always had the effect of a refreshing and invigorating moral and spiritual tonic and his solicitude for those working with him has been deeply touching.

Forty years later I had a brief meeting with H.R.H.

the Duke of Windsor who was being informally shown round the United Nations Headquarters in New York. I mentioned "A Present to the Prince of Wales" to him. He recalled it immediately and affirmed eagerly: "I still have it with me".

During the early years of Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib's رضي الله عنه Khilafat a group of leading Ulema, representing every section of opposition to the Movement, gathered at Qadian to deliver public addresses from a common platform, the purpose of which had been widely proclaimed in advance as the final uprooting of the Ahmadiyya Muslim Movement. This created a very difficult and delicate situation particularly from the point of view of law and order, as the meetings were designed to attract large attendance of hostile elements from the surrounding villages, the speeches might be provocative and one of the declared objectives was to exhume the sacred body of the Promised Messiah عليه السلام to ascertain whether it had been safeguarded against the normal process of decomposition, as, so some of the Ulema claimed, should be the case, if his claim to Prophethood was well founded. There was not the least justification for the alleged belief of the Ulema, and the doctrine was coined merely to serve as a handle for a possibly contemplated wanton attempt at sacrilege. It was obvious, on the other hand, that any such attempted outrage would be resisted by the Jama'at to the last drop of blood of the last surviving Ahmadi Muslim. Little reliance could be placed, in this harrowing situation, upon the willingness of the administration to help or upon the adequacy of the resources that it might deem it necessary to employ for the purpose. The District authorities should have banned the meetings of the Ulema as soon as their purpose was known, but they did not do so, either because they failed to appraise the situation correctly, or because they were indifferent to it.

A heavy and excruciating responsibility lay upon the Jama'at and it pressed most heavily upon its revered leader. I happened to be Warden of the Ahmadiyya Hostel in Lahore and received instructions to proceed to Qadian immediately in company with all the resident students of the Hostel. I announced this at the end of the Friday service and requested the students to board the evening train for Batala along with me. The University examinations were approaching and half the students were to sit for them, but not one missed the train. Shaikh Bashir Ahmad Sahib, then a resident of the Hostel, had gone home to Gujranwala for the day. He returned to

Lahore in the evening and noticing some of his Hostel colleagues at the railway station went over to them and learnt from them what was required. He procured a ticket for Batala and joined us. The train arrived at Batala around midnight and some of the youngsters pleaded for a few hours' respite before marching the eleven miles to Qadian. One or two felt it would be safer and wiser to wait for daylight before setting out on the uneven, sandy track that led to Qadian through an unfriendly area. I explained that "immediately" in my instructions admitted of no delay, and we marched on immediately arriving at Qadian just before the first flush of dawn. Even at that early hour the town was in a state of alert. Fajr prayers followed and at the conclusion of the service we were allotted to various duties and stations.

I was put in charge of a party composed of a couple of reporters and half a dozen youngsters who were to act as messengers. We were to attend the meetings of the Ulema throughout, and, as the Ulema had converged on Qadian in strength, the meetings continued from before sunrise till late into the night each day, with two brief intervals at noon and after sundown for prayers and meals. A magistrate and a handful of constables were also on duty at the meetings, and it was part of my duty to draw the magistrate's attention to anything mischievous or provocative that a speaker might indulge in.

During the two intervals I would return to make my report to Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه, snatch a hasty meal and join in the services. Some time after midnight Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه, having received and appraised reports from all quarters and sectors, would start his consultations and issue needful instructions. He would then make his round of check posts and satisfy himself that all was in order. The cemetery was, naturally, the centre and focus of attention and anxiety. The residential areas of Qadian were even then scattered far and wide, and security arrangements had to be elaborate, especially in respect of intelligence, liaison and contact. None of our people were to approach the place of the Ulemas' meetings, lest a clash or clashes should be provoked, and in case of alarm or alert, scouts were to be immediately despatched to check posts in each sector to seek instructions which must be scrupulously carried out in an orderly manner with the utmost dispatch.

Along with others I was permitted to accompany Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib

رضي الله عنه on his rounds. It was an exhilarating and uplifting experience. I was deeply moved at finding such revered divines and scholars as the late Qadhi Amir Husain Sahib, the late Hadhrat Maulvi Sher Ali Sahib رضي الله عنه and many others of similar standing doing point duty! Hadhrat Maulvi Syed Sarwar Shah Sahib رضي الله عنه was posted outside the Treasury of the Sadr Anjuman (Baitul Mal), standing upright without the suspicion of a stoop, like a youngster in his teens, his trousers drawn up to his knees, a dagger stuck into his belt, his right hand holding a lathi and his eyes bright and a twinkle as ever. (May Allah be pleased with him and all that saintly company).

The first night's round was concluded around 3am. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه had taken note of certain weak links in the security chain and was anxious to strengthen them. Local resources were already completely mobilised and were fully extended. Help was needed from outside. Someone must carry and deliver oral instructions to trustworthy adherents within easy reach. One or two names were suggested but were not considered suitable. I ventured to submit the name of Chaudhri Bashir Ahmad Sahib, one of my student contingent. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه sent for him, gave him his instructions and directed that he should ride out at once, complete his mission and report to him immediately on return. Bashir Ahmad departed on the instant, stuck to the back of his pony for eight hours, made all the contacts, delivered the instructions and was back at Qadian submitting his report before noon.

By the time Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه had concluded his instructions the first night, and had withdrawn to his devotions and supplications, the dawn was fast approaching. Whether he was able to obtain any sleep I did not know, what I do know is that this tense situation lasted during three days and nights and that he, more than anyone else, was on the alert throughout, watching, reflecting, planning, devising, consulting, counselling, exhorting, cheering, encouraging and above all praying and supplicating Him in Whom all his hope and his trust were centred. The burden of responsibility was heavy and crushing, he carried it without flinching and discharged it to the uttermost.

Those of us who had the good fortune of being associated with him in our humble capacities, were, no doubt, anxious lest the least default on our part should add an atom's weight to his responsibilities and anxieties,



ABOVE Huzur رضي الله عنه entering 63 Melrose Road, London during his visit in 1955

and were thus eager to do our utmost, but had no feeling of fatigue or fear. With such a leader in charge every heart was uplifted, with love of him, of that for which he and all of us stood and for each other. The sense of common purpose, shared values and selfless devotion made every passing moment a repository of precious memories.

Further there was the consciousness that our beloved and inspired leader was spending himself not only to safeguard the Movement and the Jama'at but equally to ensure the safety and security of everyone of those who had congregated at the Headquarters of the Movement under the mistaken notion that by inflicting any kind of damage or injury upon the Movement they would achieve a good purpose. He had no ill-will towards any of them; only love for all. Many of them would later be drawn into

the ranks of the Movement with love for and devotion and obedience towards him.

The anxious days passed, but they left their precious remembrance in our hearts. My brave student contingent travelled back to Lahore with me. They had been on duty most of the time, some of them, including Mian Ata Ullah Sahib, at the point of the greatest peril and, therefore, of the greatest honour, namely at the tomb of the Promised Messiah عليه السلام. None of them had had much sleep. This time we did not march back to Batala, but rattled along in bone-shaking springless carts, one of which, as often happened, overturned on the way inflicting a fracture on one of its precious occupants. We had to secure for him a berth in the train on which he could lie down and find some relief. The University examinations were held a few



ABOVE Huzur walking with missionaries in Holland

days later. I kept track of those of my contingent who had to sit for them. Every one of them passed, including the one who had suffered a fracture. Blessings on them.

In the summer of 1924 Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه was invited to represent Islam in the Conference of Empire Religions held in the Imperial Institute, London. He accepted the invitation and travelled to London with a party of divines and scholars, which included the late Sahibzada Mirza Sharif Ahmad Sahib, the late Hadhrat Hafiz Roshan Ali Sahib رضي الله عنه, the late Maulvi Zulfiqar Ali Khan Sahib, the late Hadhrat Chaudhry Fateh Muhammad Sial Sahib رضي الله عنه, the late Shaikh Yakub Ali Irfani Sahib, the late Bhai Abdur Rahman Sahib, Dr. Hashmatullah Khan Sahib and others. Chaudhry Muhammad Sharif Sahib, Montgomery, was accorded permission to join the party on his own. Master Muhammad Din Sahib was called from America. The late Al Haj Maulvi Abdur Rahim Nayyar was in charge of the London Mission.

I was already in Europe and was directed to be available. A furnished residence, 6, Chesham Place, was rented for accommodation of the party. We were

crowded, all arrangements were reduced to the minimum and simplest, but we were a happy and cheerful company. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه and those accompanying him had taken time en route to visit Palestine and Syria and had made a brief stop in Rome. I had arrived in London in good time to welcome the party on arrival. It was a historic visit. It is much to be regretted that a detailed authentic account of it has not yet been published, though plenty of published and unpublished material is available for a whole volume.

I shall here confine myself to only one main incident. It must, however, be stated that it was a great privilege to be afforded the opportunity of being in the intimate company of Hadhrat Khalifatul Masih II رضي الله عنه and so many other eminent and revered personages for a period of several weeks. There was much to observe and a great deal to note and learn. One felt one was a member of a peripatetic spiritual academy. All manner of topics and problems, social and economic, moral and spiritual came up and were discussed, debated and pronounced upon. A discussion sometimes developed between Hadhrat

Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه and the late Hadhrat Hafiz Roshan Ali Sahib رضي الله عنه in which the latter always sought to maintain his position with such cogency, clarity and pertinacity that no possible aspect was left unexplored. It was an intellectual treat to witness and derive benefit from the treasures of knowledge and learning which were drawn upon in clarification, support and refutation of a proposition as the discussion proceeded. One revelled in the whole process of illumination. It was a tremendously rewarding and enriching experience, enlivened throughout with sincere good will, deep affection and the common bond of allegiance and devotion that we cherished towards our beloved and revered leader.

Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه had written his paper for the Conference in Urdu and I had been accorded the privilege of translating it into English. On the evening preceding the day on which it was to be read out, I was summoned to Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib's رضي الله عنه presence and was told by him that the question under consideration was who should read out the paper at the Conference. He said it had been suggested that he should read it himself, but he did not feel quite at home in English and was not sure of his pronunciation of unfamiliar words. One or two other names had also been suggested and Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه asked for my view. I submitted very respectfully that I would be the best choice for the purpose. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه intimated that the matter should be determined by a test. The two or three of us whose names had been suggested were asked to read aloud portions of the paper and scouts were posted at various points up and down the house, with all intervening doors left open, to listen and report on the quality of the performance of each. I recall that the late Sahibzada Mirza Sharif Ahmad's report was in my favour, except that he had noticed a slight huskiness in my voice. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه concurred and thus I was awarded the honour, subject to the direction that Dr. Hashmatullah Khan Sahib would look after my throat to ensure against any hoarseness developing.

Dr. Sahib took so serious a view of his responsibility that he started a series of energetic paintings of my unoffending throat with a strong nauseous tincture each application of which brought me to the verge of sickness.

By breakfast time next morning I had endured three or four of these vigorous ministrations and at breakfast felt compelled to appeal to Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه against a continuation of the torture. My throat was in truth beginning to be hoarse in consequence of this sharp precautionary treatment. My complaint was received with a hearty laugh by Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه and by everyone around the table, not excepting even Dr. Sahib himself, and my further penance was mercifully remitted.

The paper was to be read in the afternoon session of the Conference in the main hall of the Imperial Institute. There was a record attendance, every seat was occupied and a number of people had to stand in the wings, at the back of the hall and down the main corridor. My turn came and I stepped up to the lectern. My throat was dry and I felt nervous. Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه was seated next to the lectern. Just when I was about to start reading, he leaned over and, in a tone the sweetness and gentleness of which were at once soothing and heartening, said: "Do not be uneasy; I shall be praying." This most affectionate gesture reassured me completely and I was able to proceed confidently with my task. The paper was listened to with rapt attention.

The moment the reading was finished people made a rush to the platform in their eagerness to greet and felicitate Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه. I descended from the platform and stood aside. A gentleman wearing an Edward VII beard and a cape, who had been standing at the farthest end of the hall during the reading, came up to me and shaking my hand with heartiness exclaimed:

"I am somewhat hard of hearing and was standing way back; I heard every word clearly, and good eighteenth century English at that, no modern nonsense about it."

I was well content.

During the return voyage from Venice to Bombay Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه, who was travelling first class, spent most of his time with the rest of the party, the greater number of whom travelled deck and had fitted up a comfortable arrangement under an awning on deck. One balmy evening, when the moon scattered its silver witchery over the waves, we foregathered on one of the smaller

upper decks and at Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib's رضي الله عنه suggestion each one, with only my exception, recited a piece of poetry. In conclusion we begged that Hadhrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه also recite a poem. With some hesitation he consented, but only on condition that we should lean over to him as he would not raise his voice so as to carry beyond three feet. So we gathered close around him and in a voice, low and brimful of emotion, he recited Ghalib's ghazal.

When the last stirring vibration of that sweet and well loved voice had been wafted away by the breeze, we came back to ourselves. as if released from a spell. Each eye was moist and each heart breathed a sigh. No one uttered a syllable. What each felt words had not the capacity to convey. We came down in awed silence, cherishing the memory of a holy experience.

That was forty years ago, and one could spin on these enticing tales through many a page, but considerations of time and space call a halt. Besides, the heart that revelled in the consciousness of that gracious affection, the eyes that were used to witnessing that refulgent glory, the ears that were accustomed to hearing for hours on end the intoxicating music of that vibrant voice shrink from and protest against too lavish a revelation of their sacred and poignant memories to those who know him not as these have known him.

RIGHT Huzur رضي الله عنه with Chaudhry Mohammad Zufrullah Khan Sahib رضي الله عنه , 1955





Visits of Hadhrat Khalifatul Masih II رضي الله عنه to London – 1924 & 1955



Extracts from a speech by Sahibzada Mirza Mubarak Ahmad, secretary Foreign Missions of the Ahmadiyya Muslim Movement.

IN 1924, HADHRAT Khalifatul Masih II رضي الله عنه honoured this mission with a visit when he laid the foundation stone of the mosque which now is known as the London Mosque.

This visit of Hadhrat Khalifatul Masih II رضي الله عنه to London was an event of great significance in the history of our missionary effort in the West in general, and more particularly of our approach to the British people. It was partly occasioned by the London Conference on Living Religions of the British Empire in 1924 to which the Head of the Ahmadiyya Muslim Movement was invited to attend, and in which the Ahmadiyya Muslim delegation, headed by Hadhrat Khalifatul Masih II رضي الله عنه, played a memorable and a very prominent role.

The proceedings of this Conference were recorded and later published as Living Religions of the Empire (Gerald Duckworth, London) in which the organisers of the Conference expressed special appreciation of the helpful and enlightening interest taken in the Conference by Hadhrat Khalifatul Masih II رضي الله عنه. The paper written for this Conference by the Head of the Ahmadiyya Muslim Movement and read by Hadhrat Chaudhry Muhammad Zafrullah Khan رضي الله عنه has also been published by the Ahmadiyya Muslim Movement separately in a book entitled "Ahmadiyyat or the True Islam."

The interest taken by the British Press in this Conference, and in the contribution to its success made by the Head of the Ahmadiyya Muslim Movement, materially added to the stature and dignity of our mission in London, and to our missionary endeavour all over the world.

Another paper read in this Conference which represents the Ahmadiyya Muslim point of view was on Sufism, prepared under instructions from Hadhrat Khalifatul Masih II رضي الله عنه by Hadhrat Maulana Hafiz Roshan Ali رضي الله عنه, who also attended the Conference along with other Ahmadi Muslim delegates in attendance on Hadhrat Khalifatul Masih II رضي الله عنه.

This valuable paper is also to be found embodied in full in Gerald Duckworth's Living Religions within the Empire. This was way back in 1924. Coming to comparatively recent history, the second visit of Hadhrat Khalifatul Masih II رضي الله عنه to Europe and London in 1955 put the Ahmadiyya Muslim Movement on the world map more emphatically and vividly than ever before. Primarily the second trip to Europe was undertaken by Hadhrat Khalifatul Masih II رضي الله عنه under medical advice for treatment of a serious ailment subsequent to the attack on his life by an assassin who inflicted a dangerous neck wound with a knife. Though far from being in the best

of health, Hadhrat Khalifatul Masih II رضى الله عنه, on the occasion of this visit to Europe, had carefully planned a number of activities for his short stay to give an added impetus to our missionary effort all over the world. For this purpose he ordered that a conference be held in London during his stay in that town, to be attended by representatives of our mission working in Europe, the two Americas and in Asia. Giving instructions for the holding of this conference he said:

“I have decided to bring together all our missionaries in Europe and America in a conference in Europe itself to settle questions involved on the spot. It would be a matter for no very great surprise if God in His grace and mercy were to let us behold during our own lifetime the triumph of Islam which is destined to come, so that the time of our death may in this respect be more blessed than the span of our lives.”

Presided over by Hadhrat Khalifatul Masih II رضى الله عنه himself, in spite of serious indisposition, this conference was held in London on July 22, 23, 24, 1955. A questionnaire had been sent to all Ahmadi Muslim Missions in the West by way of agenda. Answers brought in from every mission by its representative constituted full reports on the working of these Missions, which were duly deliberated upon in the various sessions.

On the first day, reports brought from various missions were duly presented, and valuable instructions were given on each by Hadhrat Khalifatul Masih II رضى الله عنه, as it was read out in the sessions with himself in the chair. When all these reports had been presented, a Steering Committee was appointed with the following members:

1. Vakil-ut-Tabsheer, Chairman
2. Maulvi Naseem Saifi, Secretary
3. Chaudhry Khalil Ahmad Nasir, the then Incharge of our Mission in America, Member
4. Sheikh Nasir Ahmad, the then Incharge of our Mission in Switzerland, Member

This Committee invited proposals from the various representatives of our missions attending the Conference, and then submitted these with its own recommendations



ABOVE Huzur with Chaudhry Mohammad Zufrullah Khan Sahib at Kew Gardens, London (1955)

thereon. Then after due consideration, a number of decisions were made which, of course, cannot all be detailed here. But the decision on one particular point must be mentioned. To ensure smooth and co-ordinated work, the entire field of missionary activity was divided into the following well defined circles:

- a. North-Eastern Europe comprising Denmark, Sweden, Norway, Finland, Holland and Germany, with Headquarters in Hamburg.
- b. Southern and Central Europe, comprising Switzerland, Italy and Austria with Headquarters in Zurich.
- c. North-Western Europe, comprising Great Britain and Spain with Headquarters in London.
- d. West Africa, comprising Ghana, Sierra Leone, Nigeria, Liberia and other areas in this region, with Headquarters for the present in Lagos.
- e. America, comprising all our missions in the two Americas, including the West Indies, with Headquarters in Washington.

It was decided that in the Headquarters of each of these circles, a library would be set up and maintained with necessary books on Islamic studies and other important literature needed for the work in the field, from which all missions falling in the circle would derive benefit. The decision has since been implemented.

Duty Not Sacrifice – The Family Life of Hadhrat Khalifatul Masih II رضي الله عنه

An illustrious life



By Dr Hammad Khan

THE ILLUSTRIOUS LIFE of Hadhrat Khalifatul Masih II رضي الله عنه cannot be recounted with any veracity without telling of his dedication and exhaustive striving for the success of Islam and the Ahmadiyya Muslim Jama'at. Hadhrat Khalifatul Masih II رضي الله عنه spent every waking moment seeking to better the Ahmadiyya Muslim Jama'at in some way and give service to the true reformation of Islam and to further the work which had been started by his father, the Promised Messiah عليه السلام, and built upon by Hadhrat Khalifatul Masih I رضي الله عنه.

Hadhrat Khalifatul Masih II رضي الله عنه strived to inculcate these same values in his children and was often heard to say that he expected his children to serve the Ahmadiyya Muslim Jama'at and that this was not to be considered a sacrifice on their part but their duty.

I will attempt to outline, through some familiar recollections of family life, Hadhrat Khalifatul Masih II's رضي الله عنه relationship with his beloved father, his siblings and his children and thus outline the character of Huzur رضي الله عنه as a family man.

When Hadhrat Khalifatul Masih II رضي الله عنه was to be born, Hadhrat Ammajan رضي الله عنه saw a dream that that she was marrying Mirza Nizam Deen (an enemy of the Promised Messiah عليه السلام) this dream upset her greatly and for three days she remained distraught, the Promised Messiah عليه السلام kept asking what is the matter – when she relented and told him of the dream he was to her astonishment overjoyed. The Promised Messiah عليه السلام said this is a wonderful dream, you will have a boy and the name Nizam Deen refers not to the man but to the meaning of the name – Nizam Deen – on who will bring order to the religion.

Early Life

Hadhrat Khalifatul Masih II's رضي الله عنه early life reveals the effects that his illustrious father the Promised Messiah عليه السلام had on his character.

The Promised Messiah عليه السلام treated all of his children with respect, love and a deep humility which appears out of place until one remembers his piety and divine status. One account by Hadhrat Munshi Zafar Ahmad Sahib رضي الله عنه relates that the Promised Messiah عليه السلام was lying down and Syed Fazal Shah Sahib was massaging his feet. Syed Fazal Shah Sahib indicated to Hadhrat Munshi Zafar Ahmad رضي الله عنه that there was something hard in the pocket of the Promised Messiah عليه السلام, he reached into the pocket of the Promised Messiah عليه السلام and drew out a piece of broken pottery and two small pebbles and was about to throw them; upon this the Promised Messiah عليه السلام awoke and said “Do not throw them—Mahmood (Hadhrat Khalifatul Masih II رضي الله عنه) gave me these playthings thinking me trustworthy, if he asks for them what will I say?”

In another account by a companion of the Promised Messiah عليه السلام Hadhrat Mirza Muhammad Ismail Beg رضي الله عنه reports that the Promised Messiah عليه السلام was walking close to Qadian with some companions whilst they walked someone came across the broken branch of a tree and some of the companions used it to make some miswaak (a traditional toothbrush) they gave one to Hadhrat Khalifatul Masih II رضي الله عنه who in his naivety and youth took it and repeatedly offered it to the Promised Messiah عليه السلام. The Promised Messiah عليه السلام eventually replied with a smile—first tell me with whose

permission have you made this Miswaak—on hearing this all the companions threw them to the ground. Thus the Promised Messiah عليه السلام would gently admonish his children and inculcate in them the standards of truthfulness and rectitude he expected of them.

Hadhrat Syeda Nawab Mubaraka Begum رضي الله عنها (the younger sister of Hadhrat Khalifatul Masih II رضي الله عنه) recalls several incidents that illustrated Hadhrat Khalifatul Masih II's رضي الله عنه love for his siblings.

She recalls that Hadhrat Khalifatul Masih II رضي الله عنه held a special place in the heart of the Promised Messiah عليه السلام

“From my childhood I knew that my father loved my older brother the most even though I appeared to be his favourite and garnered much of his affection.”

She reports that he was very loving towards all of us especially our younger brother Mubarak. He never argued with anyone and would often sit and have long discussions with Hadhrat Mirza Bashir Ahmad رضي الله عنه. She writes:

“He was relaxed with me from childhood – I would discuss everything with him. If I had not heard the details of some incident I would ask him and he would recount all to me. The Promised Messiah عليه السلام knew that we were close. He once asked me why is Mahmood (Hadhrat Khalifatul Masih II رضي الله عنه) so quiet recently, he does not ask for anything and never expresses a desire for something. He asked me to ask him what he wanted – I asked him and he replied that he required a full set of Sahih Bukhari.”

Another incident related by Hadhrat Syeda Nawab Mubaraka Begum رضي الله عنها

“After my wedding – when I came to visit on hearing my voice he would come out and tell all the news that had happened in my absence and recite his new poetry to me.”

On the momentous and sad occasion of the death of the Promised Messiah عليه السلام, Hadhrat Khalifatul Masih II رضي الله عنه was heard to utter the words

“If all others should leave you and I should be left alone, yet will I stand against the whole world and shall not heed any opposition or hostility.”

He was later to recall,

“The death of the Promised Messiah عليه السلام was a time of great sorrow and worry for the Ahmadiyya Muslim Jama'at. I looked around and everywhere I looked I saw concerned faces and voices saying what would happen to the Ahmadiyya Muslim Jama'at now. In each person's life come moments of inspiration, knowledge and wisdom. At that moment all of these came together and although I perceived that the world might consider me a mad man I believed with all my body and soul that if all the forces in the world were to come together they could not stop me in this task.”

Family Life

Hadhrat Khalifatul Masih II رضي الله عنه kept all of his family close to him and treated all of them equally. He was always clear in terms of the exacting standards that he expected of them but at the same time treated them with a deep respect, humility and tenderness.

Hadhrat Khalifatul Masih II رضي الله عنه expected all of his children to participate in all activities of the Ahmadiyya Muslim Jama'at without exception even if that meant putting them in some danger.

The time of partition between India and Pakistan was a time of great danger and worry for the Ahmadiyya Muslim Jama'at. Sikh gangs would attack the caravans going across the border. The Ahmadiyya Muslim Jama'at's caravans would leave Qadian everyday – taking people and supplies across the border. This migration occurred in phases with women and children being accompanied to safety in the first caravans. When Hadhrat Khalifatul Masih II رضي الله عنه had gone to Pakistan he ordered the men from the family of the Promised Messiah عليه السلام to remain in Qadian to ensure the rest of the Ahmadiyya Muslim Jama'at were transferred in safety. Dr. Mirza Munawar Ahmad, the son of Hadhrat Khalifatul Masih II رضي الله عنه recalled that communications were extremely difficult at this time but that the Ahmadiyya Muslim Jama'at had the facility of two Ahmadi Muslim pilots with planes who were able to fly bundles of letters across the border. Such was Hadhrat Khalifatul Masih II's رضي الله عنه concern for the hardships of his children that he would send paan (Betel nut) as he knew some of them had the habit of chewing it.

Mirza Muzaffar Ahmad (Son-in-law and Nephew of Hadhrat Khalifatul Masih II رضي الله عنه) recalls,

“I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Qur'an in his hand as soon as a caravan of Ahmadi Muslims left Qadian and moved towards the Pakistan border. Almost throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.”

When it was realised that no one else could stay in Qadian it was decided that 313 “dervish” would remain behind in Qadian. Including one son of Hadhrat Khalifatul Masih II رضي الله عنه and one other family member. It was agreed with the Nehru government that every three months someone would change. After the first change this was stopped and Mirza Waseem Ahmad Sahib remained there until his passing.

Sahibzadi Amtul Naseer Begum Sahiba (daughter of Hadhrat Khalifatul Masih II رضي الله عنه) recalls some incidents that occurred in the family home.

At lunch the mail would arrive, and Hadhrat Khalifatul Masih II رضي الله عنه would have the newspaper in his hands and would read with absorption but whilst he did this he kept an eye on the children to make sure they were eating correctly and would correct their table manners. Every day he would be late for lunch and the children would go to call him, when they did he would be sitting in his office reading his mail and working.

At night when the children would cry he take them in his lap and sing them “naat” (Poems to the Holy Prophet صلى الله عليه وسلم) and other poems.





“I do not know what time he would work until he would return so late I never saw him in his bed. Sometimes he would work all night and would not retire until after Fajr prayers.”

Similarly Mirza Muzaffar Ahmad recalls, “In periods of crisis I have seen Huzur رضي الله عنه work throughout the night without a wink of sleep and going from work straight to the mosque for Fajr prayers.”

Sahibzadi Amtul Naseer Begum Sahiba also recalls how particular Hadhrat Khalifatul Masih II رضي الله عنه was in regards to Ahmadiyya Muslim Jama'at property, “The newspaper would arrive from the office. Once I tore the newspaper to put on my exercise book. I was admonished not to use the Ahmadiyya Muslim Jama'at's material for myself and that if I needed it I should request the paper from the bazaar.”

“Before my marriage I would sit and learn from a teacher, from behind a curtain. Once there was no chair - so a chair was requested from the private secretary's office - after a few days the chair was lent to someone's house and was subsequently lost. Hadhrat Khalifatul Masih II رضي الله عنه was so disturbed by this that many days were spent searching for it. Years later after my marriage I received a letter from him saying, “The Ahmadiyya Muslim Jama'at's chair has been found, do not worry.”

“My mother died at a young age when I was very little. After her death he said to me if you ever need anything come to me. On one occasion when I was still quite young I came to him and asked for two “annas” he said what do you need this for, and then laughed and said take it. Give one anna as chanda and spend the other on whatever you like.”

Hadhrat Khalifatul Masih II رضي الله عنه would gently teach all of his children in a similar way.

Sahibzadi Amtul Naseer Begum Sahiba further relates,

“On one occasion when I was very young I was playing and making a lot of noise. He came and said to me do you know that today a Sahaba of the Promised Messiah عليه السلام has passed away. He said nothing more and left. His intention being that we should realise for ourselves that today was a day for grieving and not singing.”

“Sometimes late at night the door to the house Darul Masih would get a knock calling for Dr. Mirza Munawar Ahmad Sahib (the son of Hadhrat Khalifatul Masih II رضي الله عنه). Hadhrat Khalifatul Masih II رضي الله عنه would call me and tell me to go to my sister-in-laws room and stay with her as she was on her own. He would thus teach us to look after each other and sacrifice for each other.”

Hadhrat Khalifatul Masih II رضي الله عنه kept an exact and fair household; he would give each wife and their family the same allowance depending on the number of people in the household – a certain amount for food, a certain amount for washing etc. so that each was dealt with fairly. He would desire that they should each stay within their means and spend this money wisely.

He would not often reprimand his sons directly if there were something he did not like he would say to their mother that he did not like this thing. If he did need to reprimand someone directly he would not do so in front of anyone else. He felt that if he did so this would lead to it not having any effect on them subsequently.

He would observe prayer times within the house very seriously and would make sure all his sons attended the mosque for prayer and would take their account of this.

Sahibzadi Amtul Naseer Begum Sahiba recalls an incident which occurred after partition,

“In the summer, heat rash was very common. On one occasion when I was sent by Hadhrat Umme Nasir رضي الله عنها with a paste of oil and water to put on Hadhrat Khalifatul Masih II's رضي الله عنه back to relieve the heat rash. He told me incidents from the time of the Promised Messiah عليه السلام. I recall I said that I wished I had lived in the time of the Promised Messiah عليه السلام. He said you should be grateful you live in the time of the Musleh Maud, people will remember this time also.”

“When Dr. Mirza Munawar Ahmad received his first pay he placed it in an envelope and sent me to give to Hadhrat Khalifatul Masih II رضي الله عنه. Hadhrat Khalifatul Masih II رضي الله عنه read the letter, smiled and sent the envelope back saying جازاكم الله.” Huzur رضي الله عنه had trained all of his children well in the spirit of sacrifice.

“When he would return from a journey, or trip he would bring presents for each of his wives or children who had not accompanied them.



ABOVE Huzur رضي الله عنه on Melrose Road, London (1955)

One of his children once said of something that “is this something worth eating?” He disliked this so much that he wrote a letter to each of his wives that none of them should make anything special for this child as he has said something bad about God’s bounty.

“Once in Qadian we were invited to someone’s house and were walking near a field of corn. I put out my hand and grabbed a cob of corn which came away in my hand. He immediately gently admonished me ‘Is this your field?’ I straight away dropped it.”

Thus Hadhrat Khalifatul Masih II رضي الله عنه would teach his children right from wrong as his father had taught him.

On one occasion in Qadian, Hadhrat Khalifatul Masih II رضي الله عنه was walking within the compound of the house. Ordinarily he did not like anyone to leave the house after Maghrib time. I wished to go to the house of my older sister and asked him three times if I could go. Each time he remained quiet. I understood from this that he did not wish me to go and I went to my room and cried. After Maghrib prayers Hadhrat Khalifatul Masih II رضي الله عنه came to me and spoke gently to me to stop my tears. Mirza Muzaffar Ahmad Sahib recalls

“When Hadhrat Amma Jaan رضي الله عنها died in Rabwah, Huzur’s رضي الله عنه desire was to bury her in Qadian next to her husband, the Promised Messiah عليه السلام. I was posted then in Lahore. Huzur رضي الله عنه asked me to take up the matter with the Indian High Commissioner. On my request, the High Commissioner told me that he would get in touch with Delhi and on the following day informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than twenty relatives/others to accompany the body for burial in Qadian. Huzur رضي الله عنه did not accept this offer and without hesitation told me that in view of Hadhrat Amma Jaan’s رضي الله عنها status and position some ten thousand Ahmadi Muslims were needed to accompany her for burial in Qadian.”

Hadhrat Khalifatul Masih II رضي الله عنه was a devout and affectionate son, husband, father and brother he bore the duties of the Ahmadiyya Muslim Jama’at on his shoulders during the long period of his Khilafat and remained loyal and devoted to his family despite the pressures of time and attention that this work demanded. He was a shining example of the perfect family man, both loving and exacting in his expectations and he worked hard to inculcate these ideals in his children.



PART 4

Hadhrat Khalifatul Masih III

Hadhrat Mirza Nasir Ahmad رَحْمَةُ اللَّهِ تَعَالَى

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Life Sketch of Hadhrat Khalifatul Masih III رحمه الله تعالى



Compiled by Daud Khan

HADHRAT MIRZA NASIR Ahmad رحمه الله تعالى was born on 16th November 1909 in Qadian. His birth was announced to the Ahmadiyya Muslim Jama'at at large on 18th November 1909 in one of the Ahmadiyya Muslim Jama'at's major publications "Akhbarul Hakeem" which announced his birth, the eldest son of Hadhrat Khalifatul Masih II رضي الله عنه and the first grandson of the Promised Messiah عليه السلام.

Early Life

Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى earlier years were spent under the tutelage of Hadhrat Hafiz Roshan Ali رضي الله عنه, under whose guidance he completed the memorisation of the Holy Qur'an on 17th April 1922 at the age of thirteen.

From an earlier age Huzur's رحمه الله تعالى academic prowess was apparent as he completed the degree of Maulvi Fadil (theological and oriental studies at the level of high proficiency) from Punjab University in July 1929, achieving third place in the whole of the Punjab. From here he went on to complete his B.A. degree from Government College Lahore in 1934.

Studying at Oxford

In September 1938 Hadhrat Mirza Nasir Ahmad رحمه الله تعالى traveled to England for postgraduate studies at Balliol College, Oxford where he remained until November 1938. During his time at Oxford University, Hadhrat

Mirza Nasir Ahmad رحمه الله تعالى deeply impressed his college professors with his discipline and deep thinking approach. Having returned to England after becoming Khalifa, one of Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى old college professors reminisced to members of the Ahmadiyya Muslim Jama'at that he had seen signs of leadership in his young student and was certain that he would one day be a leader amongst his people.¹

Whilst at Oxford, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى remained mindful of his religious obligations. On arrival at Oxford, he had made a point to speak with the college chef about not eating food that was not halal and requiring items such as eggs and fish to be cooked in butter and not pork fat. The college chef jested that the college's students were not wealthy enough for their food to be cooked in pork fat and that he had nothing to fear!²

Despite the often gruelling work ethic then prevalent in Oxford, where students would regularly study up to 12 hours a day³, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى found time to establish, edit and publish a journal called *Al-Islam* which was circulated amongst the student body. He was also active in vehemently defending Islam when criticism was raised during his classes, often quoting verses of the Qur'an and Ahadith to make his point and doing so despite the concern of some of his Muslim peers that his teachers, who had set and were examining the courses being taught, would downgrade Hadhrat Mirza Nasir Ahmad رحمه الله تعالى for his outspokenness. However, he continued to defend



ABOVE Hadhrat Sahibzada Mirza Nasir Ahmad رحمه الله تعالى

Islam in this way to prevent a negative impression of the faith from developing in his fellow students.⁴

At this time Hadhrat Mirza Nasir Ahmad رحمه الله تعالى also developed friendships with other distinguished personalities of the Ahmadiyya Muslim Jama'at. Mirza Muzaffer Ahmad, who was later to be appointed Ameer USA, also studied at Oxford during Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى last year there and Hadhrat Chaudhry Zafrullah Khan Sahib رضي الله عنه would often visit Hadhrat Mirza Nasir Ahmad رحمه الله تعالى in Oxford on his frequent trips to the UK.⁵

Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى time at Oxford and his exceptionally strong academic record provided him with a sound platform for his future as an educationalist on his return to Qadian.

Return to Qadian

Hadhrat Mirza Nasir Ahmad رحمه الله تعالى returned to Qadian on 8th November 1938, after a short stay in Egypt, on the instruction of Hadhrat Khalifatul Masih II رضي الله عنه in order to practice speaking Arabic. On his return he was appointed a professor at the Jamia Ahmadiyya. In 1939, he took over as the principal of this college and remained in this post for 6 years during which time he came to know many of the missionaries who trained there.

Talimul Islam College

In 1944 he was appointed principal of Talimul Islam College or T.I. College, a post he held for 21 years until his elevation to Khilafat in November 1965. Under Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى leadership, T.I. College became a flagship institute in the whole of the Punjab, establishing a high and enviable record of academic and athletic achievement. Open to both Ahmadi Muslim and non-Ahmadi students, the college provided a unique gateway for thousands of students into the educated elite of the Muslim community.⁶ The college's success was a splendid reflection of the approach of its principal. As a master of Arabic, theology, arts and science Hadhrat Mirza Nasir Ahmad رحمه الله تعالى commanded immense respect amongst the college's professors and the student body. Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى leadership did not go unnoticed outside of the college community and this was reflected in his appointment to the governing body of Punjab University, where he was able to provide valuable service to the cause of higher education in the province.⁷

His time as principal of T.I. College was to bring to light Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى generous,

hardworking and loving personality which was to earmark his Khilafat. Hadhrat Mirza Nasir Ahmad رحمه الله تعالى would often take a personal interest in the development of the students at the college and would stop at nothing to ensure they were never left wanting. Students such as the late Muhammad Waqi-Uzzaman Khan Sahib recalled that Hadhrat Mirza Nasir Ahmad رحمه الله تعالى even went as far as to allow access to his own private library for students who were in want of research material for their studies.⁸

Similarly, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى took great care of the students' well being often arranging for costly vitamins, medicines and soya bean to be purchased and distributed amongst the students.

T.I. College was also well recognised for its sporting achievements. Much of this achievement was born out of Hadhrat Mirza Nasir Ahmad's رحمه الله تعالى own keen interests in sports which ranged from cricket, badminton and tennis to basketball, water polo and horse riding. During his time as principal, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى in fact prepared a college water polo team that went on to become champions of the Punjab province.

Service to the Ahmadiyya Muslim Jama'at

Apart from his work as principal of T.I. College, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى also served the Ahmadiyya Muslim Jama'at as Sadr Majlis Khuddamul Ahmadiyya Markazia between February 1939 and October 1949. Between October 1949 and November 1954, while Hadhrat Khalifatul Masih II رضي الله عنه was himself Sadr, he served as Naib Sadr of Majlis Khuddamul Ahmadiyya Markazia.

Following the partition of India in August 1947, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى moved with other members of his family from Qadian to Pakistan to settle in Rabwah, which was to become the Ahmadiyya Muslim Jama'at's new headquarters from 1948. Between June 1948 and June 1950, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى served as a member of the committee of the Furqan Battalion which was a group made up of young Ahmadi Muslims dedicated to the security of Kashmir.

In 1953 following civil unrest in opposition to the Ahmadiyya Muslim Jama'at, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى was imprisoned. Although having to withstand great agony and hardship whilst in prison Hadhrat Mirza Nasir Ahmad رحمه الله تعالى maintained a patient, cheerful disposition which impressed his fellow inmates to the point that even those with life sentences came to treat





him with respect. Hadhrat Mirza Nasir Ahmad رحمه الله تعالى was later released on 28 May 1953 after an internment of two months.

In 1954 Hadhrat Mirza Nasir Ahmad رحمه الله تعالى was elected as Sadr Majlis Ansarullah and in 1955, Hadhrat Khalifatul Masih II رضي الله عنه appointed him as Sadr Anjuman Ahmadiyya, Pakistan a position he held until his election as Khalifatul Masih in 1965.

Election as Khalifatul Masih

On 8th November 1965, following the death of Hadhrat Khalifatul Masih II رضي الله عنه, the Musleh Maud, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى was elected as Hadhrat Khalifatul Masih III رحمه الله تعالى. It was a difficult time for the Ahmadiyya Muslim Jama'at, whose members had grown accustomed to the support, prayers and unity offered during Hadhrat Musleh Maud's رضي الله عنه fifty-two year Khilafat. However, Hadhrat Mirza Nasir Ahmad رحمه الله تعالى did not leave the Ahmadiyya Muslim Jama'at wanting in any of these respects and declared immediately

after having received the Ba'it of the almost five thousand Ahmadi Muslims present at the time of his election:

"...I shall continue to work for the propagation of Islam to the best of my abilities and shall deal with kindness and well-being for each one of you. Because you have entrusted a heavy responsibility on me, I expect that you too will assist me with your prayers and consultation so that the Lord Almighty may derive such works from an insignificant and humble person like myself which are vital for the propagation of Ahmadiyyat, the true Islam, broadcasting the message of Islam and establishing the Oneness of God and that out of His kindness He sheds Divine light on my heart and teaches me that which man cannot perceive".⁹

It was by drawing the Ahmadiyya Muslim Jama'at's attention once again to man's utter dependence on Allah سبحانه وتعالى that Huzur رحمه الله تعالى was able to unite the Ahmadiyya Muslim Jama'at once again under his loving wing.



Family Life

Huzur رحمه الله تعالى married Hadhrrat Syeda Mansoorah Begum Sahiba, daughter of Hadhrrat Nawab Muhammad Ali Khan Sahib and Hadhrrat Nawab Mubarka Begum Sahiba رضي الله عنهم, the eldest daughter of the Promised Messiah عليه السلام on 6th August 1934. They were married for almost forty-eight years until the death of Hadhrrat Syeda Mansoorah Begum Sahiba on 3rd December 1981. They were blessed with three sons and two daughters: Mirza Anas Ahmad Sahib, Mirza Fareed Ahmad Sahib, Mirza Luqman Ahmad Sahib, Amtul Haleem Sahiba (wife of Mirza Mujeeb Ahmad Sahib) and Amtul Shakoor Sahiba (wife of Mirza Laiq Ahmad).

Huzur رحمه الله تعالى subsequently married Hadhrrat Syeda Tahira Siddiqah Sahiba, daughter of the late Abdul Hamid Khan Sahib on 11 April 1982.

Love for the Holy Qur'an

Throughout his Khilafat, Huzur رحمه الله تعالى sought to infuse within the Ahmadiyya Muslim Jama'at a love of

Allah سبحانه وتعالى and the Holy Qur'an encouraging parents to raise their children on a diet of Qur'anic teaching and encouraged Ahmadi Muslims in general to seek inspiration from the Holy Qur'an when convincing non-Muslims of the truth of Islam.

Interests

Huzur رحمه الله تعالى was a man of tremendous interests whether he was behind the lens of the camera, out hunting, horse riding or cycling. He inculcated in the members of the Ahmadiyya Muslim Jama'at the importance of developing a broad range of interests and was equally at home providing the most insightful commentary of verses of the Holy Qur'an as he was discussing nature and anthropology with leading experts.

Fazle Umar Foundation

Soon after his election as Khalifa, Huzur رحمه الله تعالى established the Fazle Umar Foundation in memory of Hadhrrat Khalifatul Masih II رضي الله عنه. On its establishment

the members of the Ahmadiyya Muslim Jama'at responded with typical zeal and contributed an initial sum of two million rupees towards the Foundation which were used to promote research, education, missionary work and the economic welfare of the Ahmadiyya Muslim Jama'at. These and subsequent funds were used in a range of schemes from providing annual scholarships to young Ahmadi Muslims keen on intellectual pursuits and the construction of the "Khilafat Library" in Rabwah to the publication of Hadhrat Musleh Maud's رضي الله عنه voluminous addresses.

Tour of United Kingdom

In 1967 Huzur رحمه الله تعالى undertook the first of seven official overseas tours during his Khilafat when he visited the UK. During this tour Huzur رحمه الله تعالى made his historic lecture at Wandsworth Town Hall entitled "A message of Peace and a word of warning", which was to be later published under the same title.

Tour of Africa

In April and May 1970 Huzur رحمه الله تعالى undertook the historic first trip by a Khalifa of Ahmadiyyat, the true Islam, to Africa. During this trip Huzur رحمه الله تعالى visited Nigeria, Ghana, Sierra Leone, Ivory Coast, Liberia, and Gambia.

Coming at a time when many nations of Africa had recently shaken off the yoke of colonial rule, Huzur's visit not only rejuvenated the members of the Ahmadiyya Muslim Jama'at in those countries but he also took time to listen to their problems whilst emphasising the equality of all mankind in the eyes of Islam.

The trip proved both a highly successful and high profile one as Huzur رحمه الله تعالى met with a number of Heads of State and cabinet ministers.

Nusrat Jehan Scheme

Following his historic trip of West Africa in 1970, Huzur رحمه الله تعالى launched the Nusrat Jehan Scheme (or leap forward scheme as it was also known) whereby the activities of the Ahmadiyya Muslim Jama'at in West Africa were to be expanded by the establishment of a number of schools and hospitals which following Huzur's رحمه الله تعالى tour became apparent were greatly needed. In relation to this scheme Huzur رحمه الله تعالى mentioned that one day in Gambia, God Almighty had infused in his heart with great force the idea that £100,000 should be spent in these countries and that God Almighty would bless this scheme many times over.

As a result Huzur رحمه الله تعالى appealed for £100,000 for the Nusrat Jehan Scheme Reserve Fund but as was the Ahmadiyya Muslim Jama'at's habit, its members responded in a resounding manner to the call of the Khalifa and excelled all expectations raising a total of £250,000 and many subsequently dedicating their services as teachers, doctors and surgeons for the recently established schools and hospitals.

Although the Scheme encountered several early problems, it was Huzur's رحمه الله تعالى unceasing supplications that led it to overcome its early obstacles and reach a tremendous level of success. This was seen by the manner in which medical centres in these countries self-multiplied as the surplus income from one helped to establish another. By the time of Huzur's رحمه الله تعالى demise nineteen hospitals and twenty-three schools had been established in Ghana, Nigeria, Sierra Leone and Gambia alone.¹⁰

Centenary Fund

On 28th December 1973 on the occasion of Jalsa Salana Qadian, Huzur رحمه الله تعالى announced plans for the Ahmadiyya Muslim Centenary Jubilee and set out a number of projects which included the building of mosques in different parts of the world, the translation of the Holy Qur'an into a number of different languages, the publication of the philosophy of the teachings of the Holy Qur'an in suitable brochures in one hundred languages and the opening of missions in countries where no missions had at that time been established. Huzur رحمه الله تعالى asked the Ahmadiyya Muslim Jama'at to give donations towards the centenary fund with "open heartedness", asking members to collect twenty-five million rupees for the fund by 1989. It is a testament to the Ahmadiyya Muslim Jama'at's love for Huzur رحمه الله تعالى that by the time of Huzur's رحمه الله تعالى death an amount in excess of 100 million rupees had been raised.

By the end of Huzur's رحمه الله تعالى Khilafat the centenary fund had been used to build or begin the construction of mosques in Sweden, Spain and Norway and mission houses in India and Japan.

Alongside these financial sacrifices, Huzur رحمه الله تعالى also sought to use the Centenary Jubilee plans as an opportunity to raise the general level of tarbiyyat of the Ahmadiyya Muslim Jama'at and emphasised praising Allah سبحانه وتعالى.

The Pakistan Situation

On 29th May 1974 following an attack on Rabwah Railway Station by Nishtar College Students, severe violence

broke out against Ahmadi Muslims throughout Pakistan. It was backed by the then Government of Pakistan headed Prime Minister Zulfikar Ali Bhutto. Houses of Ahmadi Muslims were looted and burnt and a number of Ahmadi Muslims were killed during these acts of violence. The Ahmadiyya Muslim Jama'at was subjected to social boycott and many high ranking Ahmadi Muslim civil and army officials were forcibly retired. During this critical period Ahmadi Muslims, under Huzur's رحمه الله تعالى guidance, faced all hardships with great patience, endurance and prayers.

These events culminated in the National Assembly of Pakistan considering legislative action against the Ahmadiyya Muslim Jama'at. To this end, the Assembly invited Huzur رحمه الله تعالى to offer an explanation of the beliefs and teachings of the Ahmadiyya Muslim Jama'at to a special committee of the Assembly composed of the total membership of the Assembly. After being examined for over fifty-two hours by the Attorney General, Huzur رحمه الله تعالى responded to the questions of the special committee in the minutest of detail, showing the claims of those who sought to declare Ahmadi Muslims as non-Muslims to be ridiculous and inconsistent. Despite this and as a result of machinations within the Assembly a constitutional amendment was passed on 7th September 1974 which declared the Ahmadi Muslims in Pakistan to be non-Muslims. The fact that the proceedings of the special committee have not been published thirty-four years after the committee was first constituted goes someway to indicate that what occurred was an abuse of the legislative process of the highest order.

The Spain Mosque

On 9th October 1980, Huzur رحمه الله تعالى laid the foundation stone of Masjid Basharat in southern Spain and thus put in train plans for the construction of the first mosque in Spain in almost half a millennia. It was also on this occasion that he announced the grand motto of "Love for All, Hatred for None".

Although Huzur رحمه الله تعالى passed away a number of months before the Mosque could be completed it is a testament to his supplications to Allah سبحانه وتعالى from as early as 1970 when he made his initial trip to Spain and when he was deeply anguished by the condition of Muslims there, that the mosque was finally inaugurated on 10 September 1982 by Hadhrat Khalifatul Masih IV رحمه الله تعالى.



ABOVE Huzur رحمه الله تعالى at the burial of Hadhrat Musleh Maud رضي الله عنه

8th June 1982

Following heart complaints in late May 1982 Huzur رحمه الله تعالى was taken from Rabwah to Islamabad where he was attended to by doctors from Pakistan, Britain and America. Having earlier shown signs of a recovery from a severe heart attack, Huzur رحمه الله تعالى finally returned to his Maker at 12.45 am on 8 June 1982.

Hadhrat Khalifatul Masih III رحمه الله تعالى left behind him a grieving community who had a tremendous amount of love for a tender-hearted Khalifa who had guided them through some of the most difficult moments in the Ahmadiyya Muslim Jama'at's history with determination and compassion and had laid the foundations for the future expansion of Ahmadiyyat, the true Islam, throughout the world.

Footnotes

1. Muslim Herald, July 1982
2. Al Fazl, 29 July 1969
3. Al Fazl, 22 October 1969
4. Al Fazl, 18 October 1969.
5. Khalid Edition 1982, Recollections of Mirza Muzaffer Ahmad Sahib, Ameer USA
6. Ahmadiyyat: the Renaissance of Islam, Ch. Muhammad Zafrullah Khan رضي الله عنه pp 301-302.
7. Muslim Herald, July 1982.
8. Khalid Edition
9. Daily Al-fazl, 17th November, 1965
10. Khalid Edition

The Pakistan Situation: Events of 1974



By Daud Khan

Sources: Mahazarnama, Muslim Herald (July 1982, October 1978)

THE EVENTS OF 1974 represented one of the most difficult episodes in the history of the Ahmadiyya Muslim Jama'at testing both the resolve of Hadhrat Khalifatul Masih III رحمہ اللہ and the community at large. Despite, the resulting legislative action, neither were found wanting and in fact counter to the purpose of its instigators the events served only to strengthen the resolve of all Ahmadi Muslims and provided an opportunity for the message of Ahmadiyyat, the true Islam, to spread further.

Rising Violence

Following Hadhrat Khalifatul Masih III's رحمہ اللہ announcement concerning the Ahmadiyya Muslim centenary celebrations, a wave of animosity was unleashed against the Ahmadiyya Muslim Jama'at by certain Muslim sects who had sought to halt the progress of the community. Their machinations began with an incident that was staged at Rabwah Railway station on 29th May 1974 by which a party of students from Nishtar College, who were bitterly opposed to the Ahmadiyya Muslim Jama'at, succeeded in provoking a number of Ahmadi Muslims, present at the railway station when the train carrying the students arrived, into a conflict in which slight injuries were inflicted on some of the students in the party. This incident was subsequently distorted in press accounts to suggest that some of the students had been maimed and other grievously injured. However, the resulting inquiry conducted by a Judge of the Lahore High Court established that the only injuries sustained by some of these students were simple bruises and scars.

The Rabwah Incident, as it came to be known, was a catalyst for widespread and severe violence against Ahmadi Muslims throughout Pakistan. Backed by the then Government of Pakistan headed Prime Minister Zulfikar Ali Bhutto, houses of Ahmadi Muslims were looted and burnt and a number of Ahmadi Muslims were killed. The Jama'at was subjected to social boycott and many high ranking Ahmadi Muslim civil and army officials were forcibly

retired. To the chagrin of its instigators the response of the Ahmadi Muslims to these events was one of great patience, endurance and prayers and the community at large emerged from the trial stronger and more united.

These events also forced thousands of Ahmadi Muslims to abandon their homes and come to Rabwah and other centres in Pakistan. Despite the request of Ahmadi Muslims from around the world Hadhrat Khalifatul Masih III رحمہ اللہ refused to launch an appeal for these Ahmadi Muslims. Huzur رحمہ اللہ believed that such an appeal would be seen by opponents of the Ahmadiyya Muslim Jama'at as a sign of weakness in the community. Instead, he put his unrelenting faith in Allah سبحانہ و تعالیٰ who provided for all the community's needs during this difficult time. Reflecting on these events in the Friday sermon of July 14, 1978 Huzur رحمہ اللہ commented:

"God Almighty provides all the needed resources, from which some people conclude that some foreign power or other renders financial assistance to us, not realising that the greatest power is the power of God and that He provides for all His servants. Neither you nor I had anticipated this need. But it was within God's knowledge that in 1974 the Ahmadiyya Muslim Community would have to incur this expenditure and He had made provisions for it"

The National Assembly

Having failed to weaken the Ahmadiyya Muslim



ABOVE Delegation of Jamaat Ahmadiyya to the National Assembly of Pakistan 1974

Community through civil unrest, opponents of the Ahmadiyya Muslim Jama'at, supported by the Government of Pakistan began a new agitation through legislative action by which they sought to have the community declared non-Muslim under the illusion that this would bring the Ahmadiyya Muslim Jama'at to its knees.

The backdrop of this sad episode was a preconceived scheme of the then government to have Ahmadi Muslims declared to be outside the pail of Islam, in order to win support of extremist Muslim clerics.

Appeals were made to the National Assembly to pass resolutions to give effect to these intentions. To this end the Assembly invited Hadhrat Khalifatul Masih III رحمه الله تعالى to offer an explanation of the beliefs and teachings of the Ahmadiyya Muslim Jama'at to a special committee of the National Assembly composed of the total membership of the Assembly.

After being examined for over fifty-two hours by the Attorney General of Pakistan, Huzur رحمه الله تعالى responded to the questions of the special committee in the minutest of detail and with reason and honesty, showing the claims of those who sought to declare Ahmadi Muslims as non-Muslims to be ridiculous and inconsistent. Despite this and as a result of machinations within the Government a constitutional amendment was passed on 7 September 1974 which declared the Ahmadi Muslims in Pakistan to be non-Muslims.

The fact that the proceedings of the special committee have not been published 34 years after the committee was first constituted goes some way to indicate that what occurred was an abuse of the legislative process of the highest order.

1974 in context

It is a reflection of the divine mission of the Ahmadiyya Muslim

Movement, that despite the social and political events of 1974 the community emerged from this sad episode in Pakistan's history, stronger and more unified than at any time before.

It is a grating irony for opponents of Ahmadiyyat, the true Islam, that the events of the National Assembly had the effect of stimulating a surprising degree of interest in Ahmadiyyat, the true Islam, in a large section of Pakistani society. Many of these arrived in Rabwah in great numbers to seek out the truth of Ahmadiyyat, the true Islam, themselves. What they saw was a community united, truthful and, despite all that had occurred, full of compassion for its fellow Pakistanis. For many this and above all the compelling personality of Hadhrat Khalifatul Masih III رحمه الله تعالى was sufficient evidence of the divinity of the mission, as they were welcomed into the community with open arms.

Ahmadiyyat in Spain



Compiled by Daud Khan

ON RETURNING FROM his historic tour of Africa in 1970, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ made a brief stay in Spain where he was due to meet the then Spanish leader, General Franco. Although the meeting with Franco did not materialise, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ made his way to the heart of the former Andalusia, and stayed in Granada, home of the Alhambra, a town which had, at the height of Muslim rule, rippled with intellectual fervour, religious co-existence and architectural wonder.

A Dream of Spain

Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ had been greatly perturbed during his trip that a land that had once echoed the call to prayer was now bereft of the teachings of Islam and that the few Ahmadis then present in Spain were suffering great hardships under General Franco's fascist regime. Hadhrat Khalifatul Masih III's رحمہ اللہ تعالیٰ concern for this situation was further heightened by his anxiety that the Jamaat lacked the means to spread Islam in Spain.¹ It was during his stay in the Alhambra Hotel in Granada, that Allah, the Almighty, revealed to him the following:

"Allah is sufficient for him who puts his trust in Allah. Allah is sure to attain His purpose. Allah has appointed a measure for everything"

(Holy Quran 65:4)

Having received this revelation Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ was contented that Allah سبحانہ و تعالیٰ himself would provide the necessary means to revive the teachings

of Islam in Spain. To reiterate his conviction Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ told those present that Islam would spread and will definitely multiply there and that he could "hear the hooves of Tariq's trotting horses in Spain".

Search for land

With this new found conviction and strengthened by God's promise, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ worked and prayed tirelessly for the fulfilment of the ambitious project of building the first mosque in Spain in over 700 years.

As a result of Hadhrat Khalifatul Masih III's رحمہ اللہ تعالیٰ humble supplications, the municipality of Pedrobad gave its permission to the construction of a mosque in its town, situated some 35 kilometres from Cordoba in Southern Spain and visible from the National Highway which passes through the town. The search for a plot of land and the processing of permission to construct the mosque was successful in no small part due to the efforts of Maulvi Karam Ilahi Zafar Sahib, who had been sent to preach Islam in Spain by Hadhrat Khalifatul Masih II in 1946 and had funded his own mission by selling home-made perfume in Spain.

Foundation Stone

Ten years after his first stay in the Alhambra Hotel in Granada, where Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ had restlessly prayed for the regeneration of Islam in Spain, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ returned to the same hotel. This time, however, he had come to mark the fulfilment of a promise of Allah of which he had been



ABOVE Hadhrat Khalifatul Masih III رحمه الله تعالى laying the foundation stone of Masjid Basharat (Pedroabad, Spain)

foretold ten years earlier. With restrictions on religious practice having been lifted by the Spanish Government, Hadhrat Khalifatul Masih III رحمه الله تعالى arrived in October 1980 to lay the foundation stone of the first mosque to be built in Spain in almost 744 years.

On arrival at the 2 acre site at which the mosque was to be constructed, Hadhrat Khalifatul Masih III رحمه الله تعالى began by giving thanks to Allah for granting the Ahmadiyya Community the honour of building the first mosque in Spain after so many centuries and then proceeded to lead those present, including a number of umara from other international missions, in Zuhr and Asr prayers under a large canopy that had been constructed on the site. Hadhrat Khalifatul Masih III رحمه الله تعالى then proceeded to the laying of the foundation stone. Having touched the first brick against the ring of the Promised Messiah عليه السلام and after reciting verses from the Holy Quran, Hadhrat Khalifatul Masih III رحمه الله تعالى then laid the first brick amid

fervent prayers and tears of joy. He was preceded by a number of other Ahmadis whose names have been recorded in the history of the Jamaat as having the honour of laying bricks at the foundation of the mosque.

Following the laying of the foundation stone, Hadhrat Khalifatul Masih III رحمه الله تعالى then addressed the gathering in the following terms:

"Erecting a mosque is a matter of great importance, and it is always built with the aim that Allah alone be worshipped there. The lesson that it imparts is that all human beings, in the sight of Allah, are one whether they may be rich or poor; whether they may be learned or illiterate; whether they may be residents of Pedrobad or come from a distance of 1,000 miles or more and may be residing in Pakistan; as human beings they are all equal. Islam teaches us to live with mutual love and affection and with humility. It teaches us no distinction between Muslim or a



ABOVE Hadhrat Khalifatul Masih III رحمه الله تعالى talking with Hadhrat Mirza Tahir Ahmad Sahib رحمه الله تعالى on the occasion of Jalsa Salana Rabwah (Rear: Syed Mahmood Ahmad Sahib)

non-Muslim. My message to everyone is that you must have Love for All and Hatred for None”

It is a reflection of the deep impact and magnetism of Hadhrat Khalifatul Masih III's personality and presence that his address ended with a rapturous applause from the local towns people who had been invited to the event and then remained to offer their congratulation to the Jamaat on this historic occasion.

Basharat Mosque

Although it was Allah's will that Hadhrat Khalifatul Masih III رحمه الله تعالى was to return to his Maker in June 1982, true to His promise Allah Almighty had willed that the mosque whose foundation stone was laid by Hadhrat Khalifatul Masih III رحمه الله تعالى would be inaugurated by His Khalifa and it was on an Eid day, Friday 10 September 1982, that Hadhrat Khalifatul Masih IV رحمه الله تعالى inaugurated the Basharat Mosque (or Mezquita Basharat) in front of an international audience. In the Friday sermon that followed its inauguration, Hadhrat Khalifatul Masih IV رحمه الله تعالى reflected:

“At this juncture, I cannot help but say that while I am overwhelmed with feelings of joy and thankfulness, I am also deeply saddened by a painful but dear memory. My grief is shared not only by millions of Ahmadiis all over the world but also by the inhabitants of the surrounding villages who witnessed the laying of the foundation stone of this mosque. Surely they would be recalling at this very moment the cherished memory of our late Imam, Hadhrat Mirza Nasir Ahmad, may Allah be pleased with him.

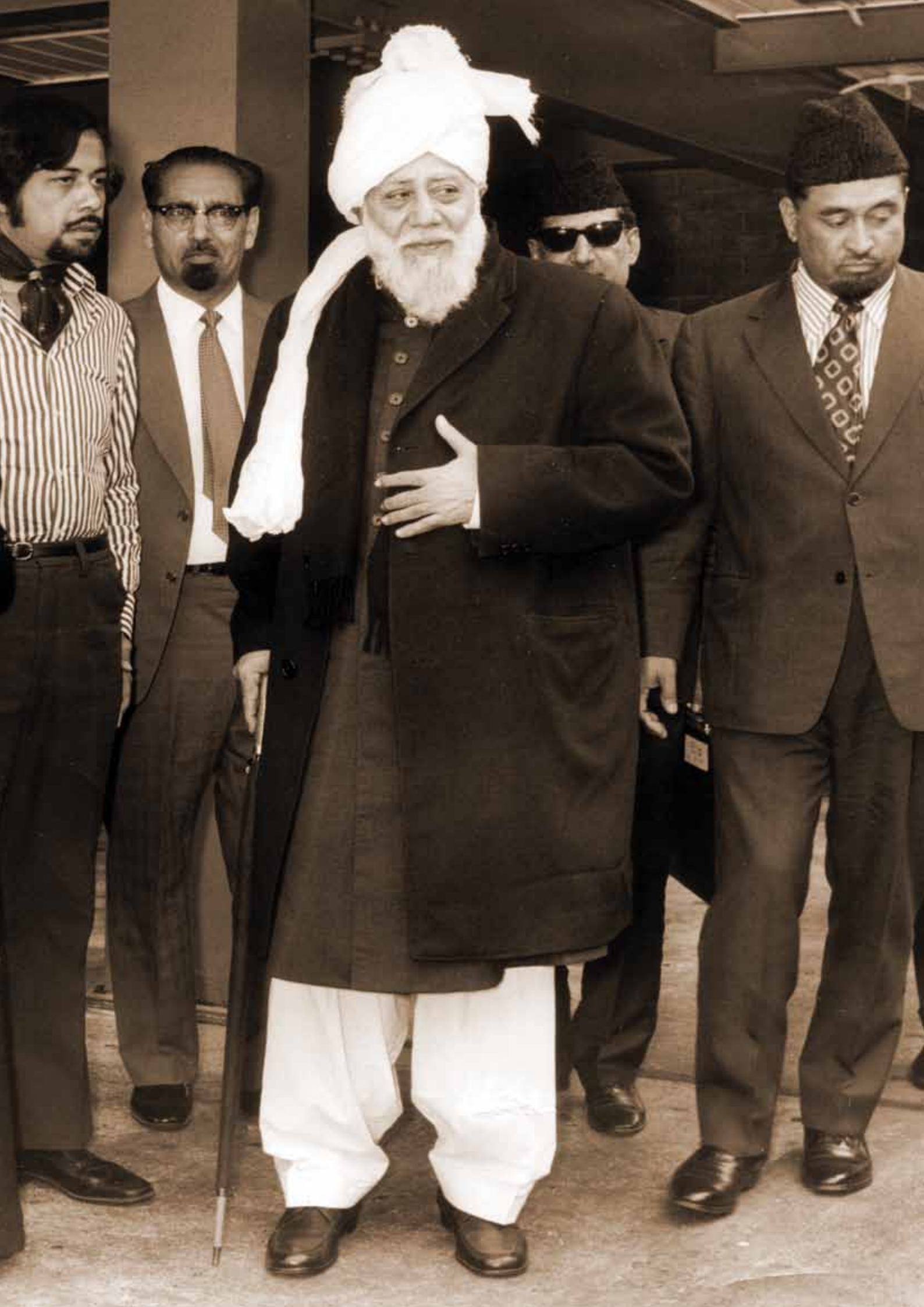
However, we may never forget that our heavenly Master, for Whose worship and adoration this mosque is being dedicated, is dearer to us than any human relationship. No doubt our love and affection for the departed soul is great but far greater is our devotion and fidelity towards the Bestower of life and the Master of the Day of Judgement.”

Footnotes

1. Ahmadiyyat in Spain – Some Reflections by Maulana Karam Ilahi Zafar (reprinted in Muslim Herald September 1982)

Source

Muslim Herald - Spain Mosque Edition September 1982



Love for the Holy Qur'an and the Jama'at



By Daud Khan



ABOVE Huzur رحمه الله تعالى greeting members of the jamaat at London Mosque



ABOVE Huzur رحمه الله تعالى taking a moment out of his busy schedule to relax

HADHRAT KHALIFATUL MASIH III's رحمه الله تعالى entire personality was embodied by a love of Allah سبحانه وتعالى and the Holy Qur'an and it was this love that fed his compassion and concern for all Ahmadi Muslims.

From an early age Huzur رحمه الله تعالى had inculcated in himself a love of the Holy Qur'an. Having committed the Holy Qur'an to memory at the tender age of 13, Huzur رحمه الله تعالى continued throughout his youth to infuse his whole personality with its teachings.

Much of his inspiration in this regard came from his father, Hadhrat Khalifatul Masih II رضي الله عنه. On one occasion during Hadhrat Khalifatul Masih III's رحمه الله تعالى childhood, Hadhrat Musleh Maud رضي الله عنه came to the family home and said to the children present there, including a young Hadhrat Mirza Nasir Ahmad رحمه الله تعالى, that the Holy Qur'an "is an ocean of knowledge" and that they should all pay attention to it and seek out pearls of knowledge from within it.¹

Hadhrat Khalifatul Masih III رحمه الله تعالى clearly took his

father's message to heart and having committed the Holy Qur'an to memory dedicated his life to its service.

When studying in Oxford, Hadhrat Khalifatul Masih III رحمه الله تعالى would often stay as a paying guest in a guest house in Torquay run by an elderly lady who had great affection for him. When Huzur رحمه الله تعالى returned to the UK as Khalifa in 1970 this elderly lady was still alive, when Huzur رحمه الله تعالى went to visit her at her guest house. The lady referred to Huzur رحمه الله تعالى simply as "Nasir" and asked him if he remembered that he would pace up and down in his room reciting portions of the Holy Qur'an and would say that he intended to dedicate his life in service of the Holy Qur'an. To this she would reply "Oh, what a waste of time". When she met Huzur رحمه الله تعالى on this occasion she said to him that he had really made true what he had earlier predicted.²

Huzur's رحمه الله تعالى love of the Holy Qur'an was one of the hallmarks of his Khilafat. As he encouraged members of the Ahmadiyya Muslim Jama'at to study it attentively,



in 1980 he set a target for every Ahmadi Muslim home to have at least one copy of Tafseer-e-sagheer which was the short commentary of the Holy Qur'an by Hadhrat Musleh Maud رضي الله عنه.

Even to the outside world, it was the Holy Qur'an that Huzur رحمه الله تعالى used to illustrate the beautiful teachings of the Holy Prophet صلى الله عليه وسلم. On one occasion he held aloft a copy of the Holy Qur'an and said "This is my message to the world".³

It was the exceptional affinity to the Word of Allah سبحانه وتعالى and the teachings of His Prophet صلى الله عليه وسلم that made Huzur رحمه الله تعالى such a beloved of Allah سبحانه وتعالى. His contemporaries recall that he had such a closeness to Allah سبحانه وتعالى that even when he said something in passing, such as he had described would come to pass exactly as he had said even though he made no mention of that prediction being from God at the time he made it.⁴

These innate characteristics manifested themselves in his appearance. Countless have commented that a noor (or heavenly light) appeared to radiate from his visage and gave him an awe-inspiring and majestic presence. It was a presence that was augmented by an infectious smile that always appeased his community and disarmed even the most mischievous journalist.

Although, Huzur رحمه الله تعالى was by nature a modest and shy individual and one who was full of humility, when occasion demanded he did not fail to provide searing leadership. This leadership manifested itself countless times and none more so when the Ahmadiyya Muslim Jama'at in Pakistan faced horrific conditions during the riots against Ahmadi Muslims in 1974. At a time of great fear and trepidation for the Ahmadiyya Muslim Jama'at, Huzur رحمه الله تعالى consoled and comforted its members encouraging them to remain steadfast and have complete confidence in God.

Likewise to the outside world, although he made clear that the paths of materialism and godlessness would lead to ruin, he presented a way out of the malaise with words of compassion and a message of "Love for All, Hatred for None".

History bears testament to the personality of Hadhrat Khalifatul Masih III رحمه الله تعالى. As a beloved of Allah سبحانه وتعالى he remained restless for the well-being of his community and for the spiritual health of the outside world. It was a responsibility from which he never shirked and one which he pursued with an infectious smile, a loving persona and above all an unstinting faith in the support of his Maker.

Footnotes

1. Khalid Edition – Recollections of Mirza Muzaffer Ahmad Sahib, Ameer Jama'at USA
2. Khalid Edition – Recollection of Professor Chaudhry Muhammad Ali Sahib
3. Muslim Herald, July 1982
4. Khalid Edition – Recollections of Muhammad Waqiuazzaman Khan Sahib

The 1978 International Conference



By Arif Khan and Abid Khan

THE CONFERENCE THAT took place in 1978, graced by the presence of Hadhrat Khalifatul Masih III رضى الله عنه, was a unique event. It was the first conference of its kind on this topic and, at the time of writing, the only such conference to ever be held. This historic event took place at the Commonwealth Institute, Kensington, London on June 2nd, 3rd and 4th 1978.

Notable External Guest Scholars

There were several notable scholars who were either present at the conference or had submitted papers. Of those scholars who are not members of the Ahmadiyya Muslim Jama'at, two are renowned even today, 30 years later, in the Jesus عليه السلام in India scholarly world: Andreas Faber Kaiser and Dr Fida Hassnian.

Speech Extracts

Below are selected highlights from some of the speeches given during the conference.

Hadhrat Chaudhry Muhammad Zafrullah Khan رضى الله عنه: Jesus عليه السلام—Prophet or God?

“Thus, the concept of Trinity finds no support from anything that Jesus عليه السلام is reported to have said. It is a concept which bewilders reason, offends conscience, and affronts Divine Majesty. It is utterly inconsistent with the concept of the Godhead. A body of distinguished Anglican theologians have described it as a myth meaning,

A story which is told but which is not literally true or an idea or an image which is applied to someone or

something but which does not literally apply but which invites a particular attribute in its hearers... that Jesus عليه السلام was God, the Son Incarnate, is not literally true, since it has no literal meaning, but it is an application to Jesus عليه السلام of a mythical concept whose function is analogous to that of the notion of divine sonship ascribed in the ancient world to a King.”

Mirza Muzaffar Ahmad: The Lost Tribes of Israel

“Francis Bernier (a courtier at the Court of Emperor Aurang Zeb) states that the inhabitants of Kashmir struck him as resembling Jews, having the countenances and manners of the Israeli people.

S. Manoutchi, a physician in the service of Emperor Aurang Zeb, corroborates Francis Bernier and states: although... we find no remains in Kashmir of the Jewish religion, there are several vestiges of a race descended from the Israelites.

George Foster in his famous work Letters on a Journey from Bengal to England, 1793, writes:

On first seeing the Kashmirians in their own country, I imagine from their garb, the cast of their countenances, which were long and of a grave respect, and the forms of their beards, that I had come among a nation of Jews.”

Andreas Faber—Kaiser: He Did Not Die on the Cross

“Once Jesus عليه السلام was taken down from the cross, still alive as we have seen, a series of events took place which



ABOVE Huzur رحمه الله تعالى addressing the conference

indicate that an attempt was made to heal him, and that he also came out of his sepulchre alive. It is appropriate at this point to recall the sympathy displayed by Pilate towards Jesus عليه السلام.

In the first place it should be noted that Jesus عليه السلام was delivered not to his enemies but to the people who were his friends.

It is curious to note that Jesus عليه السلام was taken to a tomb owned by Joseph of Arimathea, and that this tomb was not filled with earth, according to the custom of the Jews, but was only closed by a large stone or rock. It was a spacious tomb in which there was enough air to breathe. It is also curious to note that in order to leave the tomb Jesus عليه السلام had to move aside the rock which was blocking the entrance. This indicates that a physical human body came out from it, and not a spiritual or divine being, who would go before his disciples on the road to Galilee.

Furthermore, the statement that Mary Magdalene, Mary and Salome went in to the sepulchre indicates how spacious it was.

There is also evidence to suggest that Jesus عليه السلام was cured of his wounds by Nicodemus. Nicodemus applied an ointment which healed the wounds and improved

the circulation of the blood. The ointment applied by Nicodemus to Jesus عليه السلام is known by the name Mahram—I-Isa (the ointment of Jesus عليه السلام) or Mahram—I-Rasul (the ointment of the Prophet), an ointment which is mentioned in many Eastern medical treatises, many of which claim also that it was the ointment applied to the wounds of Jesus عليه السلام when he was taken down from the cross.”

Dr Fida Hassnain: Tomb of Yuz-Asaph

“The Decree granted to the keeper of the tomb, dated 1461 AD by the Grand Mufti of Kashmir and other Muftis, declares that the tomb has two graves; one of the Prophet Yuz-Asaph, sent as a Prophet to the people of Kashmir during the reign of the King Gopadatta and the other a descendant of the Prophet of Islam...”

The tomb of Jesus Christ عليه السلام is built in Jewish style of a sepulchre, with a room underground, with a small window. The shrine is quite distinct from the Muslim shrines, which have Buddhist style of conic domes.

Nearby the grave is a stone slab, engraved with a footprint bearing traces of crucifixion wounds; one foot impression has a small round hole and the other has a raised scar wound.”

Imam Bashir Ahmad Rafiq: Deliverance of Jesus عليه السلام from the Cross—Biblical Evidence

“I shall now draw your attention to the statements in the books of the New Testament which taken together place it beyond doubt that Jesus عليه السلام did not suffer death upon the cross.

When the Jews demanded a sign from Jesus عليه السلام, his answer was:

‘An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the Prophet Jonah عليه السلام. For as Jonah عليه السلام was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth.’

Matthew, 12:39–40

This reply of Jesus عليه السلام which he gave to the Pharisees is decisive on the question under discussion. Jesus عليه السلام declined to show them any sign except the sign of Jonah. What was that sign? It was that in consequence of opposition of his people Jonah عليه السلام was placed in a situation in which he had to spend three nights and three days in the belly of a whale. The reply of Jesus عليه السلام to the Pharisees meant that in consequence of the designs of his enemies he would have to spend a certain period of time in the heart of the earth. The sign was that as Jonah عليه السلام entered the belly of the whale alive and remained therein alive for a certain period and emerged there from alive and rejoined his people, in the same way Jesus عليه السلام would enter the earth alive and abide therein alive and emerge there from alive and would thereafter join his people.

Abdus Salam Madsen: Deliverance of Jesus عليه السلام from the Cross—Qur’anic and Islamic Evidence

“By reading the two versions together it becomes clear that the plan (*makr*) of the Jews was to kill Jesus عليه السلام and thereby disprove his claims of Messiahship, because he who was hanged on a tree was cursed by God (Deut 21:32). But God also had a plan or a counter-plan (*makr*) and that was to save Jesus عليه السلام from the accursed death and exalt him in rank and position.

It is clear that God’s plan could not be a supernatural event like casting the likeness of Jesus عليه السلام on someone else and raising him bodily to heaven; nor to let him die and then resurrect him and raise him bodily to heaven. *Makr* (plan) means to change something to the opposite of

that which is designed by the opponents by a stratagem or device or other means. Thus *makr* operates through means adopted in this world for achieving a purpose, and no miracle can be called a *makr*. The second reference also ends with a reference to God’s Wisdom. What Wisdom—Divine or otherwise—could there be in cheating the Jews, the Romans and the disciples alike by substituting another person for Jesus عليه السلام?”

Sheikh Abdul Qadir: Jesus عليه السلام Travels to India and Kashmir

“There is a book named the Raja Tarangini which is a history of Kashmir composed in Sanskrit verse by Kalhana. It was composed in the twelfth century. In the entire Sanskrit literature this is the one and only book which could be called a book of history. This book not only contains many legendary accounts handed down from ancient times, but also some historical material. Modern scholars have to work hard to reduce this source to a reliable historical narrative.

An interesting feature is that in the Raja Tarangini of Kalhana we have a description of a man of God who wrought miracles similar to those of Jesus عليه السلام. His name is said to be Isana. He is credited with saving a Minister (*Vazeer*) from death on the cross and restoring him to life. This Minister subsequently became the ruler of Kashmir. His rule lasted for 47 years. According to Tarangini, the last Reformer in Kashmir, was this man of God Isana. In point of time he is said to belong to the first century A.D. It seems very probably indeed that the life events and episodes attributed to Isana are the life events and episodes of the life of Isa, otherwise Jesus عليه السلام.

Anna M. Tolano: Did Jesus عليه السلام die on the Cross

“Hugo Toll, chief physician at the Deaconess Institute Ersta, Sweden, born 1858, died 1943, made a detailed study of the question of whether Jesus عليه السلام actually died on the cross, in his book “Dog Jesus عليه السلام pa korset?” (“Did Jesus عليه السلام Die on the Cross?”) (Wahlström & Widstrand, two editions, 1928).

In the case of Jesus عليه السلام, on the other hand, the mental and physical shock resulted after only six hours in fainting and a state of deep unconsciousness which was difficult to distinguish from death. That Jesus عليه السلام was still alive when the soldier speared his side is, according to Toll, incontestable, as blood flowed from the wound, which would not happen after death. The “water” that ran



ABOVE Huzur رحمه الله تعالى in a group photo with some of the participants at the International Conference

out, according to the narrative, is interpreted by Toll as a discharge of lymph, which had been formed under the skin through the scourging, and he supposes that the soldier, when he walked past the cross, from pure mischief made a small superficial stab in one of these water-blisters, which he couldn't leave alone. Thus according to Toll it need not be assumed that the spear wound was deep and of any significance for the question of life or death.

Resolution

The conference passed a resolution calling for the recognition and regular upkeep and maintenance of the Tomb in Kashmir be taken care of by the Government of Kashmir. In addition the statement reiterated the belief that this is the Tomb of 'Jesus عليه السلام of Nazareth'.

The Statement, issued by the British Council of Churches

A statement was issued to the conference by a group known as 'The Committee for Relationships With People of Other Faiths within the British Council of Churches'.

The committee acknowledged the conference taking place and said they were reluctant to make any public

comments on the "Jesus in India" theory and that it had been long refuted by "Orthodox Islamic authority". They reiterated their faith in the death by Crucifixion and Resurrection of Jesus عليه السلام and also welcomed future dialogue with the Jama'at and welcomed serious exploration of "that all links between the Christian movement and different cultures in the early centuries".

Response By Hadhrat Khalifatul Masih III رحمه الله تعالى

Huzur رحمه الله تعالى issued a statement in recognition and reply to the statement of the British Council of Churches. Huzur رحمه الله تعالى welcomed their sentiments and stated that the Jama'at would take them up on their offer for a dialogue. In addition Huzur رحمه الله تعالى welcomed that the statement issued by the Council recognised that "the death of Jesus Christ عليه السلام on the cross may seem a scandal and an affront to divine justice" and said this raised the hope that following explanation this belief of the death of Jesus عليه السلام on the cross would be abandoned.

Great Objectives of Building the House of Allah

سبحانه وتعالى

A Book of Hadhrat Khalifatul Masih III رحمه الله تعالى



By Mashood Iqbal

In 1967, HADHRAT Khalifatul Masih III رحمه الله تعالى delivered a series of Friday sermons in which he highlighted the twenty-three great objectives of the rebuilding of the House of Allah سبحانه وتعالى by the Prophet Abraham عليه السلام. These sermons were then published in the form of a book as titled above. A synopsis of these sermons is presented below.

The primary purpose of highlighting these objectives was that not only the Muslim Ummah should be aware of them, rather every member should strive harder to achieve them.

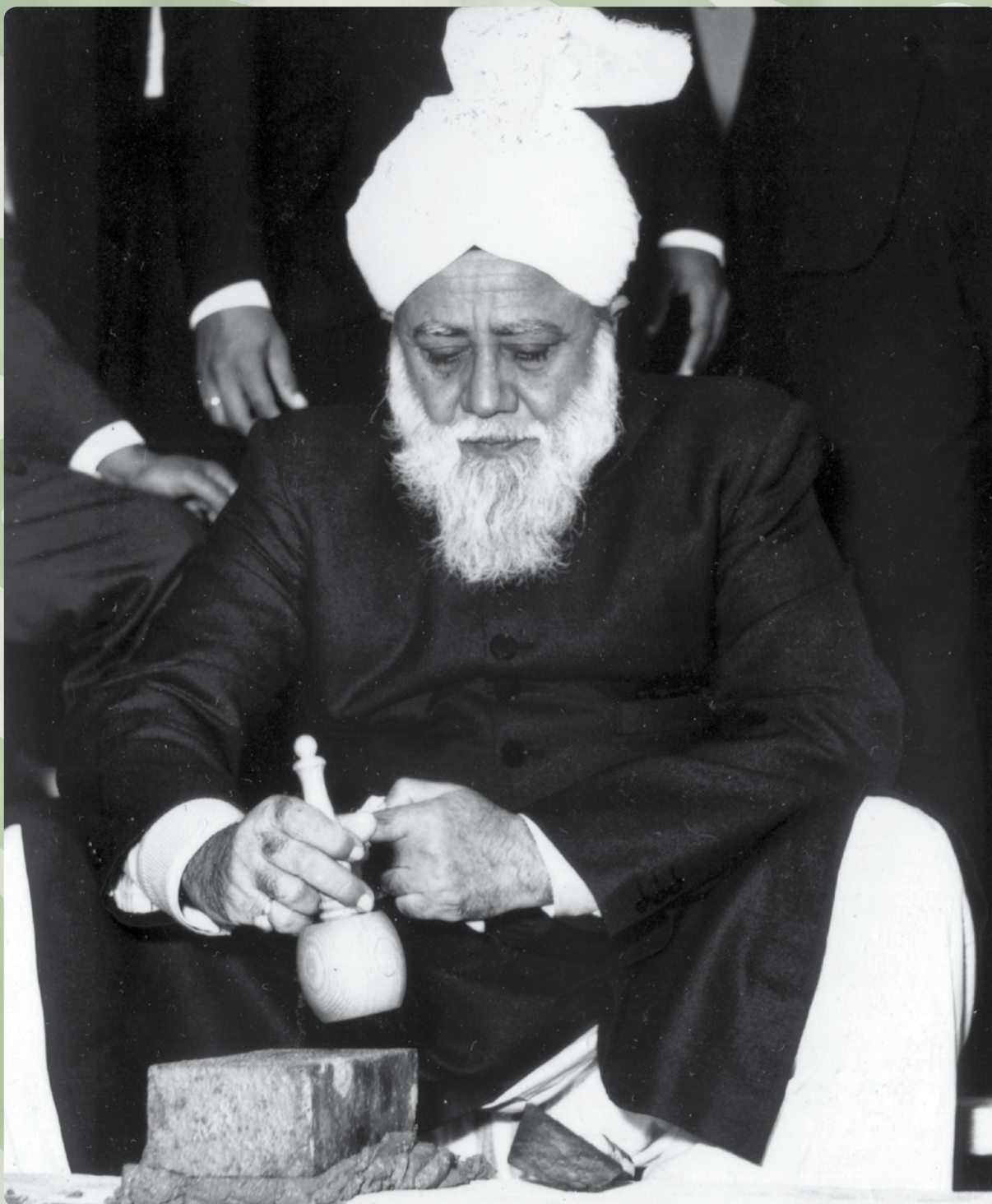
In his sermon delivered on 12 June 1967, at Masjid Mubarik in Rabwah, Hadhrat Khalifatul Masih III رحمه الله تعالى stated that the need to highlight these objectives had arisen because his attention had been strongly driven by Allah سبحانه وتعالى Almighty to the fact that it is important to put more effort into the training and development of the young generation of the Ahmadiyya Muslim Jama'at, particularly those who are under the age of twenty-five years. Otherwise, there would arise bigger obstacles in the ways to achieving the targets laid down for the Ahmadiyya Muslim Jama'at by the Promised Messiah عليه السلام upon the establishment of the community. Huzur رحمه الله تعالى said that the tenor adopted for the training and development of the youth should be such because if the twenty-three great objectives of building the House of Allah سبحانه وتعالى are rightly understood and observed with sincerity then the youth will be deemed to have been trained in the right manner and would become capable of shouldering the responsibilities that await them in the near future. Huzur رحمه الله تعالى said that the next twenty to twenty-five years would be very important and revolutionary for the second advent of Islam as there would be greater opportunities for the dominance

of Islam as an increasing number of people would start turning their attentions to it. It would be then that the Ahmadiyya Muslim Jama'at would need much greater numbers of missionaries and scholars and this could not be achieved unless a foundation was laid immediately.

In his sermon delivered on 31 March 1967, at Masjid Mubarik in Rabwah, Hadhrat Khalifatul Masih III رحمه الله تعالى said that there are many reasons and objectives which are connected to building the House of Allah سبحانه وتعالى. These objectives are mentioned in the Holy Qur'an and they are directly related to the advent of the Holy Prophet Muhammad صلى الله عليه وسلم. In his later sermons Huzur رحمه الله تعالى mentioned these objectives in detail.

The twenty-three Great Objectives

1. The Holy Ka'aba was the first House of Allah سبحانه وتعالى from which emanates both worldly and religious benefits for mankind. It was built for the betterment of mankind at large without any reference to nationality, cast, creed or colour.
2. The House of Allah سبحانه وتعالى would be a place where people from all nations could gather and such a Prophet would be raised there who would be blessed with a Shariat (religious law) that would encompass all the guidance and spiritual realities that had previously been revealed to different Prophets.
3. The House of Allah سبحانه وتعالى would be a source of rightful guidance for the whole Universe. The House of Allah سبحانه وتعالى is a place from where the revelation of the Holy Qur'an started. Allah سبحانه وتعالى



ABOVE Huzur رحمہ اللہ laying the foundation stone of the Nusrat Hall at Fazl Mosque, London

Almighty says in the Holy Qur'an that it will be established from the House of Allah سبحانه و تعالیٰ that different nations cannot be distinguished on the basis of mental capabilities and general wisdom. Allah سبحانه و تعالیٰ Almighty has created mankind for His worship and in order to perform this task whatever level of wisdom is necessary is equally bestowed upon

people from different nations. In other words their mental capabilities are equal. None is superior in this respect. There may be difference in individual capabilities but not in a collective respect. The House of Allah سبحانه و تعالیٰ will be a place that will open unlimited doors of unending achievements and will create such a Muslim nation which will receive those

bounties from Allah ﷻ Almighty that were never bestowed upon any nation in the past.

4. Such 'aayaat and bayyanaat' will be related to the House of Allah ﷻ and this house would be full of such divine assistance that it will be everlasting. The 'aayaat and bayyanaat' that were revealed upon the previous Prophets diminished after a certain time and similarly each one of these previous nations fashioned both logical and illogical reasons to claim that a relationship cannot be established between man and his Almighty God which may enable a man to get closer to his Creator, to listen to his message ('wahhi'), to see true visions and attain knowledge of prophecies. Therefore, all those previous nations closed these doors upon themselves by which they could get closer to the Almighty God.
5. The House of Allah ﷻ is a station of the Prophet Abraham عليه السلام. It means that Allah ﷻ promises that henceforth He shall raise such a nation ('Ummah') that will be numbered in billions and would last in every era. Also the sacrifices of this particular Ummah will not be lesser in comparison than the sacrifices of the Ummah of Prophet Abraham عليه السلام. Therefore, Allah ﷻ says that from the House of Allah ﷻ such an Ummah will be raised that will always circle Almighty God to express its love for Him. On the one hand this Ummah will refresh the memories of Prophet Abraham عليه السلام and on the other hand it will express with great dignity the veracity of the Holy Prophet Muhammad ﷺ.
6. Whoever will enter this House will be saved from the fire of the Day of Judgement and his previous sins would be forgiven.
7. Nations throughout the world ought to gather around the House of Allah ﷻ to offer pilgrimage.
8. A Prophet will be raised from this House who will unify different nations that were isolated from each other due to their differences. Such a unity will come into existence at a time when the difference between nations will reach their extreme.
9. One of the purposes of the House of Allah ﷻ
10. The Holy Prophet Muhammad ﷺ will be raised from the House of Allah ﷻ and will be in Allah's ﷻ Protection and thus no forces of the world will be able to harm him. This will also signify that the Shariat which will be given to this Holy Prophet ﷺ will be everlasting.
11. This House of Allah ﷻ should be a place of both physical and inherent cleanliness and purity. This objective was fulfilled with the advent of the Holy Prophet Muhammad ﷺ because in his Shariah we find the teaching of physical and inherent cleanliness and purity.
12. Representatives from different nations of the world should gather at the House of Allah ﷻ with regularity so that they can acquire the knowledge of true purity and cleanliness which they can then spread to their respective areas of abode.
13. An Ummah will be raised from this House of Allah ﷻ whose members will devote their lives for the cause of Allah ﷻ. These members will belong to different nations and countries.
14. From the House of Allah ﷻ all the nations of the world would acquire maximum knowledge and understanding of the Attributes and Greatness of Allah ﷻ Almighty.
15. The House of Allah ﷻ will be saved from tyrannical attacks of the enemy and Allah ﷻ Almighty will protect it from every aggression and instead Allah's ﷻ wrath will destroy would be aggressors.
16. Through the rebuilding of the House of Allah ﷻ many blessings will emanate and it will be observed that whoever sacrificed himself in the cause of Allah ﷻ Almighty will find that his sacrifices will never be wasted but in fact he will receive countless bounties from Allah ﷻ Almighty.
17. The House of Allah ﷻ will prove that spiritual

fulfilment can only be obtained through prayers.

18. Another important objective of the House of Allah ﷻ will be that those who pray to Allah ﷻ with devotion will be able to observe that Allah ﷻ listens to their prayers and responds to them.
19. A further objective of the House of Allah ﷻ is that through the blessings of its four walls Allah's ﷻ creation will be able to truly recognise Him and His eternal beauty.
20. The Prophets, Abraham عليه السلام and Ishmael عليه السلام, rebuilt the House of Allah ﷻ and from their offspring will be raised a people that will become the Muslim Ummah. They will not disobey the Prophet who will be raised among them, they will accept his claim and will fulfil whatever responsibilities given to them.
21. From the House of Allah ﷻ such a prophet of Allah ﷻ Almighty will be raised who will be sent to the world at such a time when mankind will have attained such mental capabilities that they will become bearers of the complete & perfect Shariat.
22. The last religious law will be revealed in this House of Allah ﷻ and this will be very closely related to Allah ﷻ Almighty who forgives his creation for their sins. The followers of this last religious law will witness that the development of spiritual standards can not be achieved without forgiveness from their God.
23. The final objective as narrated by Huzur رحمہ اللہ تعالیٰ of the House of Allah ﷻ was that such a Prophet will be raised who would be a complete manifestation of blessing for the entire world. He will elevate mankind to such a height of spiritual and moral well being as had never happened before. This objective was fulfilled in the advent of the Holy Prophet Muhammad ﷺ.

In His sermon delivered on 16 June 1967, at Masjid Mubarak in Rabwah, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ said that during his sermons on this topic of the objectives of the House of Allah ﷻ he received a letter from

someone who wrote that these sermons are related to a revelation of The Promised Messiah عليه السلام that is written at page 80 of "Tadhkira" and its English translation is, "Whoever considers building the House of Allah ﷻ a sign of divine wisdom he is very wise because he receives share from angelic mysteries".

While concluding his sermons of this topic, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ stated:

"Thus, I consider that the reason for which Allah ﷻ Almighty has turned my attention to this particular topic is that it is the Will of God that everyone including elders, youngsters, men and women should understand the divine wisdom that is related to building of the House of Allah ﷻ so that they will stand as a group of wise people in the eyes of Allah ﷻ. They should be able to understand its objectives, the tidings and their reasoning, thus they would become part of the holy group of people and also upon them Allah ﷻ would bestow blessings at every moment. Although, the actual plan that I shall put forth to the Ahmadiyya Muslim Jama'at is related to training and development of the youth who, if they have been born in Ahmadiyyat, the true Islam, are up to twenty-five years of age or if they have recently joined the Ahmadiyya Muslim Jama'at their age is up to fifteen years, in order to train the youth the training of the elders is inevitable so that they can train this generation. Secondly, it is also addressed to all men and women of the Ahmadiyya Muslim Jama'at who are above the age of twenty-five years because the training of all those who are under the age of twenty-five or fifteen cannot be done either by myself alone or by my few companions. We have to clean every household so that every trainee of each house should grow up as a soldier of Allah ﷻ and enjoy His pleasure. We have to make arrangements for every street and every town so that such a generation would rise who would be ever ready to sacrifice their lives, wealth, time and honour for the reverence of the Holy Prophet Muhammad ﷺ. Perhaps, I should say that first it is important to train the elders first so that the youngsters may then be well trained because very soon they will be entrusted with great responsibilities. Remember, our carelessness will attract Allah's ﷻ displeasure and then another generation will be raised who would inherit the blessings of Allah's ﷻ promises. Therefore, care for your lives and get ready to fulfil those responsibilities that according to Allah's ﷻ will I am going to entrust to you".

A Message of Peace and a Word of Warning



By Abid Khan

On July 28th, 1967 Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III رحمه الله تعالى made an address at Wandsworth Town Hall in London entitled 'A Message of Love and Peace and a Word of Warning'. During this address Huzur رحمه الله تعالى described the advent of Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian, the Promised Messiah and Mahdi and also described some of the signs in support of his claim. Huzur رحمه الله تعالى went on to discuss in detail how the Promised Messiah عليه السلام had foretold that the Eastern bloc would rise and challenge the supremacy of the West. Furthermore Huzur رحمه الله تعالى warned his audience that that in accordance with prophecies of the Promised Messiah عليه السلام the arrogant powers and nations of this world would surely face calamity unless they accepted Islam's message of peace and turned towards Almighty God. It is of this esteemed address that a short summary shall now be presented.

HUZUR BEGUN THE address by informing the audience of his Office and pointing out that as Khalifatul Masih he was charged with responsibilities which he was not permitted to lay aside until the time of his final breath. Huzur رحمه الله تعالى then outlined how despite the fact that mankind was on the brink of disaster he brought with him a message of peace, harmony and hope. This was a hope for the salvation of mankind and Huzur رحمه الله تعالى therefore expressed his desire that his audience listen and ponder over his words with an open and enlightened mind and remove any prejudices that they may foster.

Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian

Huzur رحمه الله تعالى informed his audience of how the year 1835 held a place of great pride in the human calendar for it was in that year that a child was born in Qadian. This child's ancestors had ruled the area around Qadian but the great house had now fallen on lean times. However it was this child who was destined to bring about a great revolution - his name was Ghulam Ahmad and it was he who was later appointed by God Almighty as Messiah and Mahdi.

Hadhrat Mirza Ghulam Ahmad's عليه السلام formal education, Huzur رحمه الله تعالى pointed out, was very basic. He had been taught to read the Holy Qur'an but his instructors were unable to impart even a rudimentary teaching of the Qur'an's meaning and of its deeper profundities. Hadhrat Mirza Ghulam Ahmad عليه السلام was also given basic instruction into Arabic and Persian and studied a few books of medicine which belonged to his father. This was the sum total of the Promised Messiah's عليه السلام formal education and Huzur رحمه الله تعالى pointed out that it was clear that such an elementary education could not have enabled him to carry out the tasks required of him by Allah سبحانه وتعالى. In this regard Huzur رحمه الله تعالى stated:

"Allah سبحانه وتعالى Himself became his guide and teacher and taught him the meaning of the Holy Qur'an and the secrets of the spirit and of life. He illumined his mind with His own light and blessed him with the mastery of the pen and with beauty and sweetness of expression and helped him write scores of books of unsurpassed brilliance and to deliver discourses which are rich repositories of learning and spiritual knowledge."

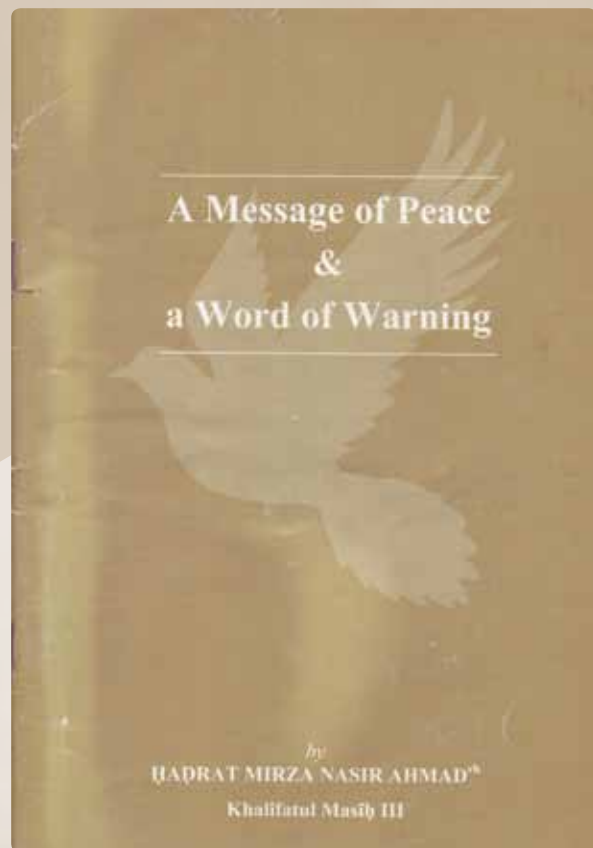
Huzur رحمه الله تعالى went onto describe how in 1891 Hadhrat Mirza Ghulam Ahmad عليه السلام declared that he was the Promised Messiah and the Mahdi and how he supported his claim with numerous arguments and how he also cited a great number of heavenly signs in his favour. However the contemporary theologians rejected his claim. One of the main reasons for their rejection was that the prophecy of the Holy Prophet Muhammad صلى الله عليه وسلم about a solar and lunar eclipse occurring on certain specific dates had yet to be fulfilled. Thus according to these theologians Hadhrat Mirza Ghulam Ahmad عليه السلام could not be the true Mahdi. It was then that Huzur رحمه الله تعالى informed his audience that Allah سبحانه وتعالى Almighty always kept His promises and treats his servants with love and constancy. Thus in keeping with the prophecy of the Holy Prophet صلى الله عليه وسلم on the exact dates foretold by the noble Prophet صلى الله عليه وسلم, solar and lunar eclipses took place. This grand phenomenon was in fact shown not once but twice as it was repeated the following year for the Western hemisphere to see and marvel.

Eastern Powers

Huzur رحمه الله تعالى went onto describe how in the early days of the mission of the Promised Messiah عليه السلام there was no Eastern country that could rival the might of the civilised and powerful nations of the West. However in 1904 it was revealed to the Promised Messiah عليه السلام that certain Eastern nations would soon emerge as important world powers challenging the supremacy of the West. In accordance with this prophecy the world soon witnessed the rise of both China and Japan and thus the course of history was changed. Huzur رحمه الله تعالى said that all of this happened in accordance with the Divine Will as revealed to the Promised Messiah عليه السلام. Furthermore, in accordance with the prophecies of the Promised Messiah عليه السلام in Russia the family of the Czars were destroyed and this destruction laid forth the paving of Communism a system that was to have vast ramifications. Huzur رحمه الله تعالى said that the rise of Communism was a tragic chapter in human history and that no country, including the United Kingdom, had been immune to its impact.

First and Second World Wars

Huzur رحمه الله تعالى mentioned how the Promised Messiah عليه السلام had foretold that the First World War would overtake the world most suddenly and that rivers would turn red with blood. The Promised Messiah عليه السلام had clearly foretold



ABOVE Transcript of address made by Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III رحمه الله تعالى on July 28th 1967 at Wandsworth Town Hall in London entitled “A Message of Peace & a Word of Warning”

that this First World War would be followed by another war of even vaster dimensions and deadlier consequences, this being a war that would change the map of the world and reshape the destinies of nations. And thus it happened as Communism developed throughout the Eastern bloc and also the 700 million people of China soon followed. Huzur رحمه الله تعالى described how in accordance with the prophecies of the Promised Messiah عليه السلام we could now see that the emergent nations of Africa and Asia had also been greatly influenced by Communism.

Prophecy regarding World War III

Huzur رحمه الله تعالى described how the Promised Messiah عليه السلام had foretold of a Third World War of even bigger dimensions that would follow the second and that the opposing camps would clash with such suddenness that everyone would be caught unawares. In accordance with the prophecy Huzur رحمه الله تعالى said:



ABOVE Hadhrat Khalifatul Masih III رحمه الله تعالى taking Bait at Wandsworth Town Hall, London

"Death and destruction will rain from the sky and fierce flames shall engulf the earth. The colossus of modern civilisation and the opposing blocks will perish in the process... The survivors shall stand aghast and amazed at the tragedy."

Huzur رحمه الله تعالى went onto to state that Russia would recover sooner from the foretold calamity because they would be reconciled to their Creator and accept Islam and the message of the Holy Prophet Muhammad صلى الله عليه وسلم. Huzur رحمه الله تعالى said that the audience may consider his message a 'fantasy' however he said that those who survive World War III would bear out and witness that which he had hereby mentioned.

Triumph of Islam

Huzur رحمه الله تعالى said that the end of the Third World War would herald the beginning of the triumph of Islam as people would realise that Islam was the true religion and that emancipation of man is achieved through the message

of the Holy Prophet Muhammad صلى الله عليه وسلم. Huzur رحمه الله تعالى said the signs of the revival of Islam were already visible and though they may not yet be clear they were easily discernible.

A Warning

Huzur رحمه الله تعالى said that man should realise that the prophecy regarding the Third World War was like all other prophecies a warning and as such could be delayed or even averted provided man turned towards his Lord and repented. If the deities of wealth, power and prestige were no longer worshipped by man and instead a real relationship was developed between mankind and the Creator then the Wrath of Allah سبحانه وتعالى could yet be averted. Huzur رحمه الله تعالى counselled that people ought therefore to be kind for their own selves and also for the sake of their children. Huzur رحمه الله تعالى said:

"Listen to the voice of your Lord, Most Gracious, Ever Merciful. May He smile on you with compassion and grant you



ABOVE Huzur رحمه الله تعالى meeting Tom Cox MP outside the houses of parliament, London

the strength and the opportunity to accept and profit from the truth."

Jesus عليه السلام a Righteous Prophet

Huzur رحمه الله تعالى went onto talk about a subject that many non-Muslim observers fail to note, that being that Islam views Jesus Christ عليه السلام as a true and honoured Prophet of Allah سبحانه وتعالى Almighty. Huzur رحمه الله تعالى said that Jesus عليه السلام indeed was righteous and indeed his mother was a model of virtue and Huzur رحمه الله تعالى illustrated this point by noting that both Jesus عليه السلام and his mother are spoken of in the Qur'an with veneration. Mary was in fact mentioned in the Qur'an as an example of purity and referred therein with greater reverence than in the Gospels. However Huzur رحمه الله تعالى pointed out that the Qur'an most certainly and severely condemned their exaltation into divinities by the Church. That and the refusal of the Church to accept the Holy Prophet Muhammad صلى الله عليه وسلم had become the sharp dividing lines between the Christian Church and Islam.

Warning from Divine Warner

Huzur رحمه الله تعالى ended his address by stating that the Promised Messiah عليه السلام had indeed performed his duty in the name of God and his Messenger the Holy Prophet Muhammad صلى الله عليه وسلم. Huzur رحمه الله تعالى prayed that may Allah سبحانه وتعالى grant his audience the strength and courage to fulfil their respective duties. He concluded thereafter with the words of the Promised Messiah عليه السلام:

"... Think not that earthquakes visited America and other continents but that your own country shall remain secure... O Europe, you are not safe and O Asia you too are not immune. And O dwellers of Islands no false gods shall come to your rescue... The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in majesty and awe... But God is slow in His wrath. Repent that you may be shown mercy!"

(Haqiqatul Wahy, pp256-57)

The Foundation of the Nusrat Jehan Scheme



By Abid Waheed Khan

ON APRIL 4TH 1970, Hadhrat Mirza Nasir Ahmad, Hadhrat Khalifatul Masih III رحمه الله تعالى embarked on a nine week tour of West African countries. It was to be the first ever tour of the African continent by Huzur رحمه الله تعالى and thus the tour was truly historic. For the first time the Khalifa would be able to observe the peoples and the issues that filled this great continent. Whereas previously he had had to rely on reports he could now deal with any undertaking on the basis of the personal insight he gained from his visit.

The six countries visited by Huzur رحمه الله تعالى were Nigeria, Ghana, Ivory Coast, Liberia, Gambia and Sierra Leone. Through his beautiful manners and wise intellect Huzur رحمه الله تعالى delivered to the various African communities Islam's message of love for mankind. The people who heard his message were left in no doubt that Islam did not differentiate between creed, colour or race. Islam was universal in its teachings and therefore its teachings applied as much to the people of Africa as to the people of Asia or Europe, or any other part of the world. To illustrate this point Huzur رحمه الله تعالى often referred to an example from the time of the Holy Prophet Muhammad صلى الله عليه وسلم. At that time an Abyssinian slave was treated with utter disdain by his master and was not afforded any of his basic human rights. This same slave was infused by the light of Islam which meant he was subjected to extreme suffering until one day a Muslim bought him and set him free. This freed slave by the name of Bilal immediately became a respected and loved member of the Muslim Jama'at. Upon Mecca's fall the Holy Prophet صلى الله عليه وسلم did not forget the cruelty which Hadhrat Bilal رضي الله عنه had faced and thus prepared a standard and named it after him and set it aloft. The chiefs

of Mecca were told that if they chose to seek quarters to live in they were to seek them under Hadhrat Bilal's رضي الله عنه standard. This great example given by Huzur رحمه الله تعالى to the African people truly illustrated to them that the light of the Holy Prophet Muhammad صلى الله عليه وسلم allowed for no difference between one man and another.

It was most certainly an objective of Huzur's رحمه الله تعالى trip to drive home the message to the African people that the Ahmadiyya Muslim Jama'at did not come in an attempt to re-colonise those nations that had suffered for hundreds of years as the servants and slaves of the Western nations. Huzur رحمه الله تعالى told them that Christianity had entered their lands hundreds of years earlier with a message of love but that in fact the armies of the Western nations had come with barrels of guns that showered shells and not flowers. Huzur رحمه الله تعالى told them:

"We have now come to you with the message of love; we have been serving you - your different countries - for the last fifty years. Each one of you, old and young, the ruler and the ruled, the official and the public know that during this fifty year period we did not involve ourselves in your politics and had no axes to grind and did not even cast an avaricious glance in the direction of your wealth. You know well that whatever we earned we ploughed back in your countries and what you had not earned but others had earned in another country, we brought here and invested in your service."

Huzur رحمه الله تعالى was very much taken by the spirit of the African people, in particular those who had embraced Islam and displayed their love with vigour and joy. In

this regard Huzur رحمہ اللہ تعالیٰ mentioned upon his return to Pakistan the example of the Ahmadiyya Muslim Jama'at Missionary Abdul Wahab bin Adam Sahib and his family who were posted in Techiman, Ghana. Huzur رحمہ اللہ تعالیٰ said that Abdul Wahab Sahib and his wife had instilled a love of the Holy Qur'an, of Ahmadiyyat, the true Islam and of the Promised Messiah علیہ السلام in the hearts of their young children. Huzur رحمہ اللہ تعالیٰ said this love was manifested by the fact that the entire family would go about their town proclaiming via public speaker that the Messiah who had been expected had arrived. Indeed during Huzur's رحمہ اللہ تعالیٰ stay the children went around the town proclaiming that 'The Mahdi you were waiting for has come, his Deputy who is his third Khalifa is in your midst now – go and receive blessings from him'. Huzur رحمہ اللہ تعالیٰ commented that this was an example of true courage that he witnessed whilst in Africa. He further commented that the people of Africa appreciated the fact that religion is a matter for the heart and that a change in the heart can never be enforced.

Huzur رحمہ اللہ تعالیٰ commented how during his trip he realised how although the Ahmadiyya Muslim Jama'at was winning the hearts of people in Africa it could not be said that the message of Ahmadiyyat, the true Islam, had reached far and wide. In this regard Huzur رحمہ اللہ تعالیٰ described an incident that occurred during his tour when he was at an airport and a Turkish girl who saw Huzur رحمہ اللہ تعالیٰ enquired from Chaudhury Muhammad Ali Sahib as to who he was. Chaudhury Sahib informed her that the Imam Mahdi had come and that the person she saw was his third Khalifa. Huzur رحمہ اللہ تعالیٰ commented that the response she gave truly pained his heart. She said 'If Imam Mahdi has made his advent, I have not known about it'. Huzur رحمہ اللہ تعالیٰ stated that this showed that the Ahmadiyya Muslim Jama'at still had a great deal to achieve because there were many who were yet to hear the news of the advent of the Imam Mahdi.

Having witnessed all he had during his stay and the love of countless devoted people it was in Gambia that Allah سبحانہ و تعالیٰ inspired Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ with a truly grand plan for those West African countries that Huzur رحمہ اللہ تعالیٰ was touring. Huzur رحمہ اللہ تعالیٰ himself described this moment when he returned to Rabwah during a Friday Sermon. Huzur رحمہ اللہ تعالیٰ said:

"When I was in Gambia Allah سبحانہ و تعالیٰ the Glorious inspired me forcefully with the idea that should I invest a hundred thousand pounds in these countries, He will bless

it greatly and it will produce great results. I was beside myself with joy. I had some plans and programs in mind but now Allah سبحانہ و تعالیٰ had taken over."

Thus a truly magnificent scheme was initiated under Divine Will whereby the Ahmadiyya Muslim Jama'at would build schools and hospitals all over the region that would serve all those who were in need regardless of class, creed, colour or faith. Huzur رحمہ اللہ تعالیٰ named this scheme 'The Nusrat Jehan Scheme' and its aim was that the people and nations of Africa would leap forward so that they would not be dependant on the aid of others. It was necessary for African countries to be independent so that their peoples were not constrained by the influences of Western powers.

When Huzur رحمہ اللہ تعالیٰ departed Africa after his momentous tour his party adjourned in London for some days. It was here that Huzur رحمہ اللہ تعالیٰ explained to the Ahmadiyya Muslim Jama'at that Allah سبحانہ و تعالیٰ had indicated His will that the Ahmadiyya Muslim Jama'at was to invest the minimum sum of £100,000 in the six countries Huzur رحمہ اللہ تعالیٰ had visited. Thus in this way the people of the UK Ahmadiyya Muslim Jama'at were fortunate that they were amongst the first who were able to promise and contribute towards this grand scheme. Huzur رحمہ اللہ تعالیٰ expected the highest standards from the UK Ahmadiyya Muslim Jama'at in this regard. He told the Ahmadiyya Muslim Jama'at that he wished for 200 people to pledge £200 and another two hundred who were willing to contribute £100 and the rest of the Ahmadiyya Muslim Jama'at to try and pledge at least £36. As the Ahmadiyya Muslim Jama'at has prospered through Allah's سبحانہ و تعالیٰ Grace and Mercy over the intervening years such sums no longer seem so colossal but at the time the instructions of Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ were such that the then Missionary In-Charge, Bashir Rafiq Sahib, thought it would be difficult for the Ahmadiyya Muslim Jama'at to contribute the amount Huzur رحمہ اللہ تعالیٰ desired. In fact Huzur رحمہ اللہ تعالیٰ also stated that prior to his departure in twelve days he wanted the UK Ahmadiyya Muslim Jama'at to collect and bank £10,000. Allah's سبحانہ و تعالیٰ Will could never be stopped and in just two days £28,000 was pledged by the UK Ahmadiyya Muslim Jama'at. Huzur رحمہ اللہ تعالیٰ later commented:

"Allah سبحانہ و تعالیٰ the Supreme has commanded me to take up this assignment. When He commands thus, it is then His own undertaking. Pray therefore, and keep on praying,



ABOVE Huzur رحمه الله تعالى discussing matters with Sir Chaudhry Muhammad Zafrullah Khan Sahib رضي الله عنه

‘O Lord, we, Your humble servants, are submitting these humble offers to You. Pray, accept these by Your Grace and Mercy and admit us into the paradise of Your pleasure, make our efforts worthy of approval and not such as would be thrown back in our faces.’

Upon Huzur’s رحمه الله تعالى return to Pakistan he also personally developed a scheme for contributions for the Pakistani Ahmadiyya Muslim Jama’at. Although at the time the international situation was such that sending money from one country to another was wrought with difficulties, Huzur رحمه الله تعالى instructed that contributions were to be collected and that Allah سبحانه وتعالى Almighty would انشاء الله create such facilities that would allow for the currency to be sent abroad. Huzur رحمه الله تعالى said that Allah سبحانه وتعالى had inspired on his heart with great force the need for sacrifice. Huzur رحمه الله تعالى said that he had been Commanded by Allah سبحانه وتعالى Almighty:

“Urge upon the Community offers of sacrifices for My sake, for the establishment of My Glory and the love of the Holy Prophet Muhammad صلى الله عليه وسلم in hearts. They will make sacrifices.”

Huzur رحمه الله تعالى stated that when the day came that conditions changed he would not tolerate not having funds at his disposal. Thus Huzur رحمه الله تعالى initiated a scheme of payment for the Pakistani Ahmadiyya Muslim Jama’at whereby two hundred devotees were to contribute Rs.5,000, another two hundred were to pay Rs.2,000, one thousand people were to contribute Rs.500 and any other members were to contribute what they could. All funds were to be deposited in an account known as the ‘Nusrat Jehan Reserve Fund’ which had been opened by the Ahmadiyya Muslim Jama’at upon Huzur’s رحمه الله تعالى instruction. Huzur رحمه الله تعالى stated that people should not waste time in contributing towards this fund and that he wished to know the names of the people who had contributed. In this regard Huzur رحمه الله تعالى said that some people had the belief that they should not disclose what contributions they had made to another person so that the intent of sacrifice was wholly for Allah’s سبحانه وتعالى sake. However Huzur رحمه الله تعالى said that the Khalifa was not ‘another person’ but in fact he was part of their soul and so he ought to be informed so that the blessings of his prayers could be received.

The Ahmadiyya Muslim Jama’at in 1970 was certainly not as strong in terms of number or personal wealth as it is today and thus the Nusrat Jehan project was of truly



ABOVE Huzur رحمه الله تعالى with UK Group Committee

groundbreaking proportions. Its long term vision was to encourage the freedom and independence of the West African nations. To make the project successful Huzur رحمه الله تعالى required not only financial contributions from the Ahmadiyya Muslim Jama'at but also the services of those professionals who could go on to work in the buildings established by the Ahmadiyya Muslim Jama'at. The Ahmadiyya Muslim Jama'at needed, in particular, doctors and teachers so that the schools and hospitals built would not remain hollow shells but in fact function as fully productive Centres. Huzur رحمه الله تعالى thus requested members of the Ahmadiyya Muslim Jama'at to heed his call in a spirit of love and compassion to dedicate themselves to serve at the call of their Khalifa. Once again Huzur رحمه الله تعالى was not worried that the Ahmadiyya Muslim Jama'at would feel any shortage as it was all Allah's سبحانه وتعالى Will, however he requested volunteers so that the people themselves had the opportunity to avail themselves of Allah's سبحانه وتعالى blessings and to be part of this Divine Scheme.

It was Huzur's رحمه الله تعالى view that the following twenty-five years were to be of crucial importance in the long term history of the Ahmadiyya Muslim Jama'at. Huzur رحمه الله تعالى commented how Hadhrat Musleh Maud رضي الله عنه had observed in 1945 that the next two decades were the

period of birth of Ahmadiyyat, the true Islam and that members ought to remain vigilant and watchful lest due to negligence the child should expire soon after birth. In this regard Huzur رحمه الله تعالى said that he now bore the glad tidings that the child was born fully alive and in grand health and that the coming years were to be of crucial importance to its growth. The Nusrat Jehan Scheme was certainly one of the main channels through which during the next twenty-five years the Ahmadiyya Muslim Jama'at truly flourished and developed in accordance with Hadhrat Khalifatul Masih III's رحمه الله تعالى prediction.

The Nusrat Jehan Scheme has come to be a shining light of the Ahmadiyya Muslim Jama'at. Today nearly four decades after its inception, schools and hospitals are still being built with the scheme extending to parts of East Africa. The Ahmadiyya Muslim Jama'at has flourished in the African continent where kings, politicians and tribal chiefs have seen the light of Ahmadiyyat, the true Islam, and turned their hearts towards Allah سبحانه وتعالى. The magnificent prophecy revealed to the Promised Messiah عليه السلام that 'Kings will seek blessings from thy garments' has first come true in Africa.

It is prayed that the Nusrat Jehan Scheme continues to flourish as a symbol of love towards humanity. آمين



PART 5

Hadhrat Khalifatul Masih IV

Hadhrat Mirza Tahir Ahmad رحمه الله تعالى

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The Life of Hadhrat Mirza Tahir Ahmad رحمه الله تعالى

Khalifatul Masih IV



Compiled by
Tariq Ahmad BT, Naib Sadr Majlis Khuddamul Ahmadiyya UK

MIRZA TAHIR AHMAD رحمه الله تعالى a devoted husband and father, a homeopath, a scholar, Khalifatul Masih IV رحمه الله تعالى was born in December 1928 in Qadian. Born into the blessed family of the Promised Messiah عليه السلام, from an early age the young boy who would one day become Khalifatul Masih reflected qualities as being truly those of a “Man of God.” The Promised Messiah عليه السلام and founder of the Jama’at Ahmadiyya Hadhrat Mirza Ghulam Ahmad Qadiani’s blessed son, Hadhrat Mirza Bashiruddin Mahmood Ahmad رحمه الله تعالى (Khalifatul Masih II and Musleh Mau’ood) married Hadhrat Syeda Maryam Begum on 7th February, 1924. She was the daughter of Hadhrat Dr. Abdul Sattar Shah, an eminent member of the Syed family.

In his Nikah sermon, Syed Sarwar Shah Sahib, a venerable companion of the Promised Messiah عليه السلام said:

“I am now advanced in years and will soon pass away, but those who live will witness the advent of servants of the Faith born in this wedlock with a Syeda as occurred before. This is my resolute conviction.”

Hadhrat Mirza Tahir Ahmad رحمه الله تعالى was this servant of faith. He was passionate about acquiring knowledge and as Huzur رحمه الله تعالى once said himself he was inquisitive and wanted answers to life and the whole concept of God and religion.

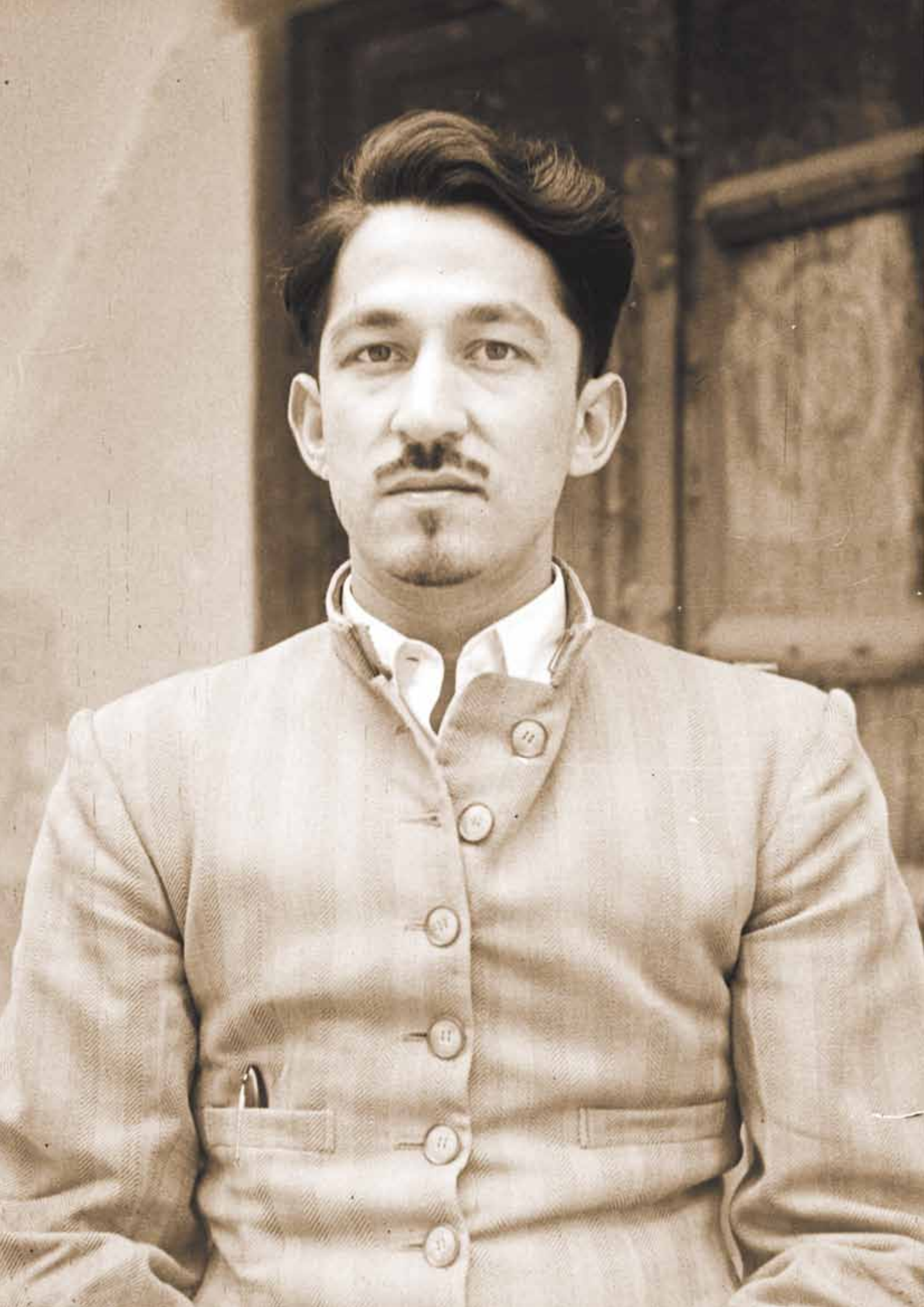
By the age of 16 the young Hadhrat Mirza Tahir Ahmad رحمه الله تعالى had already developed a keen passion for sports and hunting. He enjoyed the more traditional sports of the Indian sub continent such as kabaddi, but found more internationally acclaimed sports, squash in particular, an enjoyable pastime.

His passion for sports was complemented by his sheer desire to increase his knowledge. Not just by learning from books, but through discussions and experiences, through debates and travels. The young Hadhrat Mirza Tahir Ahmad رحمه الله تعالى reflected a very much rounded personality. The intense study of the Holy scriptures was contrasted with his love of jokes and sense of humour.

The early years and Huzur's education

This balance was reflected in his education, from Jamia Ahmadiyya to London University, from East to West. Friends stretched from Qadian to the USA, from England to Africa, Mirza Tahir Ahmad was in every sense a unique individual. He studied for two years at the Government College Lahore and later obtained his Bachelor of Arts Degree from the University of Punjab. In 1949 he received his Shahid degree from Jamia Ahmadiyya and in 1955 he accompanied his father Hadhrat Musleh Mau’ood رضي الله عنه, to Europe. During his stay in London he enrolled in the London University’s School of Asian and African Studies (SOAS).

After completing his higher education, he dedicated





ABOVE The International Bai'at, 2002



ABOVE Mirza Tahir Ahmad رحمه الله تعالى in his youth

his life to the service of faith. In October 1958, he was given charge of “Waqf-e-Jadid”, the department for propagation of the highest grades of virtue and for fostering the welfare of Ahmadis. From 1960 to 1969 he was appointed Vice-President and then Sadr Majlis Khuddamul Ahmadiyya Markazia (Central). During this time he also served as Director of the Fazle Umar foundation and Patron of the International Ahmadiyya Association of Architect and Engineers (IAAAE).

In January 1979 Huzur رحمه الله تعالى was elected as Sadr Majlis Ansarullah Markazia (Centre) a position he held until his election as Hadhrat Khalifatul Masih IV in 1982. Huzur رحمه الله تعالى also carried a deep interest in current affairs. Both before his succession to the esteemed and honoured position of Khalifatul Masih, and indeed during the Glorious period of Khilafat e Rabia, Hadhrat Mirza Tahir Ahmad always kept a watching brief on world affairs and events. He met world leaders, and many would seek his counsel over affairs of the state.

Huzur رحمه الله تعالى was also a prolific writer, this was evident before Huzur's رحمه الله تعالى Khilafat with the

publication of Murder in the Name of Allah in its original Urdu form, and also a book on health and fitness.

Huzur رحمه الله تعالى and His family

Huzur رحمه الله تعالى married Sayeda Asifa Begum on 5th December 1957. She was the daughter of Amtul Salam Sahiba and Sahibzada Mirza Rashid Ahmad Sahib. They were blessed with four daughters: Sahibzadi Shaukat Jehan Begum, Sahibzadi Faiza Luqman, Sahibzadi Yasmin Rehman Mona and Sahibzadi Attiyal Habib Tooba.

His love for his wife and daughters was exemplary and he always sought to retain his closeness and friendship with his family. Often on Huzur's رحمه الله تعالى trips abroad he would seek to spend some time where he could enjoy family pursuits. However, as was evident by Huzur's رحمه الله تعالى sheer passion and overwhelming commitment to his role as the Imam of Jama'at Ahmadiyya, his family times were small precious moments in the passing of each day.



ABOVE Huzur signs the plaque of Mirza Tahir Ahmad Hall in Indonesia



ABOVE Mirza Tahir Ahmad رحمه الله تعالى in his youth

Huzur's رحمه الله تعالى Writings

Hadhrat Khalifatul Masih IV رحمه الله تعالى was a prolific writer and author of many scholarly works including,

- Zahaq al-Batil
- Kalame Tahir (Collection of Urdu poetry)
- Urdu translation of the Holy Qur'an

In English:

- Murder in the Name of Allah - 1989
- Gulf Crisis and The New World Order - 1992
- Universal and Moral Values, Politics and World Peace
- Islam's Response to Contemporary Issues
- An Elementary Study of Islam - 1996
- Christianity: A Journey from facts to fiction
- Absolute Justice, Kindness & Kinship - 1996
- Revelation, Rationality, Knowledge, & Truth - 1998

In Urdu:

- Mazhab kay Nam par Khoon
- Khalij Ka Bohran aur Nazame Nau
- Zauqe Abadat aur Adabe Dua
- Hawwa kee Baytian aur Jannat Nazeer Mo-ashira

It is an amazing feat of time management and devotion to duty that despite the immense pressures of Huzur's role; this exemplary individual was able to write so many books covering such a vast array of subjects: religion, science and current affairs - each book being a literary masterpiece in its own right. Huzur رحمه الله تعالى in his sheer love and affection never lost an opportunity to thank the people who assisted him in the research of some of the books he authored.

Khilafat

It was June 10th 1982, the Community was still in mourning over the loss of the revered Hadhrat Khalifatul Masih III رحمه الله تعالى, but affairs of the Jama'at in accordance with the rules and regulations of Inthikhab e Khilafat meant that the new Khalifa had to be elected before the burial of Hadhrat Khalifatul Masih III رحمه الله تعالى. That



ABOVE Visible to the camera are Hadhrat Khalifatul Masih III رحمه الله تعالى with Maulana Abul Ata Jallundhari and Hadhrat Mirza Tahir Ahmad رحمه الله تعالى.

day, the cycling, sporting Hadhrat Mirza Tahir Ahmad left his home to participate in the election as a member of the Electoral College. The Electoral College convened in Masjid Mubarak under the Chairmanship of Sahibzada Mirza Mubarak Ahmad Sahib.

When the doors of the Mosque were flung open, it was the very same man who now stepped out of the doors of the Masjid as Amir ul Momineen . Hadhrat Mirza Tahir Ahmad Sahib was now Hadhrat Khalifatul Masih IV. The first person to pledge the oath of allegiance at Huzur's blessed hands was Hadhrat Ch. Muhammad Zafrulla Khan رضي الله عنه together with members of the Electoral College. This was followed by 25,000 assembled members of the community taking the oath at Huzur's رحمه الله تعالى hand.

After the Asr prayers, Huzur رحمه الله تعالى proceeded to the Qasrai Khilafat where the daughter of the Promised Messiah رحمه الله تعالى , aunt to Hadhrat Khalifatul Masih IV رحمه الله تعالى Hadhrat Nawab Amtul Hafeez Begum placed the ring of the Promised Messiah عليه السلام on Huzur's finger. Huzur رحمه الله تعالى then proceeded to lead the funeral prayers of Hadhrat Khalifatul Masih III رحمه الله تعالى

Once, when asked how he felt upon his election Huzur رحمه الله تعالى replied:

"...For all your life you see Khilafat in the most honoured and revered position and then all of sudden you become that person. I never thought for one moment that God would appoint me the Khalifa"

Yet Huzur's رحمه الله تعالى energy was incredible for all to see. Whether you were one of his security staff having your fitness stretched to the limit by Huzur's رحمه الله تعالى pace when he walked, or a member of his secretariat who witnessed Huzur رحمه الله تعالى read and respond to thousands of letters, which he read every day, his memory and capacity for work was immense.

1982 - April 1984

The first project launched by Hadhrat Khalifatul Masih IV رحمه الله تعالى was the Baitul Hamd Scheme; the construction of suitable houses for the needy people in Rabwah. A neighbourhood of the Rabwah is now called Baitul-Hamd Colony where spacious, comfortable houses



ABOVE Huzur رحمه الله تعالى leading silent prayer

have been built for nearly 100 families. In addition hundred more benefited from monies to upgrade or make partial extensions to their homes. This underlined the importance Huzur رحمه الله تعالى gave to helping the less fortunate and this then continued to be a focus of Khlilafat e Rabia.

Opening of the first Ahmadiyya Mosque in Spain

After assuming the exalted office of the Khalifa, Hadhrat Khalifatul Masih IV. travelled to Europe to inaugurate the first Ahmadiyya mosque built in Spain (in Pedrobad, 25km outside Cordoba). On September 10th, 1982 Huzur رحمه الله تعالى inaugurated the first mosque built after almost seven hundred years, in this once Islamic country. Accompanying him at this historic opening were two distinguished and renowned figures on the world stage: Hadhrat Ch Sir Zafullah Khan Sahib and Dr Abdus Salam Sahib.



ABOVE Mirza Tahir Ahmad رحمه الله تعالى in his youth

1983

Huzur رحمه الله تعالى visited Singapore, Fiji, Australia and Sri Lanka. Laying the foundation stone of “Bait-ul-Huda” Mosque and Mission House at Sydney was a momentous event of this tour. He also addressed a press conference at the University of Canberra where he expounded the beauty of Islamic values.

1984 - from Rabwah to London

Rumblings of the evil designs of the late General Zia-ul-Haq began to surface throughout 1983, yet Huzur رحمه الله تعالى remained resolute. The Ahmadiyya Jama’at was Allah’s chosen people who had accepted the Mahdi and Messiah of the age and attempts to silence the community would fail. The dictator of Pakistan, the self appointed President was agitated and needed to display a sign to please the venomous Mullah’s who were pushing for the community to be persecuted in the severest manner.

In April 1984 General Zia al-Haq, passed an Ordinance whereby no Ahmadi could declare themselves a Muslim. This meant that Ahmadis could not recite the Qur’an, or recite the Azan (call to prayer) before Salat



ABOVE The first address delivered by Hadhrat Khalifatul Masih IV رحمه الله تعالى

times. They could not display the Kalima Tayyaba or offer the Islamic greeting ‘Assalamo alaikum’ to anyone. The contravention of these regulations carried heavy fines, or imprisonment or both. Thousands of Ahmadis were thrown behind bars under these draconian laws, and some are still incarcerated in the Pakistani jails.

Huzur رحمه الله تعالى was still living in Rabwah, where the head offices of the Movement are located. General Zia al-Haq, ordered that Huzur رحمه الله تعالى should not be allowed to leave the country under any circumstances. Security personnel were appointed to all ports; land, sea, and air traffic came under intense scrutiny to prevent Huzur رحمه الله تعالى from leaving Pakistan. But Gods’ hand and security descended over our beloved Huzur رحمه الله تعالى and under what can only be described as miraculous circumstances under the very eye of General Zia’s security personnel Huzur رحمه الله تعالى boarded a plane accompanied by his wife and two youngest daughters and flew to the security of Europe whilst the late General was left pondering over the sheer ineffectiveness of his botched attempts to arrest our beloved Huzur رحمه الله تعالى. Huzur رحمه الله تعالى left Pakistan not under any cover but as his passport declared, as ‘Imam of the Ahmadiyya Jama’at’. The authorities had been issued

with instructions to prevent the head of the Community from leaving Pakistan but in what was shown to be God’s guiding hand protecting our Huzur رحمه الله تعالى, the name on the list read ‘Hadhrat Mirza Nasir Ahmad’. The authorities had been given the name of Hadhrat Khalifatul Masih III رحمه الله تعالى! As Huzur رحمه الله تعالى flew to London, the General was informed of the blunder, no doubt causing a rage of epic proportions over the incompetence of his security services. For the Jama’at it was divine intervention at work.

Arrival In London

For someone who had narrowly escaped the clutches of a tyrannical regime, Huzur expressed what was his trademark calmness and pragmatism as he addressed the hundreds of Ahmadis who had descended upon the mosque. Recounting the circumstances of his arrival of Huzur explained how the draconian laws initiated against the Jama’at made it impossible for the Khalifa to function effectively from Rabwah.

Huzur’s رحمه الله تعالى arrival in London which was hailed as a victory by the mullahs of Pakistan, proved to be hollow as the next 19 years of Khilafat-e-Rabia demonstrated.



ABOVE Huzur رحمه الله تعالى cycling in Rabwah

This period saw the Jama'at make mammoth strides.

The London years

Time did not stop and neither did our beloved Huzur رحمه الله تعالى. Shortly after his arrival in the UK he launched several landmark initiatives that resulted in an unprecedented expansion of the Community. He also set up the administrative offices of the Jama'at to reflect and complement the central administration in Rabwah.

1985 The Marathon Walks

Upon Huzur's رحمه الله تعالى arrival in the UK a great focus was put on the youth of the community and Huzur رحمه الله تعالى spent many hours of his most precious time attending and indeed participating in various events and activities organised by Majlis Khuddamul Ahmadiyya UK. As an eager squash player Huzur رحمه الله تعالى used to often attend the finals of the tournament and was keen to encourage the development of the sport. Often Huzur would provide guidance and tips on the game of squash and at times we were honoured and truly blessed as Huzur would join in with a game or two. Another area where he asked Majlis Khuddamul Ahmadiyya to focus was in

helping humanity. In pursuit of this aim Huzur رحمه الله تعالى formally launched the annual charity marathon walks with the first event being held in Islamabad in 1985. The event has by the grace of God gone from strength to strength and today has been expanded to other auxiliary organisations as well. Alhamdulillah this event has raised over £500,000 for countless national and local charities since its inception and is recognised across the wider community of the UK as a notable contribution by the Ahmadiyya Community to the well being of society. Huzur's affection for the Khuddam was immense. He would adorn his sporting attire and join the participants on the route, greeting people and handing out fruit. Yet it was Huzur's presence which was the real tonic for us all.

1986

From mid-August to 7th October, 1986, Huzur رحمه الله تعالى visited Canada, Holland, West Germany, Switzerland, Italy and Spain where he met eminent personalities and also the press. During the tour, the foundation stone of the first Ahmadiyya Mosque in Canada was laid.



ABOVE The world tour of 1988. Huzur is in Sierra Leone, West Africa

Huzur رحمه الله تعالى launches Waqfe Nau scheme

On the 3rd April 1987 Huzur رحمه الله تعالى launched this scheme to ensure the the future development of the Jama'at would be secure through the nurturing and development of children who would be dedicated to the cause of serving Islam. Thousands of parents flocked to the call of their Khalifa and dedicated their children to the service of the community.

From August-September, Huzur رحمه الله تعالى travelled to East Africa and Mauritius. This was the first time ever that an Ahmadi Khalifa had travelled to this part of the world. Huzur رحمه الله تعالى also visited Kenya, Uganda and Tanzania besides Mauritius. This was, again a very successful visit, Huzur inaugurated several mosques.

All these tours by the head of the world-wide Ahmadiyya Movement strengthened and uplifted the spirituality and created awakening among the Ahmadi Community. These were instrumental in dispelling the wrong notions about Islam which prevailed amongst some people. On occasions, the critics were confounded when Huzur رحمه الله تعالى expounded the correct interpretation of Islamic teachings and were impelled to embrace Islam

there and then. In the course of his African tour, hundreds of people were initiated into Ahmadiyyat.

Jalsa Salana 1987

During the era of the 4th Caliph, the Jama'at has come to exercise considerable influence winning more and more adherents, among them eminent personalities and tribal kings. In 1987, two such kings from Nigeria made the covenant and joined Jama'at. Thus the Promised Messiah's رحمه الله تعالى revelation, "*Kings shall seek blessings from your garments*" found fulfilment once again. Huzur رحمه الله تعالى bestowed sacred relics of the Promised Messiah رحمه الله تعالى on these two kings when they presented themselves during the annual Ahmadiyya Conference in London in 1987. The scene at this Jalsa was particularly moving, showing once again the truth of Ahmadiyyat, the true Islam.

1988

In January 1988, Huzur set his foot in West Africa for the first time. This tour of six countries spanning over five weeks was highly successful. Tumultuous welcome greeted Huzur everywhere, Gambia, Sierra-Leone, Liberia, Ivory



ABOVE Huzur رحمه الله تعالى with members of the Jama'at in Indonesia

Coast, Ghana and Nigeria. Various Presidents, Ministers, Parliamentarians and Paramount Chiefs met our Huzur.

Returning from his tour, Huzur رحمه الله تعالى proclaimed:

"I perceive Light not Darkness in this continent. Many outsiders came here and exploited the people. The wealth of Africa was used elsewhere. Allah has inspired a plan in my mind that the Ahmadiyya Movement would procure funds elsewhere in the world but utilise here in Africa."

The Mubahala Challenge

The tortures perpetuated on peace loving Ahmadiis grew ever harsher. With many Ahmadiis being martyred. The Holy Founder of the Ahmadiyya Movement was subjected to slander and blasphemous allegations. Profane and foul language was used against other venerable persons of the Jama'at. Such dirty propaganda was spread throughout the world. The Jama'at did not possess enough resources to reply. Yet our Imam, Khalifatul Masih administered powerful rebuttals to the "White Paper" brought out by the Government of Pakistan. These

refutations was contained in a series of 18 booklets issued from London, and later published in one volume.

All efforts of their reformation having failed, all precepts fallen on deaf ears, warning of Divine punishments unheeded and having exhausted every other avenue, Hadhrat Khalifatul Masih IV رحمه الله تعالى, on 10th June, 1988, now challenged key leaders for a "Mubahala". Let the matter be judged by Allah, The Best of Judges.

One month after the challenge of Mubahala, Maulvi Aslam Qureshi who had gone underground, reappeared. It had been alleged that he was abducted and then murdered, and the name of the Head of Ahmadiyya Community was maliciously implicated. Aslam Qureshi's appearance was an ignominious disgrace for the opponents. The very man whose disappearance was being used as a means to arrest our precious Huzur رحمه الله تعالى, reappeared to throw the Anti-Ahmadiyya movement into total disarray. Yet this was a minor manifestation of God's decree as compared to what was to follow a month later.

On 17th August, 1988 (only nine weeks after the challenge of Mubahala) the dictator, General Zia-ul-Haq boarded his military plane on a high security flight. Yet

this flight was his last, for as the news broke, Zia had been blown out of the sky. Ahmadiyyat's greatest enemy bent on destroying the community was destroyed himself.

1989 – 100 years of Ahmadiyyat

The Ahmadiyya Movement was established on March 23, 1889. It completed its one hundred years, by Divine grace, on March 23, 1989. Huzur رحمه الله تعالى issued instructions for the jubilant ceremonies, which were to take place in various parts of the world.

Grand ceremonies took place in almost 100 countries in which eminent leaders were invited while newspapers, radio and television carried news prominently. Islamic literature prepared for this occasion was distributed to the general population.

On March 23rd 1989 all Ahmadis offered special prayers for the progress of the Jama'at and made a vow to continue their efforts in bringing the victory of Islam a step closer. In 1989 the number of new converts increased ten fold. Ahmadis living in Rabwah though, were not allowed by the Government of Pakistan to celebrate this historical event in any shape or form.

The joy of the Community was evident from the flag hoisting at the Fazl Mosque, to the Atfal march past and recital of Nazms by Nasirat. The Ahmadiyya Community under the dynamic leadership of Hadhrat Mirza Tahir Ahmad رحمه الله تعالى had entered into a new century.

1991 Centenary Qadian Jalsa

1991 marked the 100th Annual Conference to be held in Qadian. This was a historic event; therefore Hadhrat Khalifatul Masih IV رحمه الله تعالى decided to attend the Jalsa himself. Since 1946 this was the first occasion that the soil of Qadian was once again blessed with the presence of a Caliph. The joys on the faces of all participants was clear to see. A glimpse of Huzur رحمه الله تعالى was all that these devotees wanted. Thousands of Ahmadis from India, the UK, Germany, the USA, Canada, Japan, Australia, Indonesia and Africa converged upon the hamlet of Qadian. A tide of humanity greeted Huzur رحمه الله تعالى and those of us fortunate enough to have travelled to Qadian for this historic occasion, a reality dawned upon us. How fortunate, how blessed we were to have our Khalifa in our midst.

Yet for Huzur رحمه الله تعالى himself his joy was concealing the anguish and concern of loving husband for his wife. Hadhrat Asifa Begum had travelled to India with Huzur

رحمه الله تعالى, displaying her unstinting support and love for her husband and Khalifa despite the fact that she was suffering great pain due to cancer.

April 3rd 1992

Hadhrat Sayyeda Asifa Begum, wife of Hadhrat Khalifatul Masih IV, and a grand daughter of the Promised Messiah عليه السلام, passed away on April 3rd, 1992. The fortitude of Huzur رحمه الله تعالى was exemplary as he went about the affairs of the Jama'at with an unrivalled and unique demonstration of commitment. Yet Huzur's رحمه الله تعالى heartache was apparent. The pain that he wielded in his heart overcame Huzur رحمه الله تعالى during the congregational prayers he led. As he went before his maker his heart opened and the tears of his loss flowed, yet this was tempered with a resolve and acceptance that this was God's will. So passed to another World a lady of grace. Hadhrat Asifa Begum the beloved wife of our precious Huzur رحمه الله تعالى, his friend and confidante left our beloved Khalifa's side to return to her maker.

1992 – MTA becomes reality

Huzur رحمه الله تعالى launched the first ever Muslim Television Satellite Station on August 21st, 1992 in London. Now the voice of Ahmadiyyat, the true Islam, is reaching the ends of the Earth by the grace and bounty of God Almighty. There was a time said Huzur رحمه الله تعالى when we talked about the launch of a radio station and used to believe it was not within our capability to launch such an ambitious scheme. Yet today look at Allah's blessing we have surpassed even that thought as we launch MTA International. All praise belongs to God.

Muslim Television Ahmadiyya (MTA) is watched by millions of people in five continents. It is worthy of note that the Friday Sermon is translated simultaneously into six languages. In 1999 MTA started its digital transmissions. All the administration and the overall supervision of MTA was an area which Huzur رحمه الله تعالى maintained a deep interest in. Huzur رحمه الله تعالى personally initiated new programmes and participated in countless broadcasts ranging from lectures, Dars, Question and Answer Sessions, the Holy Qur'an, to Homeopathy, from Arabic to French, from the young to the old, Huzur رحمه الله تعالى ensured that MTA sought to provide an education and training medium unrivalled in history. It was Huzur's رحمه الله تعالى vision of passion that turned MTA into a reality. In lamenting this channel, yet another Divine





ABOVE 1984. Hadhrat Khalifatul Masih IV arrives in UK.

promised to Hadhrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi was fulfilled, "I shall carry thy message to the ends of the Earth." (Al Hakam, Vol II, Nos. 24-25 Aug. 20-25, 1897 p.14)

1993 - The International Bai'at

The first International Bai'at (initiation ceremony) took place in 1993. This is now held every year on the occasion of the UK Annual Conference in July. It is watched by millions of members all over the world. New converts join the Jama'at during the year take a pledge of allegiance at the blessed hand of Huzur رحمه الله تعالى .

On July 30th, 2000 at 1 p.m. on the occasion of 8th International Bai'at, forty million people (40,138,975 to be exact) took the pledge of allegiance and became members of this Divine Community. الحمد لله.

1993 - Humanity First

Service to humanity was always central to Huzur's رحمه الله تعالى thinking through the launch of various schemes. The need to help through practical assistance and raising of funds was something to which Huzur رحمه الله تعالى devoted much time and energy. The UK carried the distinction

and blessing of being the Jama'at that launched the Humanity First Charity, which has now spread to many countries of the World. Under Huzur's رحمه الله تعالى instruction Majlis Khuddamul Ahmadiyya had in 1992 initiated convoys to the war-torn parts of the Balkans primarily, the former Yugoslavia. This had culminated in the delivery of food, medicine and clothing to many refugees who had been homeless. Many Khuddam also volunteered to participate in convoys to the area and were truly blessed to receive Huzur's رحمه الله تعالى personal attention before during and after their trips. Huzur رحمه الله تعالى would meet with those who went and would also speak over the telephone during the visits and then ensure he met with anyone upon their return. It was not just an overview Huzur رحمه الله تعالى wanted, but meticulous detail of what happened and what more could be done.

It is a testament to Huzur's رحمه الله تعالى vision and passion to help his fellow human beings that today this humanitarian organisation has sent huge consignments of food, clothing, and medicine to many countries including Bosnia, Kosovo, Sierra Leone, Liberia, and Tanzania. Physicians belonging to the Ahmadiyya Muslim Community have volunteered their time to go to the war



ABOVE Huzur standing on the main field of Islamabad just before leading the first prayer

ravaged countries to provide urgent medical help.

The Community is actively providing help to the needy and the poor in Third World countries. It also provides assistance to victims of natural or man made disasters. From blood donations to teaching of IT skills and other arts and crafts, the organisation born from Huzur's رحمه الله تعالى vision is now establishing training centres across West Africa.

1994

Hadhrat Khalifatul Masih IV رحمه الله تعالى was an outstanding physician in the art of homeopathic medicine. On March 23, 1994 Huzur رحمه الله تعالى started delivering lectures on homeopathic medicine on MTA, which were later published under the title "Homeopathic Ilaj bil-Misal".

Homeopathic clinics now run by the Jama'at dispense free medicine to people irrespective of their creed, colour or place of origin. Ninety-three such free clinics are now operating in Indonesia. Medication is prepared and given to the patients as prescribed in Huzur's رحمه الله تعالى book.

In Rabwah, the Tahir Homeopathic Clinic and Research Institute is now operating three free clinics.

Last year it dispensed free medicine to 44,000 patients. The Institute plans to open new clinics in other countries and to connect all such clinics operating in any country through the email system. Patient records and diagnosis will be maintained on a CD which will facilitate treatment anywhere in the world. This will perhaps be the first virtual homeopathic medical office.

Homoeopathy remained a central part of Huzur's thinking. His passion inspired countless thousands if not millions to benefit from remedies provided by homoeopathic medicine.

The weekly newspaper Al-Fazal International started its publication from London on January 7th, 1994. It is printed at the Raqem Press. The Press is equipped with modern printing equipment and is owned by the Movement.

1999

Huzur رحمه الله تعالى paid particular attention to published translations of the Holy Qur'an into major languages of the world. Up to 1989 the Community had translated the Holy Qur'an into twenty-seven languages. Ten years later it completed translations into another twenty-



ABOVE Huzur رحمه الله تعالى shares a light moment with BA Rafiq and Iain Adamson, author of 'Ahmad The Guided One' and 'A Man Of God—The Astonishing Story of Khalifatul Masih IV' (RIGHT)

six languages, bringing the total to 53. During Huzur's lifetime he was able to complete a revision of the Urdu translation of the Holy Qur'an.

2000 – Indonesia

Hadhrat Khalifatul Masih was the first Khalifa to visit the largest Islamic country. Huzur's رحمه الله تعالى visit lasted from June 19th to July 11th, 2000. This was truly a historic and momentous occasion during which Huzur رحمه الله تعالى met the President of Indonesia.

During the visit Huzur رحمه الله تعالى laid the foundation stone of a mosque as well as a secondary school. On June 28th, 2000 Huzur رحمه الله تعالى had a meeting with the President of Indonesia, and later addressed a large crowd of TV, Radio, & press reporters. During the visit Huzur رحمه الله تعالى also met with Chairman National Assembly, Mr. Ameen al-Raees. Huzur رحمه الله تعالى gave an inspiring lecture on the topic of 'To Find Again Prophetic Vision of Religion' to the students of Gadja Mada university, followed by a Question & Answer gathering in which professors, doctors, intellectuals, and students took part. Huzur رحمه الله تعالى also participated in the Annual Conference

of Indonesia and addressed large crowds.

By the grace and mercy of Allah, there are 542 branches of the Movement scattered over various Indonesian islands, 289 mosques, and 110 Ahmadiyya preaching centres.

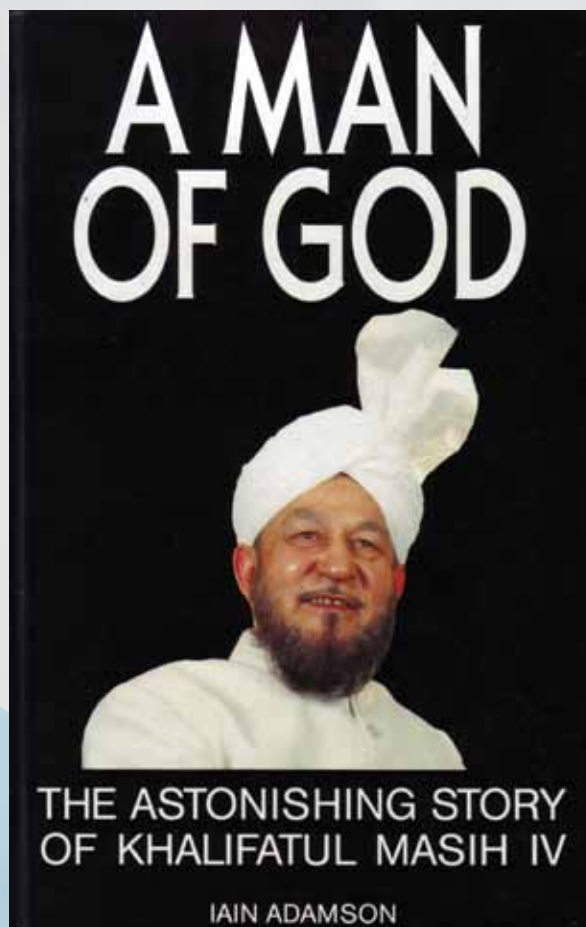
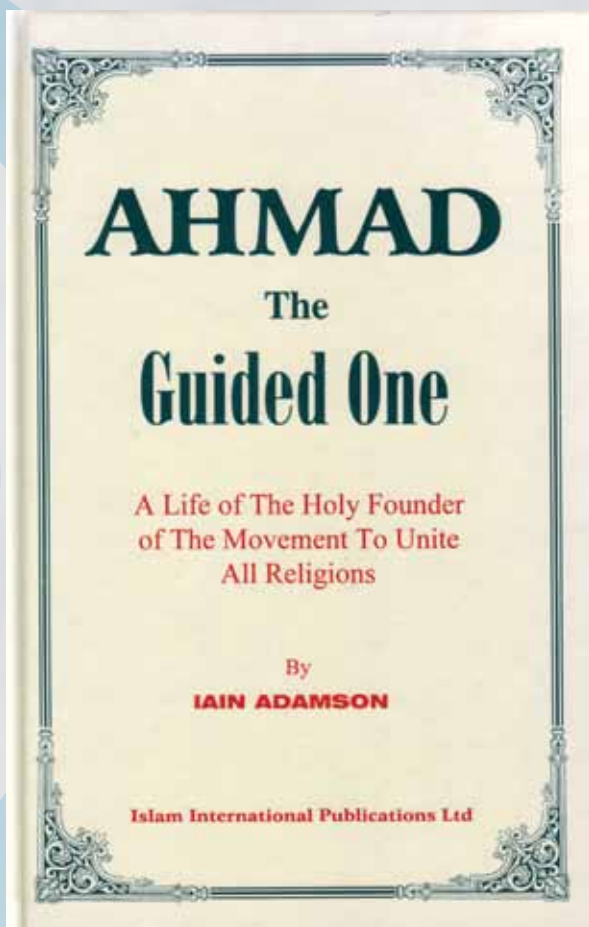
2002 Baitul Futuh Foundation stone is laid

The Foundation stone for the Baitul Futuh Mosque was laid by Hadhrat Khalifatul Masih IV رحمه الله تعالى on the 19th October 1999 in a ceremony attended by 2000 guests.

The Review of Religions saw its 100 year of publication in 2002. The Promised Messiah عليه السلام once expressed his desire to have ten thousand copies of the magazine circulated. By the grace of Allah in January 1994 under Huzur's رحمه الله تعالى instructions the magazine reached its circulation of ten thousand.

2003 Maryam Shaadi Fund

On 21 February 2003, Huzur رحمه الله تعالى launched the Maryam Shaadi Fund to give financial help to girls in poor families for their marriage. This scheme was the final



scheme announced by Huzur رحمه الله تعالى before he passed away but this act has ensured that already hundreds of families have benefitted from direct assurance in terms of financial help in the organising of weddings. It is poignant that this scheme was named after Huzur's رحمه الله تعالى mother who helped to shape and nurture the young Hadhrat Mirza Tahir Ahmad. Huzur رحمه الله تعالى regarded all the daughters of the community as his responsibility and this scheme was testament to his devotion and concern for them.

Upon reflection, it is notable that the first and last scheme launched by Huzur were devoted to helping others. Huzur رحمه الله تعالى always taught, through his personal example that helping others was incumbent on all of mankind.

April 18th 2003

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, delivered his last Friday Sermon at the London Mosque on 18th April 2003 and that same evening, attended a lively Majlis Irfan (Question and Answer session).

A Summary in English of the Friday Sermon of Friday 18th April 2003

Transcribed by Mrs Sharmeen Butt

In Huzur's رحمه الله تعالى last Friday, Huzur رحمه الله تعالى commenced explaining the Divine attribute of Al Khabir (The All-Aware) through Quranic verses. These were 4:95, 11:112, 17:97.

Next Huzur رحمه الله تعالى elucidated the prophetic references in the Holy Quran that have been fulfilled through the ages. Huzur رحمه الله تعالى recited a verse from Surah Yasin (36:37) and explained that at the time of the advent of the Holy Quran the Arabs were only aware of the husbandry of the 'date' whereas now science has proved that let alone fruits, all matter and anti-matter is produced in pairs. Commenting on a verse from Surah Al Inshiqaq (84:4,5) Huzur رحمه الله تعالى said that this refers to the discovery of the Americas and the commencement of scientific progress. Huzur رحمه الله تعالى pronounced that a verse of Surah Al Falaq (113:5) is a most magnificent prophecy about the 'divide and rule' policy of great powers of the world, in particu-



lar of the Imperialist rule of Britain of the last century. Huzur رحمه الله تعالى called the verse a 'summary' of Imperialist values but added that despite all this Islam would advance and triumph. Speaking about a verse of Surah Al Kahf (18:26) Huzur رحمه الله تعالى said that he has been to see the caves mentioned therein and that it was indeed courageous of those who believed in the unity of God to have escaped to the wilderness to get away from those who associated partners with God. Huzur رحمه الله تعالى observed that the prophetic mention in Surah Al Rahman (55:25) of the sailing of lofty ships was fulfilled by the creation of large fleets. Huzur رحمه الله تعالى also mentioned the enormous naval power that USA is employing in the war against Iraq. Huzur رحمه الله تعالى explained that the references in Surah Al Adiyat (100:10,11,12) and Surah Al Infitar (82:5,6) are prophecies that have come true with the extraordinary advancements made in the field of archaeology.

Next Huzur رحمه الله تعالى recounted a few abadith that illustrated that the One who would always inform the Holy

Prophet صلى الله عليه وسلم was indeed the all-Aware God. Huzur رحمه الله تعالى narrated a tradition in which the Holy Prophet صلى الله عليه وسلم declared to his then enemy Suraqa that one day he would wear the bracelets of the Emperor Kisra of Iran. What seemed highly implausible then actually came true by Suraqa's subsequent acceptance of Islam and Islam's domination in Iran during the time of Hadhrat Umer رضي الله عنه. Among the spoils of war were the sumptuous bracelets of Kisra that were given to Suraqa. Among the prophetic abadith that Huzur رضي الله عنه recounted was one where the Holy Prophet صلى الله عليه وسلم said about Hadhrat Ali رضي الله عنه that his beard would be coloured with blood.

Huzur رحمه الله تعالى recounted a few traditions of the Promised Messiah عليه السلام that exemplified that he too was indeed Divinely informed about times to come.



ABOVE Hadhrat Mirza Tahir Ahmad رحمه الله تعالى, Khalifatul Masih IV

1989 — Centenary Celebrations

100 Years of the Ahmadiyya Muslim Community



By Fazal Shahid

I WILL ALWAYS REMEMBER Centenary Year (1989-90) as a special time. I doubt there is anyone that took part in all of the activities as there was so much going on, so trying to capture that special time in a short article is hard, but this is a whirlwind tour. There were so many people involved that it would be unjust to miss out anyone, so I'll focus on the events rather than the individuals.

For the Jama'at, there were several highlights that year culminating in a vibrant Jalsa Salana at which Kings and other dignitaries from all parts of the Globe flocked. But for Majlis Khuddamul Ahmadiyya UK, the single defining event of that year was the Cycle Marathon (March 11-19 1989). Planning began in late 1988 as we were keen to have a huge national event that involved as many people as possible to kick-start the year. In the end, it was decided to do a cycle ride from Bradford to London through Sheffield, Nottingham, Leicester, Birmingham, Leamington Spa, Oxford and Slough. There were many highlights including meetings with Mayors and MPs, appearances on national television, and fantastic catering from the local Jama'ats as the mass of cyclists landed in each town. Islam was getting bad press so this was our chance to demonstrate that the Muslim youth could do something worthwhile for charity and to contribute positively to their local communities. In the end, hundreds of Khuddam took part and £20,000 was raised for charitable causes. But perhaps the most pleasing aspect was that those Khuddam who were distant and uninvolved became inspired. The local Jama'ats became galvanised in a way not seen before. Everyone who took part will remember the fiery Biryani of Leicester, the Fish'n'Chips of Oxford and the new friends that we made.

There were so many events at Islamabad that the whole year felt like a continuous waqr e amal. Even on the 23rd of March 1989, centenary day, a team of Khuddam were carrying out a waqr e amal in Islamabad whilst the UK Jama'at was celebrating the Centenary with Hadhrat Khalifatul Masih IV رَحْمَةُ اللهِ تَعَالٰی at the London Mosque... what an amazing sacrifice! People travelled from the North, Midlands and even Scotland to be part of the occasion. At that time, every blade of grass at Islamabad was cut by hand so armies of Khuddam would attack the fields with trimmers and mowers for weeks on end. And that was just the start, then collecting the hay was another challenge, but the camaraderie was great. Khuddam clocked up 13000 man-hours in the despatch of books worldwide. Jalsa was a chance for Khuddam to shine. Our intrepid volunteers used amazing ingenuity to create flower displays in the shape of the Centenary logo, set up lights and use their creative talents to make the Jalsa special. We even printed a special souvenir which has pride of place on any bookshelf.

There were also several major central functions. On March 23rd itself, Huzur رَحْمَةُ اللهِ تَعَالٰی addressed many senior guests at the Grosvenor House Hotel in London for the Centenary Dinner. The next day, there were celebrations in Islamabad at which many Atfal and Nasirat were involved in a parade.

Ijtemas up and down the country continued that spirit, and there were special events such as the Hockey Tournament in Gillingham in October 1989 which spawned the "Muslim Tigers Ahmadiyya" (M.T.A) Hockey team in later years. The team was named by Huzur رَحْمَةُ اللهِ تَعَالٰی and this was the first time that the acronym "M.T.A" was used in the Jama'at. At the end of 1989 in

December, Majlis Khuddamul Ahmadiyya came of age as they held their first Majlis e Shoora. Manchester also held their first North-West regional Ijtema. Activity was gathering pace.

Towards the end of Centenary Year, Khuddam were very actively involved in organising the last major event, a lecture by Huzur رحمه الله تعالى at the Queen Elizabeth Centre in London. It was this speech which became the book 'Islam's Response to Contemporary Issues'.

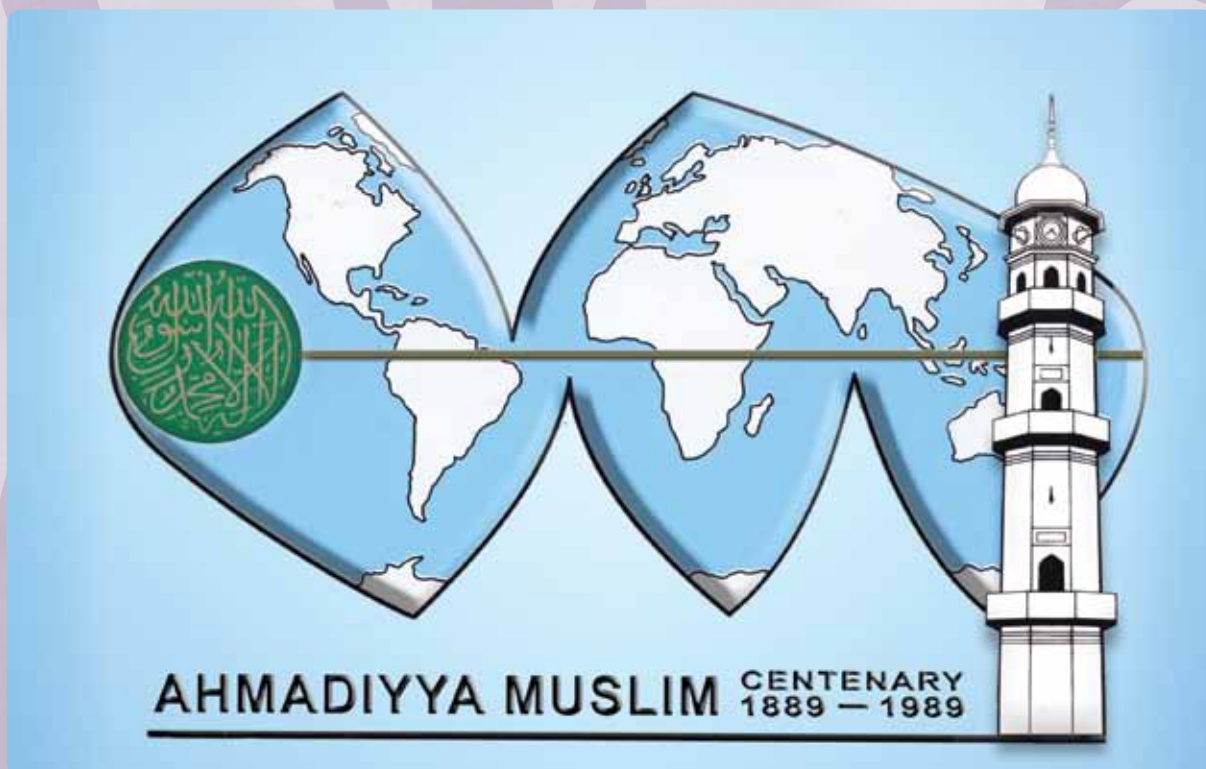
It was a special time to be in the UK. Prominent guests were visiting Huzur رحمه الله تعالى all the time and for the first time since Huzur رحمه الله تعالى had been resident here, the UK truly became the centre of Jama'at activity.

Events this year have perhaps reminded us of the relationship that we had with our beloved 4th Khalifa, Hadhrat Mirza Tahir Ahmad رحمه الله تعالى. It was his energy and vision that drove the UK Jama'at to such heights during the Centenary. His inspiration drove us to achieving the Cycle Marathon and other unique events. He was tireless in his devotion to each and every one of our events, whether in London, Gillingham, the Midlands or the North. Nothing was too much trouble for him, and he made each one of us feel special. Such was his special treatment that he made the UK Jama'at seem special despite this being a global event. May Allah be pleased with him. آمين.



ABOVE Signed photograph dated 03/11/1989

BELOW The Centenary logo



A Historic Message from 1989

A message for the new Centenary



By Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV أيداه الله تعالى بنصره العزيز

ONE HUNDRED YEARS ago today, an amazing event took place in an obscure and tiny hamlet (Qadian), in the province of the Punjab, India. It was an event which was destined to change the course of history.

There appeared a religious leader specifically commissioned by God to lead mankind as the Promised Reformer of the latter days. His name was Mirza Ghulam Ahmad عليه السلام (1835-1908), the Founder of the world-wide Ahmadiyya Muslim Community. He laid the basis for the unification of mankind in a unique manner. He resolved the conflicts and paradoxes prevailing in the religious world regarding the advent of a global Reformer.

The followers of all great religions - Jews, Christians, Muslims, Hindus, Buddhists, Zoroastrians, and the followers of Confucius - all anxiously awaited the advent of a Promised Reformer, as predicted in their holy scriptures.

The Jews expected the Messiah would rejuvenate Judaism; the Christians claimed that the second advent of Jesus would bring nigh the Kingdom of Heaven; the Muslims believed that the Messiah and Mahdi would join forces to bring about the final renaissance of Islam; the Hindus awaited the coming of God himself in the form of Krishna عليه السلام; and the Buddhists were hopefully waiting for the reincarnation of Buddha.

How could God send different Messengers simultaneously - each calling to the same God in his own different way, inviting mankind into divergent paths and

conflicting ideologies? That was the perplexing question addressed by Mirza Ghulam Ahmad of Qadian عليه السلام under divine guidance and revelation.

It was revealed to him that all the prophecies regarding the advent of various reformers were no doubt true. They, however, implied that only a single claimant would be raised who would combine in his person the qualities, role and spiritual powers of all the great world reformers whose advent had been promised. Indeed, he would be a soldier from God wearing the garbs of different prophets. He also proclaimed that the religion chosen by Almighty God for the universal and final manifestation of His Unity was Islam.

Thus, in accordance with the divine command, Mirza Ghulam Ahmad عليه السلام claimed to be that Global Reformer who was destined to be raised in Islam in complete subordination to Prophet Muhammad صلى الله عليه وسلم - the last law-bearing prophet.

This was an astonishing claim. It was even more astonishing that this solitary voice, raised from a small unknown village, insignificant as it seemed to the world at large, was heeded at all. Some responded to this call with complete faith and devotion. There were many others who raised a storm of hostility, the like of which has seldom been witnessed in the history of mankind.

His followers were subjected to extreme persecution. They were deprived of religious freedom and fundamental human rights. Even laws were enacted in some countries to render them liable to severe punishment and prosecution



for the mere act of professing and practising their faith. Yet all this phenomenal opposition utterly failed to arrest the progress of Ahmadiyyat, which is marching forward even faster today than ever before. All the efforts of hostile fanatics, be they individuals, groups or governments, have totally failed in their purported objective of exterminating Ahmadiyyat from the face of the earth.

God stood by His servant, Mirza Ghulam Ahmad, fulfilling His promises and, as prophesied in 1898, “caused his message to reach the corners of the earth.” Today Ahmadiyyat stands established in 120 countries and the pace of its growth is destined to engulf the whole of mankind. God saved his followers (Ahmadis), protected them from all evil designs and showered His innumerable blessings upon them.

It is, therefore, to extol the name of Allah and sing His praises for His innumerable bounties that Jama’at Ahmadiyya is celebrating the year 1989 as the Thanksgiving Centenary Year.

On this auspicious occasion, I must humbly and sincerely invite all my fellow human beings to study the Ahmadiyya Movement in Islam seriously and to join its fold.

I call upon God, Who is All-Knowing and Ever-Present, as my witness, that the message of Ahmadiyyat is nothing but Truth: It is Islam in its pristine purity.

The salvation of mankind depends upon accepting this religion of peace. Islam is the religion which does away with all discriminations between Man, and demolishes all barriers of race, colour and creed which divide humanity.

Islam liberates man from the bondage of sin and strengthens his ties with his Creator. It is a religion so simple, yet so highly organised to meet the demands and challenges of the changing world.

Islam permits no exploitation - be it social, political, economic or religious. The political philosophy of Islam has no room for false or deceptive diplomacy. It believes in absolute morality and enjoins justice and fairness to friends or foes alike, in every sphere of human interest. Islam neither permits coercion for the spread of its own message nor gives licence to other religions to do so. Indulgence in terrorism even in the name of the noblest objectives is entirely incompatible with the teachings of Islam.

It is the firm belief of Jama’at Ahmadiyya that Islam is the cure for all maladies and ailments of suffering humanity today. Islam teaches us that unless man learns

to live at peace with himself and his fellow human beings he cannot live at peace with God.

It is to this Islam that I invite mankind. I am fully aware that in the eyes of many cursory observers, Ahmadiyyat has not as yet emerged as a potent force to bring about a global moral and spiritual revolution.

Yet our trust is in God. Weak and humble though we are, God has graciously chosen us as His instruments to usher in a new era of global peace and unification of mankind. Listen to what the Promised Messiah عليه السلام proclaimed towards the close of the last century, in the light of divine revelation received by him:

“The time is near when I should attain a magnificent victory, because in support of what I state, there is another voice which speaks; and in support of my hand there is another hand which operates. Yet, the world cannot perceive what I behold. There is a Heavenly Spirit which speaks to me and grants a new life to every word and every letter of mine. A commotion and upsurge has erupted in the heaven which has caused this earthly body to stand up at God’s behest. Every such person who has not been denied forgiveness and salvation shall soon see for himself that I do not make these claims on my own. Can they be seeing eyes which fail to recognise a man of truth? Can he be deemed alive who has no awareness of this Heavenly call?”

It is likely that many will turn a sceptical ear to what I say, wondering at the certitude and firmness of my faith in the glorious future of Ahmadiyyat. The weak and oppressed proponents of Christianity, at the end of the first century of the Christian era, must have felt somewhat like as I feel today. They too were looked down upon, jeered and mocked at by the people of that age. Yet, I have no doubt whatsoever that a day will dawn before the end of the next century when people of that age will look back with no less an amazement at the incertitude and disbelief of the people of today.

In the end, let me invite you once again with all my heart to accept the call of the Promised Reformer. Herein shall you find peace and tranquillity of heart which can only be acquired by submission to the Will of God. May Allah Bless you all.

MIRZA TAHIR AHMAD

Supreme Head of the Ahmadiyya Muslim Community

Interview with Hadhrat Khalifatul Masih IV رحمه الله تعالى

First Published in the Tariq, 1989



In 1989, The Majlis Khuddamul Ahmadiyya Tariq Centenary Souvenir Editorial team were extremely fortunate in being able to gain an interview with Huzur in 1989. The interview was first published in the Majlis Khuddamul Ahmadiyya Tariq Centenary Souvenir. The interview was conducted by Rafiq Hayat Sahib, Waleed Ahmad Sahib and Tariq Ahmad BT Sahib.

Huzur and his brothers and sisters

“As far as the choice of friendship went in the family, it was not related to which mother the children were from, but rather a question of personal liking. Out of my sisters I had very special regard and love for my eldest sister Bahji Jan Apa Nasira. I was also close to Apa Amatul Quyum and Apa Amatul Rashid as we had been brought up together, not that we were from the same mother but due to the fact that as their mother had died early, and Hazrat Musleh Maud had asked my mother to look after them.

With regards to my own sisters from the same mother I was seemingly always at daggers drawn with my middle sister, Amtul Basit, who I love very much now. My youngest sister Amtul Jamil never had a liking for me, although our relationship developed later. My elder sister, Apa Hukmee, though was very well respected and honest. Never picking quarrels but having the same relationship with everyone.

With my brothers it was very much the case of moving around together in the same age group. My group consisted of Mirza Rafi Ahmad, Mirza Anwar Ahmad, Mirza Wasim Ahmad, and to a lesser degree, Mirza Khalil Ahmad and Mirza Hafiz Ahmad. However, in the main it was Anwar, Rafi and I who stayed together, whilst Wasim was more independent, joining us now and again.

Added to this Anwar and I were in the same class at



school and therefore had a natural affinity towards each other. My other brothers Rafi, Khalil, Hafiz and Wasim all went to Jamia Ahmadiyya, whilst Anwar and I went to a secular school. On reflection therefore I was mostly with Anwar during my childhood, not least because we shared the same problems, hopes and fears.”

Huzur and the English language

“It was when I came to England that I really thought about learning English properly because on reporting to university I found myself too deficient in every aspect of English, and I could not express myself properly. This was a result of my idiom not being natural as in school we were taught through grammar and told to manufacture the English around it. Obviously you can’t build a language in its natural form from grammar, in the same way you can through usage.

Secondly, another major fault lay in our pronunciation. There were two types of mistakes I made, firstly, in pronouncing words themselves, and also in the intonation, that is where to stress parts of words and sentences; it’s for this reason I joined a class of English ‘fanatics’. I also learnt English from socialising and meeting people through the courses of friendship and therefore my English gradually improved. I had to tell my friends to be openly critical of me as I had found the English so polite in that they would tolerate mistakes as long as the message was conveyed. However, upon telling them I got a big shock and found them very interfering in this matter.

Before coming to England, I knew the importance of learning the language as the world functioned around English. I had read much literature but still found it difficult to express myself. Therefore, often I would speak English with friends as I was so conscious of my deficiency; this for me was a matter of great urgency and a must for progression in the modern world.”

Arrival in Britain and early impressions

“Through the reading of fiction, impressions of people had formed in me. For example, through the reading of books by English authors on the Irish and Scottish one gets particular images imprinted on your mind. The English write of the Irish so as to depict them as stupid and cut jokes about them as such, even though this is in no way true of the people. English literature is therefore unfair in its depiction of both the Scottish and

Irish people. When I visited Ireland I found the people to be very caring and kind-hearted, treating people for what they really are, and this I also found to be true of the Scottish. This for me was a complete surprise as the English depiction of the Scottish is one of them being very miserly. To my astonishment, landlords were friendly and generous in both countries and loved to see guests eat heartily, whereas the English landlords I found to be very mild in their hospitality, reaffirming the depiction of the ‘coldness’ of the English one finds in books.”

Stay in England and the effects on lifestyle

“My father had employed German and English tutors for us and was in this way very broadminded, as he wished us to know the ways of the West from an early age. Therefore, cultural differences posed little problem. If one looks upon cultural differences, as drinking, dancing, etc., that never came into question and as far as eating habits are concerned it’s a problem we all face but I made it clear to people around me from the start of my stay what I could or could not eat. It must be said that from these basic differences between ourselves and the western culture emerged others, such as going to pubs at night or dancing halls, or having parties with drinking sprees and, of course, such factors totally separate us. As far as the question of dress was concerned, there is no specified Islamic dress but the condition that any dress should be modest, therefore there was no apparent problem.

The next area was the question of the mixing of the sexes. At university we all sat together in areas such as the refectory, but even then the principle of segregation could be applied by not shaking hands with members of the opposite sex, and although this initially proved difficult, I was able to maintain this principle. I also participated in university functions where I chatted with friends and professors, whilst shunning areas of drink and dance.

It is very important not to overdo the segregation ideal in such environments, such as those of universities, but rather to be more accommodative, otherwise a person will appear out of sorts and alienated. If one is understanding and co-operative but does not compromise one’s principles that is the best way in my view as it still enables us to mix. Therefore, in adopting such a view, I feel that the youth of today can guard against the so-called western temptations. It is so easy otherwise to fall into a trap of being an over-puritan, and then not being able to cope, break down totally, and then of course



ABOVE Huzur رحمه الله تعالى being interviewed at the 1989 centenary by (from Huzur's right) Tariq Ahmad BT Sahib , Rafiq Hayat Sahib and Waleed Ahmad Sahib

nothing may be taboo in one's mind. If a person does not cross extremes but takes a licence to mix with western culture, it should be to a limit without being influenced by western people, but to influence them through your actions and adherence to principles. I found this method very successful and therefore I had a large circle of friends amongst fellow students and also professors. It is very important to share common ground and build bridges if you wish to become a meaningful person within such a society, for being too serious may one day be too much to bear, due to the pressures you have brought upon yourself."

Existence of God

"This question did arise and what I did was to address Allah, through prayers. In these I prayed that I should know you directly and not because someone told me so. It was very difficult otherwise to remain confident. This process saw many prayers and indeed suffering."

Travel - Favourite Places

"The most enjoyable place for me, especially during my childhood, was the Himalayas, in particular an area of the region known as The Kulu Valley, near Tibet. For me

so far this is the most beautiful part of the world, with the great grandeur of the mountains which, at times, appear fearsome. Such impressions can't be gained elsewhere, with the great rivers where the water is so clear and delicious to drink. In the area there are also wild fruit trees bearing delicious fruits of all kinds, and aniseed grows naturally in fields filling the air with its fresh smell.

The River Bias runs nearby and is a fantastic river, changing its whole character from place to place from the very turbulent and deep to the shallow and calm, it's really amazing. Passing through gorges is awe-inspiring due to the sheer velocity of the river. Valleys have graduated slopes with beautiful heather growing upon them. The whole valley seems to dance to the rhythm of the wind, and adds to a totally overwhelming experience."

Political Leaders - Zulfiqar Ali Bhutto

"Of all the political leaders I have known, I was very much impressed by the shrewdness and political mind of Zulfiqar Ali Bhutto, who was a phenomenon in his own right. However, he was faithless and proved this with his ungrateful behaviour towards Ahmadis, due to various political pressures. He made many decisions without sentiment, but just to achieve political ends. Underneath

this shrewd politician was a personality who could be warm and kind if he so wanted. Moreover, Bhutto's warmth was natural and there was no element of acting in it as such, it was in fact his harshness which was unnatural. He also possessed a great knack of being able to read human nature very well. Despite these qualities he suffered from a lack of ethics and did not conform to religion to a great deal, and that was where he and I parted ways. However, we did share some common ground and interests."

Wali Khan: "He again is a very shrewd politician. He has particularly strong views on geographical issues, and this loyalty to Pathans has meant that he has been unable to rise to the heights of a natural champion. However, this loyalty is a reflection of his honesty. He has an immense disliking for the Punjab but despite this 'hate' he still has friendly relations with several families of the area. Another quality is his respect for elders which comes from great tribal traditions. Despite his shrewd outlook on global issues, his regional nationalistic tendencies and affinity for Russia means he has little appeal to make an impact nationally."

Mangle: "This was a Tribal Baluchi leader who has been misunderstood by many people. In my personal experience I found him most noble-minded and honest. He was also very outspoken which meant he was almost banished from Pakistan, due to his rebellious nature. He rose to great heights within his own circle, not least due to his hatred for Punjabis." This hatred stems from the fact that Punjab fails to produce sound political leaders but enjoys a firm base due to its sheer weight, in terms of population and the fact that the Pakistan army is predominantly Punjabi.

The Pathans over the years have learnt the game of fighting for survival, and possess a sharp intellect which is backed by their sense of regional autonomy and nationalism. Punjabis on the other hand have learnt to stay on the 'right' side of power holders. They are concerned only about how to survive on political strength and political power. This ideal is backed by their sense of security as the army is on their side. It is a reflection of the region that, with the exception of a few scientific socialists, seldom will there be a Punjabi politician with sound knowledge of global affairs.

Huzur on His election

"My first reaction was one of complete confusion, and I felt as if I had lost touch with reality. It was as if

you felt yourself as something you were not. Indeed, this continued to disturb me for many years, as I found it difficult to remove the parallax between myself and the status of Khilafat. I had always looked upon Khilafat from a different angle; one of deep respect. Therefore, it was very difficult to re-adjust and to begin with there was complete chaos."

Khuddam role

"My first task in the Jama'at started with Khuddam-ul-Ahmadiyya. As a member of Atfal I was so eager to become a Khadim as I did not want to be a Tifl for long. Of course, any attempts made were quite futile and were turned down by the then Sadr, Mirza Nasir Ahmad Sahib (later to become Hadhrat Khalifatul Masih III رَحِمَهُ اللهُ تَعَالَى), in view of my age. On becoming a Khadim, my first post was as 'Saiq' - a leader of ten. This proved a bitter experience as I was dealing with my own brothers, who were more older than me and therefore they looked down on me. If I relayed any decision to them on the authority of Majlis Khuddamul Ahmadiyya they would take it lightly. In this regard, I suppose I was more idealistic and therefore surprised how members of the Jama'at, who prescribed to the system would not obey someone as they regarded him as inferior. In those days I was very hasty in reporting matters to my superiors, expecting them to take my side immediately. My mistake was this impatience, which led to further suffering, in that subordinates would not co-operate and superiors would not support me. I felt things just happened and no-one really cared. It was very difficult to accept but ultimately I learned that in relationships which are religious in character, coercion plays a very small role if one at all. It is important for a person to rise to the occasion and reach a status where people will respect you, and in this way your command will be followed. It is through conviction and concerted hard labour after which you can win people over and get them to obey you. There is a basic training one needs before leading a group and this involves how to get people to obey you, as God says "I built the universe in the first six days and sat on the throne on the seventh". This lesson I learnt, and realised that in religion you make your own universe and then apply your authority. Therefore, by the time I became Sadr, I had gone through various stages of holding various posts and knew when to obey and how to be obeyed."

Mubahala

An open invitation

By Rashid Ahmad Chaudhry, Naeem Osman Memon
and Salimullah Kahlon



ON FRIDAY, THE 10th of June 1988 The Head of the Worldwide Ahmadiyya Muslim Community issued an open invitation to Mubahala Challenge

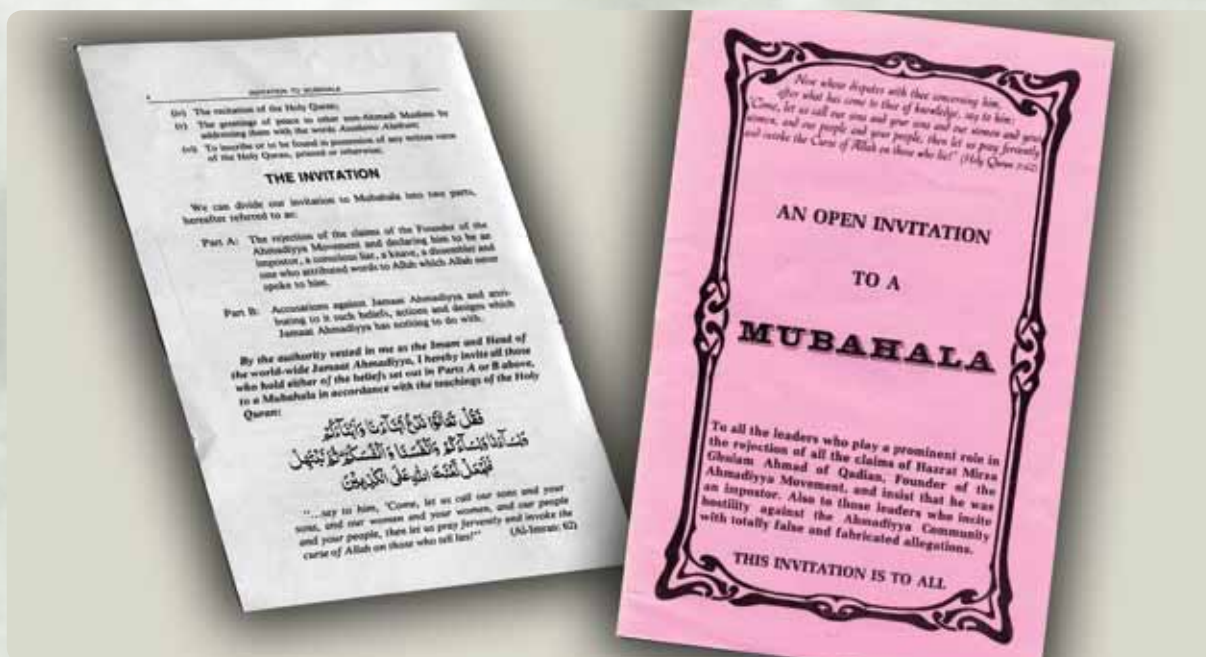
[03:62] But whosoever disputes with you in this matter after what has come to you of knowledge, then say: Come, let us call our sons and your sons and our women and your women, and our people and your people, then let us be earnest in prayers, and pray for the curse of Allah on the liars.”

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ
اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦٢﴾

When in accordance with the prophecies of Holy Prophet Muhammad ﷺ Hadhrat Mirza Ghulam Ahmad عليه السلام claimed to be the Promised Messiah عليه السلام and Imam Mahdi, the Ulama of his time opposed him tooth and nail. Many debates, both oral and written took place between him and the Ulama of India. The opponents soon saw that they were no match for the arguments put forward by the Promised Messiah عليه السلام and that the truth of his claim was being established day after day. They therefore resorted to abuse, ridicule, and spreading lies about him and his beliefs, in order to mislead the masses. After repeated explanations the Promised Messiah عليه السلام through Divine Revelation issued Mubahala (Prayer Challenge) to the prominent Ulama of his time who were leading the campaign of vilification and falsehood against him. All those who accepted his challenge met their fate without exception. They became the victims of God's wrath. Thousands of people, after seeing these signs came into the fold of Ahmadiyyat, the True Islam.

Whenever any prophet of Allah comes, he and his followers are opposed and derided. It has been the same with the Ahmadiyya Muslim Community, the followers of the Promised Messiah عليه السلام ever since its inception. In 1974 the Zulfikar Ali Bhutto led government of Pakistan embarked on their persecution which reached most cruel dimensions with the promulgation of Zia-ul-Haq's Ordinance XX (new sections 298B & 298C) in 1984. The Ahmadis were tormented and persecuted continuously and life was made unbearable for them. But they displayed amazing steadfastness and spirit of sacrifice. In the face of such horrible oppression they stood firm. Their fearless resolve stems from their unshakeable faith that they hold fast the rope of Allah in the form of Khilafat. Under the guidance of Khilafat the machinations, intrigues and campaigns of derision were met with fortitude reminiscent of the earliest Muslims.

The tortures perpetuated on peace loving Ahmadis grew ever harsher. Some two dozen Ahmadis were



martyred. The Holy Founder of the Ahmadiyya Muslim Community was subjected to slander and blasphemous allegations. Profane and foul language was used against other venerable persons of the Community. Such dirty propaganda is spread throughout the world. Yet our Imam, Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ administered cogent refutations to the “White Paper” brought out by the Government of Pakistan.

All efforts of their reformation having failed, warning of Divine punishments unheeded and having exhausted every other avenue, the Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ, on Friday 10th June, 1988, then challenged all their top leaders to a “Mubahala”. Let the matter be judged by Allah, The Best of Judges.

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمہ اللہ تعالیٰ, revived the challenge given by the Promised Messiah and gave an open invitation of Mubahala to General Zia-ul-Haq President of Pakistan, his ministers and the Judges of the Shariat Court and all the Maulvis who have been playing prominent roles in organising opposition against the Ahmadiyya Muslims Community having rejected the claim of the Founder of the Community, Hadhrat Mirza Ghulam Ahmad علیہ السلام, as the Promised Messiah and Mahdi, and continued inciting their followers with lies and fabricated allegations.

‘This dispute has assumed grave proportions and the one sided persecution does not seem to relent. The Ahmadiyya Community having given evidence of its perseverance and

forbearance and having employed every peaceful mean to counsel the leaders of this campaign against the consequences of their actions, it is now expedient that an open challenge to a Mubahala be given to these adversaries and this matter be referred to the Court of God Almighty as it is now not possible for the Ahmadiyya Community to persevere this oppression any longer.’

The Mubahala was issued in accordance with the teachings of the Holy Qur’an because a polarisation had emerged and logical arguments had proved to be of no avail between Ahmadis on one hand and their opponents on the other. According to the Mubahala, both parties were to invoke the curse of Allah on the party which has been telling lies deliberately against the other, so that God’s wrath befall on it within one year.

Hadhrat Mirza Tahir Ahmad’s رحمہ اللہ تعالیٰ challenge to Mubahala was an exceptionally bold and courageous step worthy of only such people who have absolute faith in the truth of their convictions and also ample proof of it. Such a bold step proved to be extremely unsettling to the leadership of the inimical organizations. Therefore, rather than accept this extremely comprehensive, yet simple and straight-forward challenge and leave the judgment in the hands of Allah, these hostile elements made numerous attempts to wriggle out of their predicament.

Since the issue of this challenge Allah has manifested many signs to show the truth of Ahmadiyyat.

Manzoor Chinioti after accepting the Mubahala



ABOVE Ahmadi Muslims are arrested because of their faith

Challenge stated that he had sent an invitation of Mubahala to the father, Grandfather and brother of Mirza Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى. Hadhrat Mirza Ghulam Ahmad رَحْمَةُ اللَّهِ تَعَالَى. The founder of the Ahmadiyya Muslim Community who was the grandfather of Hadhrat Mirza Tahir Ahmad died in 1908. Manzoor Chinioti exposed himself to be a liar soon after accepting the Mubahala challenge. How could he issue a Mubahala challenge prior to his own birth?

Manzoor Chinioti has become the recipient of Allah's wrath and Curses. Those close to him expose his lies and evil designs and warn of his anti- Islamic activities. The citizens of Chiniot City passed a resolution in which they demanded that Manzoor Chinioti should be declared an undesirable person. Allama Syed Mohsin Naqvi said that Manzoor Chinioti is always ready to spread religious hatred throughout the area. He demanded that because of his unsuitable conduct in the Punjab Provincial Assembly his membership be cancelled.

Maulana Aslam Qureshi, who disappeared from Pakistan suddenly, and whose kidnap and murder was alleged to have been committed by the Head of the Ahmadiyya Muslim Community, reappeared in a dramatic fashion on Pakistan Television in the presence of the Inspector General Police Punjab. In an interview,

the so called Maulana stated the he had gone to Iran on his own free will and that no one had abducted him. The report of his reappearance was carried in all newspapers of Pakistan and also Urdu papers published in London and elsewhere. The report appeared in The Daily Muslim, Pakistan on 13th July, 1988 is as follows:

Lahore, July 12: Maulana Muhammad Aslam Qureshi of the Tehrik Khatme Nabuwwat, who was alleged to have been kidnapped and murdered by a minority of Pakistan over five years ago was produced on Tuesday before newsmen at a hurriedly called press conference addressed by Inspector General Police Punjab, Nisar Ahmad Cheema. Maulana Qureshi told newsmen that he served the Iranian Army for about five years and fought at various fronts during this period. He said that he had left his hometown Sialkot due to frustration caused by financial and other domestic problems.

(Daily Muslim, 13th July, 1988)

According to the Inspector General of Police the so called Maulana was taken in custody in Quetta on 10th July 1988. This was the first manifestation of God's verdict which happened exactly a month after the issuance of Mubahala.



The most prominent person addressed in this Mubahala and right at the top of the list, was General Zia-ul-Haq, who vowed that he would eradicate Ahmadiyyat from the face of the earth and in order to do so committed atrocities against this peaceful community. Repeated warnings were given by the Head of the Ahmadiyya Community to General Zia that he had been named in this Mubahala and whether or not he formally accepted the challenge, he was a party to it, unless he stops the persecutions against the members of the Ahmadiyya Community. But General Zia was flying high in his political career. He did not desist from perpetuating the course of persecution. In his Friday Sermon of 12th August 1988 the Head of the Ahmadiyya Movement Hadhrat Mirza Tahir Ahmad رحمه الله تعالى stated that because General Zia-ul-Haq and his government had not relented in their wave of persecution, and has transgressed to the extreme his fate was now sealed.

Merely five days later i.e. on 17th August God Almighty handed down His sentence and Zia became the victim of Mubahala. His military plane exploded in mid air and according to a newspaper's headlines, "ZIA BLOWN OUT OF SKY"

Another faith enhancing incident happened in Shaikot, Pakistan. There are a few Ahmadi shopkeepers in Shaikot. Since 1984, they were under abusive attack. Their shops were boycotted. When the Challenge to Mubahala was given to their leaders, they brought out a procession, made highly objectionable and inciting speeches against Ahmadis and decided to burn and loot their houses and shops. A notorious person Ashiq Hussain, a goldsmith by profession, became the leader of the opponents of Ahmadiyyat by outdoing others in abusing the Ahmadi Muslims. He was to lead the procession. As they were gathering for the procession, he went to his shop for some purpose. As soon as he opened the door of his shop and tried to switch on the electric fan, he was electrocuted and died on the spot.

Seeing these heavenly signs many honest and God-fearing people accepted the truth of Ahmadiyyat and joined its fold.

There will be no doubt in the mind of any Ahmadi Muslim that Allah has and will show great signs in support of the claim of the Promised Messiah and that the plans and evil designs of the opponents will be foiled.

Publications of Hadhrat Khalifatul Masih IV رحمه الله تعالى

Books Authored by Hadhrat Khalifatul Masih IV



HADHRAT MIRZA TAHIR Ahmad رحمه الله تعالى, since his youth, had an unquenchable thirst for knowledge; he would question the existence of everything. He not only questioned, but also found the answers himself by reading everything that was available on a given subject. He would sometimes ponder on matters until Allah enlightened him with the answer. But what made him truly exceptional was his perception of the world's need and outlook. He travelled far and wide and he used this knowledge of his experiences to remarkable effect – leaving his audiences spellbound. He could expound on any subject or topic, he could debate in any area, applying his vast knowledge of the Holy Qur'an and the Ahadith.

It was perhaps a combination of all the above experiences which led him to author numerous books, many of which have the stamp of greatness firmly embossed on them.

Whilst we have made an effort to list all the books that we were aware of, undoubtedly some will have been missed.

Murder in the Name of Allah

First Published in 1962 as *Mazab ke Naam Per Khoon* (Urdu)

A vibrant, lively and extremely well informed rejection of the philosophy propounded by Maulana Maududi of Jama'at Islami that disbelievers should be given no choice other than to either accept Islam or face the sword. Huzur رحمه الله تعالى proved that the use of force can never be justified by a religion literally meaning peace

Steps to Exercise

1st Published in Urdu 1965

Written by Huzur رحمه الله تعالى when he was Mohtamim Sehat-e-Jismani, Khuddamul Ahmadiyya Markazia, Rabwah. A summary of Islamic teachings about physical health. It contains instructions from Hadhrat Ameerul Momineen, Khalifatul Masih II رضي الله عنه, some knowledge about physical energy and such exercises that the Khuddam can carry out daily, with ease and in a short time.

Natural Disasters or Divine Punishment?

First Published in 1976

A series of articles in Urdu which were published in 1976 by the "Al-Furqan" magazine. Rendered into English by the Review of Religions in 1993.

Some Distinctive Features of Islam

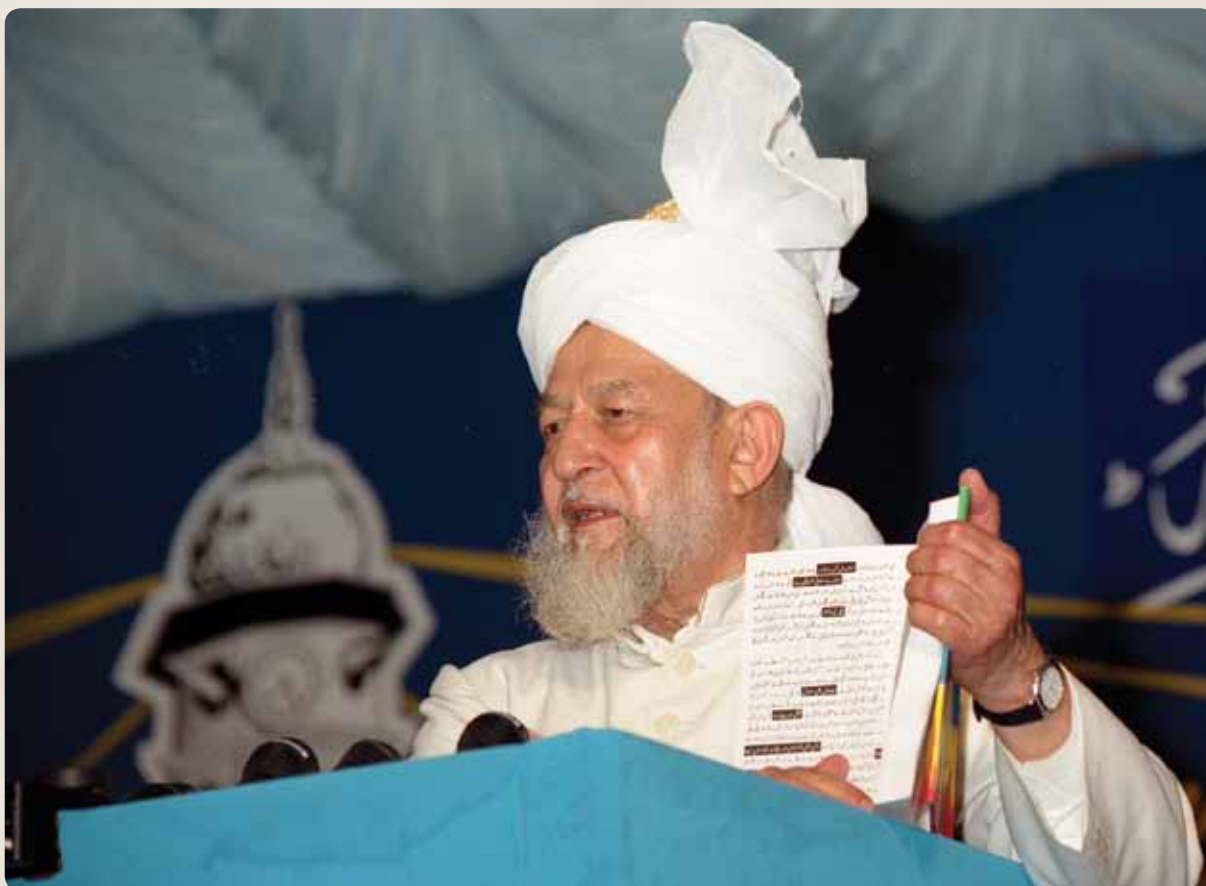
First Published in 1985

A speech delivered by Huzur رحمه الله تعالى at the University of Canberra, Australia, on the subject of the distinguished features of Islam.

Revival of Religion

First Published in 1992

This booklet is the text of an address delivered by Huzur in Sydney, Australia. In this book, Huzur رحمه الله تعالى discusses the Islamic philosophy of the revival of religions.



The Seal of Prophets, His Personality and Character

First Published in 1992

The text of a lecture delivered by Huzur on the 15th October 1989 at Heathland School, Hounslow. The Holy Prophet's ﷺ character has been illustrated in the book by citing several incidents from his life. His reaction to blasphemy against himself; his treatment of prisoners of wars; in his attitude towards the followers of other religions are all a guiding light to the peoples of the world.

Shariah: Relationship Between Religion and Politics in Islam

First Published in 1992.

This booklet is the text of speech delivered by Huzur رحمه الله تعالى on the 3rd of June 1991 at the Inter-religious Consults, in Suriname.

The Gulf Crisis and the New World Order

First Published in 1992

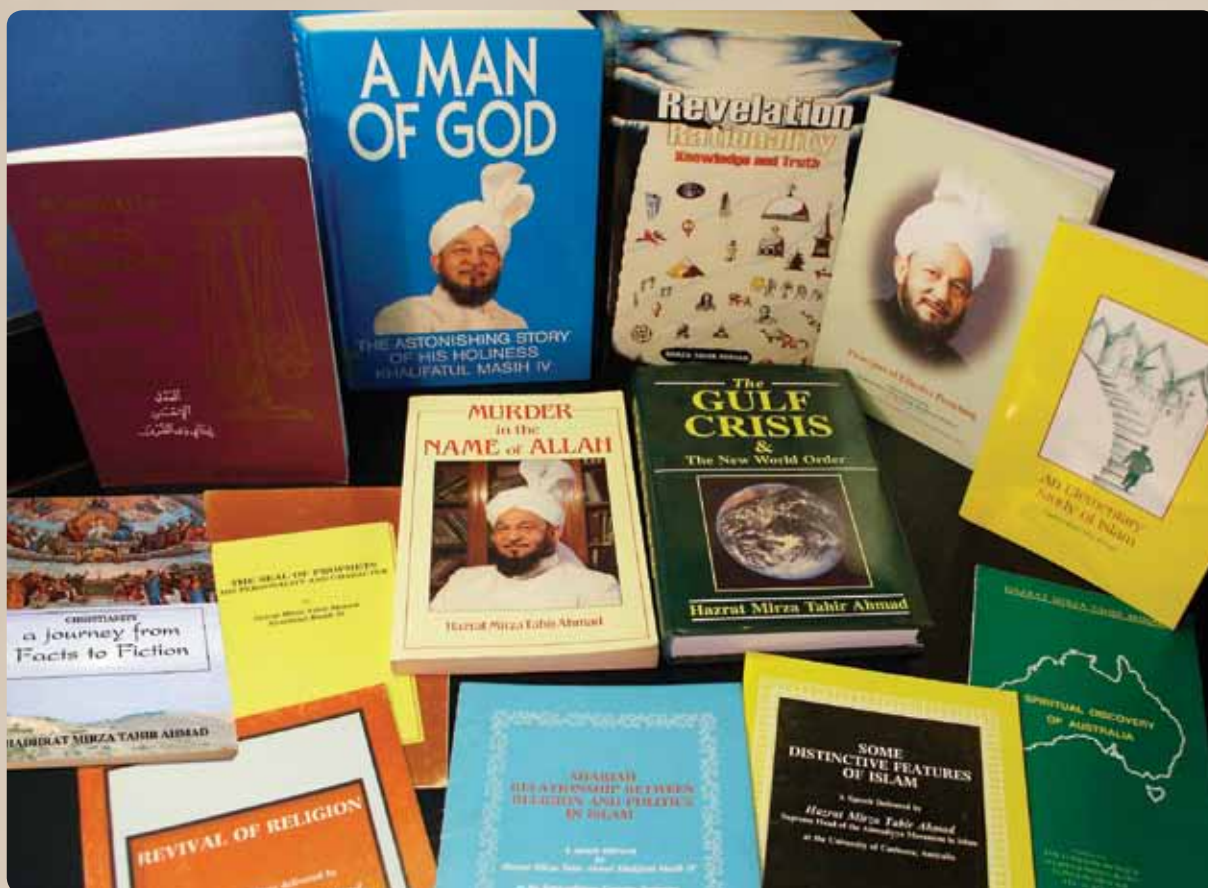
A collection of Friday Sermons in response to the events of the 1991 Gulf war and the problems facing the Muslim

world. Hadhrat Mirza Tahir Ahmad رحمه الله تعالى delivered a series of 17 Friday sermons between 3rd August 1990 and March 1991. 14 were delivered during the war, and the other 3 were delivered in March 1991 when the war ended. The Gulf Crisis divided the Muslim world during a period in which many injustices were seen around the world. The advice given by Huzur رحمه الله تعالى is seen as the most valuable piece of advice to prepare the Muslim world for the next millennium.

Christianity: A Journey from Facts to Fiction

First Published in 1994

The doctrine of Christianity has acquired its present shape through a process of change spread over its entire history. Rather than venture into the endless debate on the course of this evolutionary process the author has chosen to examine the current Christian beliefs primarily on the basis of logic and reason. Among others, the subjects of the 'Sonship' of Jesus Christ, Atonement, Trinity and the second coming of the Messiah have been discussed at length in this book.



Kalam-e-Tahir (Urdu)

First published in 1995

A collection of prose and poetry; comprising a lifetime of work. It contains reflections from various periods and influences of Huzur's رحمه الله تعالى life, some intensely personal, both before and during his Khilafat. Huzur's poems convey strong emotions of pain, grief, love and happiness. They are a source of hope and comfort to all. The latest edition was published in Huzur's lifetime in 2001 and contains new and very old poems that had never been released to the public before. Work is nearly complete on the next edition, which contains English translations of all of Huzur's رحمه الله تعالى poems. These translations have the distinct feature in that they have been prepared under the direct guidance and instruction by Huzur.

An Elementary Study of Islam

First Published in 1996

In this book, Huzur رحمه الله تعالى has expanded on themes he used in a lecture he gave in 1990 at the Seville University in Spain "Islam – a discourse on its elementary and fundamental teachings"

Homeopathy

First Published in 1996

Based on the Televised Homeopathy Lectures of Huzur رحمه الله تعالى on MTA and revised by Huzur رحمه الله تعالى. The present version of this book is the 3rd edition.

Absolute Justice Kindness and Kinship

Volume I first published: 1996

Absolute Justice, Kindness and Kinship was a series of four speeches, delivered consecutively by Huzur رحمه الله تعالى at various International Annual Jalsas. Volume 1 is the first speech delivered by Huzur رحمه الله تعالى in December 1982 at the annual convention in Rabwah, Pakistan. The author deals with three principles that govern the universe as outlined in the Holy Qur'an; Adl(Absolute Justice), Ihsan(Kindness) and Itai-Dhil-Qurba(Kinship). In 1998, Huzur رحمه الله تعالى started to revise the English text of the first volume and this resulted the rewriting of all four speeches in English as well as Urdu. The new books are a complete revision and were completed in March 2002 and are awaiting publication.

Islam's Response to Contemporary Issues

First Published in 1997

This is a compiled lecture delivered at the Queen Elizabeth II Conference Centre (London) in 1989. It also contains comprehensive discussion on interest; financial aid; international relations; and how man can attain social, economic and spiritual peace.

Universal Moral Values, Politics and World Peace

First Published in 1997

This book is based on Huzur's رحمه الله تعالى closing address at the 1996 Annual convention of the world-wide Ahmadiyya Muslim Community in Canada.

Translation of the Holy Qur'an (1997 Edition)

First Published in 1955 in Holland

Translated by Maulvi Sher Ali, but in 1997 Huzur رحمه الله تعالى added an appendix with some alternative translations, suggestions and explanatory notes to help the reader to better understand the meaning.

Revelation, Rationality, Knowledge and Truth

First Published in 1998

The book examines a very diverse and wide range of subjects including the concept of revelation in different religions, history of philosophy, cosmology, extraterrestrial life, the future of life on earth, natural selection and its role in evolution. This book is a summation of a lifetime of knowledge and a masterpiece in itself. On Saturday 1st. August 1998 at the UK Jalsa Salana in Islamabad, Tilford, Honourable Tom Cox, the Labour Member of Parliament for Tooting (Labour) addressing Huzur stated:

"...you distinguish yourself from all others in the deep and profound understanding of the teachings of Islam as laid down in the Qur'an...Your arguments against the sceptics and atheists are unanswerable and should make them rethink their so-called theories of 'imponderable incredulities'... This sort of knowledge of the scriptures cannot be simply acquired by just simple studies. This is a gift from God that is granted to few and it is a gift to be called revelation. I have no hesitation in asserting that you are the recipient of that revelation that is given to few - very few whom He chooses. I can safely say that you are indeed the prince of the learned of the world of Islam today and I salute you."

Translation of the Holy Qur'an

First Published in 2000,

Huzur رحمه الله تعالى presents an Urdu translation with an introduction to each chapter. Huzur رحمه الله تعالى also provides brief explanatory notes. A revised version was published in 2002

Maghribi Mu'aasharah aur Ahmadi Muslim Khawaateen Kaa Misaali Kirdaar (Western Society and the Unique Character of Ahmadi Muslim Ladies)

First Published in 2002

The English speech of Huzur رحمه الله تعالى at the Annual Convention of the Ahmadiyya Muslim Jama'at USA in Michigan on the 29th June 1991 is translated into Urdu. Huzur رحمه الله تعالى explains every aspect of the role of women in western society and provides a unique interpretation of purdah. There are also a large number of books not widely available in the UK (or are out of print) authored by Hadhrat Khalifatul Masih IV رحمه الله تعالى that are listed in the Wakalat-e-Isha'at 1992 Master Catalogue of Books – Volume 1. Some of the titles are as follows: Differences between Jama'at Lahore and Jama'at Qadian, With Love to Chinese Brother, With Love to the Nations of USSR, Wisaal Ibn Maryam, and From Rabwah to Tel Aviv.

Translations

Vakalat-e-Tasneef is the publications department of the Tekrik-i-Jadid Anjuman Ahmadiyya. Part of the department's responsibility is the translation of Jama'at books into different languages. The department has seen to completion the translation of various works of Huzur رحمه الله تعالى in to Urdu, Chinese, English, French, Arabic, Albanian, Norwegian, German, Swahili, Indonesian, Spanish, Malayalam, Russian, Turkish, Azerbaijan, Bosnian, Bulgarian, Swedish, Portuguese, Greek, Italian, Kazakh, Polish, Dutch etc.. the list is ever increasing.

In 2003, Hadhrat Khalifatul Masih V أيداه الله تعالى بنصره العزیز announced a new Foundation to publish and translate the books and speeches of Hadhrat Khalifatul Masih IV رحمه الله تعالى. At present, Vakalat-e-Tasneef is overseeing a large project to expand the number of translations of Huzur's رحمه الله تعالى books, as well as his sermons.

Huzur رحمه الله تعالى took particular caution over the translations of certain books. A team consisting of UK Lajna Imaillah worked directly with Huzur رحمه الله تعالى for some of the translation work. Members of the team worked with Huzur رحمه الله تعالى to translate the Promised



ABOVE In addition to writing, Huzur رحمه الله تعالى was also a keen sportsman

Messiah's books: Fat-eh Islam (Victory of Islam) and Paighaam-e-Sulah (A Message of Peace), Tauzeeh-e-Maram (Objectives Explained). Members of the team also worked with Huzur رحمه الله تعالى in the translation of Kalam-e-Tahir.

Books published under the guidance of Huzur رحمه الله تعالى

Huzur رحمه الله تعالى contributed to, guided, helped and supervised many of the Jama'at's books during his Khilafat. Whenever work began on a new publication, the intention of the authors was to adhere to the guidelines and advice Huzur رحمه الله تعالى had issued, therefore all translations of the Holy Qur'an and some other books published by the Jama'at could be considered as published under his auspices, especially if they passed through Vakalat-e-Tasneef. However listing every book that falls into this category is not possible, and hence we provide a small list of a few well known favourites.

Selected verses of the Holy Qur'an, Selected sayings of the Holy Prophet Muhammad صلى الله عليه وسلم, Selected

Writings of the Promised Messiah عليه السلام, Rushdie: Haunted by his Unholy Ghosts (Arshad Ahmadi),

Books for Children

The UK based Children's book committee was set up in the late 80's and was headed by Rashid Ahmad Chaudry. The Team worked directly with Huzur رحمه الله تعالى where they would receive direction and guidance on the work. In Many of the books, Huzur رحمه الله تعالى dictated new passages, and some cases entire Chapters.

Over the years, with Huzur's رحمه الله تعالى help the following books were published: ABC for Muslim Children, Ahmad and Sarah, Ahmad and Sarah go to Mosque, Bilal, Hadhrat Umar Farooq رضي الله عنه, Muslim Festivals and Ceremonies (2nd revision was revised by Huzur رحمه الله تعالى), My book about God, Selected sayings of the Holy Prophet, Stories from early Islam (2nd revision was revised by Huzur رحمه الله تعالى), The Holy Prophet's kindness to children, The true story of Jesus عليه السلام (2nd revision was revised by Huzur رحمه الله تعالى), The Words of Wisdom and Purification.

Majlis-e-Irfan

Precious Friday Evenings with Huzur



THE MAJLIS-E-IRFAN AND Question and Answer Sessions formed an integral and most memorable part of the Khilafat of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ. They were a wonderful medium through which the members of the Jama'at worldwide and indeed others could not only seek guidance and knowledge on a diverse range of religious and secular matters but also gain a greater insight into the beautiful and elegant personage of Huzur رحمہ اللہ تعالیٰ. Moreover, for many members of the UK Jama'at it was a delightful way of developing a personal relationship with Huzur رحمہ اللہ تعالیٰ and reaping the benefits of his spiritual presence.

"When a group of men remember Allah, angels surround them and mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him."

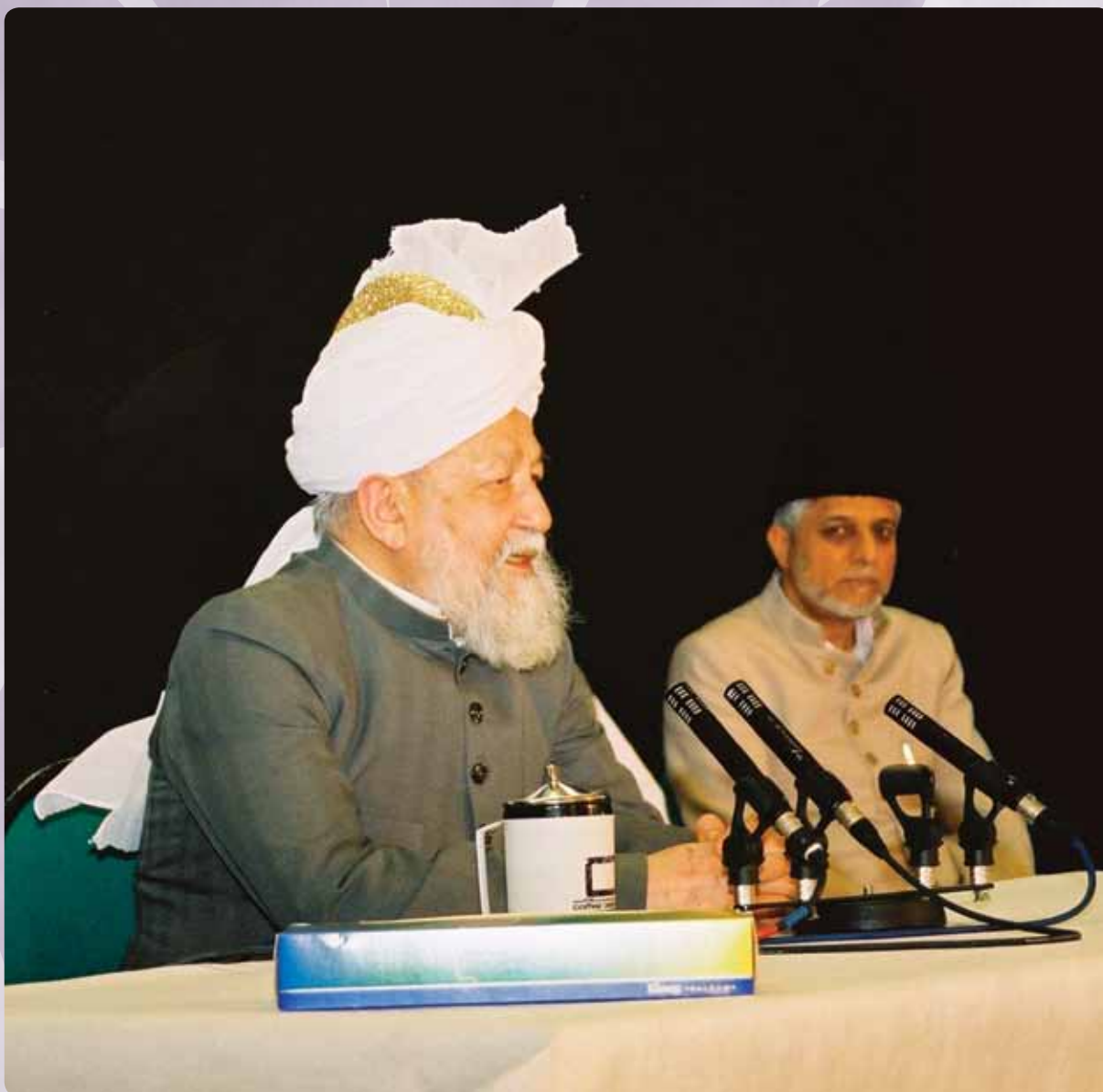
Saying of the Holy Prophet Muhammad صلی اللہ علیہ وسلم

By way of being the end of the working week and harbingers of two days of rest and enjoyment Friday nights are rather special in the UK; but for the sizeable community of Ahmadis living in south-west London Friday nights had a very special importance of their own – for Friday evening at the Fazl Mosque was synonymous with Majlis-e-Irfan. And what evenings they were: men and women, black and white, young and old would all converge at the Mosque to spend some time in the company of their loving Khalifa, to ask of him any question that agitated their hearts or minds.

The Majlis-e-Irfan held in Urdu were a special part of a whole range of Question and Answer sessions, which formed a unique feature of the Khilafat of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ. Huzur held similar sessions in English from the very beginning of his arrival in London in 1984. In later years, with the coming of MTA, similar programmes were also recorded and transmitted in a range of other languages including Arabic (Liqaa Ma'al Arab), French (Recontre avec le Francophones), German and Bangla.

In all these sessions, Huzur رحمہ اللہ تعالیٰ displayed a remarkable knowledge of each and every issue presented to him. When once asked how Huzur رحمہ اللہ تعالیٰ knew the answers to so many different types of questions, Huzur رحمہ اللہ تعالیٰ replied that he didn't! He said instead, sometimes when a question was addressed to him and just as he began to wonder how to answer it, Allah would place the answer in his mind and he would find himself answering a question that he previously had not considered the answer to. Huzur رحمہ اللہ تعالیٰ added that this was when he knew his Allah was happy with him.

Questions ranging from the world of science to that of spirituality, from philosophy to politics, from art through to agriculture, were all dealt with great understanding and thoroughness. It was clear that Huzur's رحمہ اللہ تعالیٰ interests were many and widespread, and pursued with vigour and enthusiasm. He was as well aware of the latest theoretical and technical achievements in the fields of physics and medicine, as he was of the poetry of Ghalib and philosophy of Nietzsche. This was all in addition to his encyclopaedic



ABOVE Question and Answer session, Majlis Khuddamul Ahmadiyya UK Ijtema 2001

knowledge of the Holy Qur'an and Hadith, together with the writings of the Promised Messiah عليه السلام. Not content with the simple amassing of knowledge, Huzur رحمه الله تعالى was always keen to point towards new areas and directions of research, many of which he himself actively pursued.

Even more striking was Huzur's رحمه الله تعالى unique ability to communicate his ideas on such diverse and complex matters clothed in the most simple and elegant language; it was his special gift to be able to communicate simultaneously with the most highly educated intellectuals to young simple minded children, in a way as to satisfy their needs, and also to give them food for further thought.

Although dealing with matters of great import and weight Huzur's رحمه الله تعالى discussions were always lively and full of good humour. Huzur's رحمه الله تعالى sense of humour was gentle and full of warmth and meaning; often answers would be supplemented with memorable anecdotes and meaningful jokes so that they became not only a source of knowledge but also full of pleasure.

Huzur رحمه الله تعالى also displayed a most inspiring example of patience and understanding all through these sessions. Over the two decades of his Khilafat he was often asked the same questions which he had answered in great detail on many previous occasions. Even then, in many cases Huzur رحمه الله تعالى would throw light on the



ABOVE The Final Question and Answer session of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV. Recorded on 18th April 2003. This was also Huzur's last public appearance.

same question from a different angle to satisfy the need of the questioner. In doing so, he would often synthesise his arguments in a new and refreshing way altogether – often tailoring them to the needs of the individual questioner. At other times, Huzur رحمه الله تعالى would refer questioners to his previous addresses or writings on the same topic.

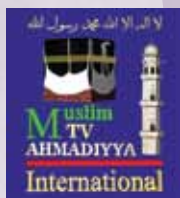
Each person who attended or viewed any of these sessions could not but help be touched by Huzur's رحمه الله تعالى kindness and graciousness. Even when explaining the death of Jesus to devout Christians he would do so in such a considerate and amicable way, and with such genuine love, so as to leave no possibility of offending anyone's sensibilities. Yet Huzur رحمه الله تعالى was always most straightforward and uncompromising when it came to the establishment of truth; whenever the occasion called for it he would defend the doctrine of the Unity of God and the honour of the Holy Prophet Mohammad صلى الله عليه وسلم in the most valiant and forceful manner. He was an embodiment of the verse of the Holy Qur'an which instructs all Muslims to invite people towards Islam in the best, most beautiful, way.

Perhaps what made the Majlis-e-Irfan stand out above all these Q&A sessions was their intimate and personal nature. Attending the Majlis on a Friday evening felt more like sitting after an evening meal with the head of one's family, or one's father, or one's personal friend, and sharing with him his thoughts, his pleasures and his sorrows. For those of us in the UK who had the opportunity of being able to attend these Majlis-e-Irfan, these blessed gatherings with Hadhrat Khalifatul Masih IV will always have a very special place in our hearts. It was a true honour and sheer blessing God to be able to share company with a person of Huzur's رحمه الله تعالى spiritual status: he was a living sign of Allah, and of the truth of Islam, for the like of him is not to be found outside the true ummah of Holy Prophet Muhammad صلى الله عليه وسلم. He was a beacon of knowledge and light. His gracious audiences throughout the duration of his Khilafat, preserved now with the help of modern technology, will continue to be a source of deep wisdom and inspiration for generations of Muslims to come.

Muslim Television Ahmadiyya

An Interview with

Maulana Abdul Ghany Jahangeer Khan



*M*AULANA ABDUL GHANY Jahangeer Khan was born in London and moved to Mauritius at a very young age. In 1986, at the age of 19, he dedicated his life for the service of the Jama'at. He worked as a missionary in Belgium and was Amir of Jama'at France until 1995 when Hadhrat Khalifatul Masih IV رحمه الله تعالى called him to London to work in MTA International. He is currently head of the French desk. Some of the recollections presented below were taken from a recorded interview. Others were drawn from a speech at the UK Annual Convention in 2003.

MTA—The Early Days

When I arrived in the UK, Huzur رحمه الله تعالى immediately gave me heart, courage and encouragement. He told me not to feel sad at leaving France as I was only leaving behind a few hundred people, whereas through MTA there would be hundreds of thousands seeing and listening.

With MTA, the Jama'at made a leap from the world of paper and audio cassettes into space to reach satellites. This was Huzur's رحمه الله تعالى own idea and it took the whole Jama'at by surprise. Nobody had an inkling of the technology required and everyone had to learn from one day to the next. But through a series of miracles the dream of satellite television came true.

In the early days MTA was a one-man show. Huzur

رحمه الله تعالى invested his whole soul, being and energy into making MTA something alive. He would come up with brilliant ideas for different programmes and offer invaluable advice on how to make them. He had the whole Jama'at to look after, the prayers to lead and countless other duties to attend to - yet he still found time to visit the MTA studios, sometimes several times a day.

Huzur رحمه الله تعالى was ahead of all, dragging us along at his pace, telling us not to worry and assuring us that we would succeed. He had extraordinary vision. From the start he provided input at every level, showing interest in everything and offering guidance in every single matter. Hence the abbreviation MTA (Muslim Television Ahmadiyya), which also stands for Mirza Tahir Ahmad, was spot on.

Financial Sacrifice

Although Huzur رحمه الله تعالى was certain that Allah would make MTA a success, he continuously reminded the Jama'at of its financial responsibilities. MTA was the biggest project we had ever undertaken and hence required a lot of money. Millions of pounds were being spared thanks to unpaid volunteers, but funds were still needed for maintenance, technical equipment and the actual renting of the satellite service. But despite such financial burdens, Huzur رحمه الله تعالى said that he was absolutely certain that Allah would provide the money as He has never let



ABOVE TV stations interview Huzur

the Jama'at down. That certainty alone was enough to keep the spark of courage alive in the Jama'at.

Once there were some young Khuddam from France who wanted to come to the UK to train for MTA translation. When I spoke to Huzur رحمه الله تعالى about this he said: "Yes, why not? Tell them to come." But he added: "What do you mean training? They don't need training. Sit them down in front of the TV, hand them the microphone and the headphones, and ask them to start." Then I asked Huzur رحمه الله تعالى if he meant they should go live from day one, to which he replied: "Yes. don't worry, at first they won't be so good, but they will get better." At first I was very worried at how they would take to this great task, but since Huzur رحمه الله تعالى had said it, it had to be done. Some of the Khuddam almost fainted when I told them! Yet they did it. But that is how Huzur رحمه الله تعالى was. He did not mind if it wasn't too good on the first day. He was very patient and would appreciate everyone's efforts. Even if you gave five minutes, he would comment "Masha Allah, that's very good," which made one feel on top of the world.

A Muslim Flavour

Huzur's رحمه الله تعالى emphasis was that all programmes, regardless of their subject matter, must have an Islamic flavour. Whether it was travel programmes, children's classes or cookery lessons, MTA needed to possess a Muslim feel to distinguish it from all the other channels. The Khutba was the prime and most important channel through which Huzur رحمه الله تعالى issued instructions and guidance to the entire Jama'at.

Huzur رحمه الله تعالى wanted MTA to be spontaneous and not artificial. Huzur رحمه الله تعالى wanted it to be natural, where he did not mind members of the camera crew coming in front of the camera. He was right. Many other channels have now adopted this informal style. In the beginning we thought people might be laughing at us, but that style has now become a trend - perhaps we started it?

A dream come true

The format of the first Mulaqat programme was that Huzur رحمه الله تعالى would meet people and discuss all topics such as the Holy Qur'an, homeopathy as well as meeting with English, Arabic, Russian and other friends, etc. But

eventually Huzur رحمہ اللہ subdivided them into different categories. Huzur رحمہ اللہ wanted to try a new format for the Q&A programmes. There were already sessions in Urdu and English so he decided to address other languages.

This came at a time when there was a big breakthrough in the French speaking world. Huzur رحمہ اللہ had related two dreams that he saw, in which he had seen that he was in Africa going to a place called Dakar. At the time he did not know where that was. Dakar is the capital of Senegal. He also saw French Africa was accepting Ahmadiyyat in great numbers, at a time when there was hardly a trickle coming into our Jama'at. Now the situation has radically changed. Millions are joining every year. Suddenly the French speakers became one of the largest communities within the Jama'at and the French language became very important. So out of the blue, Huzur رحمہ اللہ introduced the French Mulaqat and I was asked to translate and present on that programme. It wasn't long before Bengali and German Mulaqats also started. These were wonderful programmes, especially for those who were able to enjoy an hour's audience with Huzur رحمہ اللہ. Huzur رحمہ اللہ was able to address questions on key issues faced by the countries that the studio participants were representing. Many times people wrote in and commended Huzur رحمہ اللہ on answering these questions.

One thing that sticks in my mind is how things Huzur رحمہ اللہ would say or wish for quickly came to pass. During one session Huzur رحمہ اللہ was asked a question on the Holy Qur'an, at which point he said he was reminded of Abdul Rahman Sahib, the Somalian brother known for always asking questions on verses of the Holy Qur'an. Huzur رحمہ اللہ said that the questioner was following Abdul Rahman's tradition and that we should all pray that he should come back quickly to the UK. In fact he was stuck in Somalia after travelling from the UK to see his sick mother. Abdul Rahman Sahib's life was in danger in his country and he did not really have the required paperwork for his visit. Therefore his return to England seemed improbable. But a few days after this Mulaqat programme, Abdul Rahman Sahib was back in the UK! When Abdul Rahman Sahib was asked how he got back, he said that he simply boarded the plane, arrived at Heathrow and was able to leave the airport without once being asked to show his passport! He was able to attend the very next Liqaa Ma'al Arab programme, three days later! Miracles like these would happen often.

Huzur رحمہ اللہ would sometimes adopt children in the programmes. In the French Mulaqat there was a two-year-old girl called Sophia and Huzur رحمہ اللہ made her the star of the programme. I think the reason why Huzur رحمہ اللہ loved her so much was because the only thing she had to offer to Huzur رحمہ اللہ was her love. She used to hang onto his hand, swing on his clothes and Huzur رحمہ اللہ used to throw her up in the air and catch her! Huzur رحمہ اللہ would ask her distribute the mithai (Indian sweets).

Jinn

We would sometimes ask Huzur رحمہ اللہ really private questions, which he preferred not to answer, although he would sometimes relent, allowing us an insight to Huzur رحمہ اللہ the person. One such question was about his encounters with Jinn. Huzur رحمہ اللہ said that during one night he had seen a Jinn change the blade of his razor. Huzur رحمہ اللہ saw this happening but he could not move during the incident. The next morning he saw the blades really had been changed and that it wasn't a dream after all. Huzur رحمہ اللہ really believed that Jinn were not only what we interpreted them to be in the wider sense of the term, but also those creatures which we don't understand, that we may brush against from time to time. We don't really know what their purpose is, but we could encounter them. These were the intriguing things that Huzur رحمہ اللہ would often touch upon.

One thing we noticed very early on was that Huzur رحمہ اللہ would become bored by questions that were very similar or merely repeated. But even if they were, he would answer them slightly differently with something new to add. We tried to have a lot of wide-ranging questions covering many fields. On some memorable days when we had got the balance of questions right, Huzur رحمہ اللہ would comment at the end that he had enjoyed the session.

Telepathy

Another very intriguing thing about Huzur رحمہ اللہ, which many had suspected during programmes, was his telepathy. Sometimes people would feel that they were thinking about something and suddenly Huzur رحمہ اللہ would leave what he was doing, look at them and say something which had to do with what they were thinking about. So one day we plucked up the courage to ask the question, even though we knew the answer could change

the way we would be around Huzur رحمہ اللہ تعالیٰ for ever! We asked Huzur رحمہ اللہ تعالیٰ if he had telepathic powers. He replied: “Yes, I do to a degree.” However, he stated that he couldn’t detect all thoughts of a person, as only Allah could do that, but there were certain thoughts that he could catch. He explained that he could sometimes even pick up on the state of people’s hearts whilst leading the prayers in the mosque.

Huzur رحمہ اللہ تعالیٰ indicated that telepathy was also a quality of his father, Hadhrat Musleh Mau’ood. Huzur رحمہ اللہ تعالیٰ related an incident when, as a very little child, he was caught out during a Jalsa session. He was on the stage and he could see all the elders of the Jama’at, sitting on a bench on the stage, whilst Hadhrat Musleh Mau’ood رضي الله عنه was delivering a speech. You can imagine the seriousness of that situation. Huzur رحمہ اللہ تعالیٰ related that for a split second he began to think that if he tilted the bench slightly, all the people on the bench would fall onto the stage. Huzur رحمہ اللہ تعالیٰ then stated that the minute he thought this, his father turned round to him and said: “Tahir, don’t do that!” From then onwards, Huzur رحمہ اللہ تعالیٰ said, he had to be very careful in keeping his thoughts in check!

Another thing Huzur رحمہ اللہ تعالیٰ mentioned of profound significance was immediately after cracking a joke. Although laughing with everyone else he would also turn serious and say:

“Remember, I never say something without a reason. There is always a message in what I say, even within a joke. So try and understand what I say.”

Love for the Holy Prophet ﷺ

Huzur رحمہ اللہ تعالیٰ had a profound love for the Holy Prophet ﷺ. Huzur’s رحمہ اللہ تعالیٰ whole mission was to convey Allah’s message to the whole world. That was the dearest thing to his heart. But coupled with that was the true portrayal and defence of the Holy Prophet ﷺ. Once I accompanied Naveed Marty Sahib to see Huzur رحمہ اللہ تعالیٰ with regard to the French speaking world. We asked Huzur رحمہ اللہ تعالیٰ if there was anything in particular he wanted us to do. Huzur رحمہ اللہ تعالیٰ said he wanted us to publish material about the true character of the Holy Prophet ﷺ. At the time we couldn’t understand the full purport of this advice. But we realised this would be something to attract the French people. Every time Huzur رحمہ اللہ تعالیٰ would speak of the Holy Prophet ﷺ.

and his sacrifices, his voice sounded as though it would break. But he would very quickly compose himself.

Taqwa

Another thing that moved him was observing Taqwa in people. He once related an incident in which somebody had told him that he was feeling very guilty about himself. Huzur رحمہ اللہ تعالیٰ became emotional and said that he had seen this person’s Taqwa, the one thing Allah loves. Huzur رحمہ اللہ تعالیٰ advised the person to hold on to that quality which would make everything safe for him. The love of Taqwa was the driving force behind everything Huzur رحمہ اللہ تعالیٰ represented.

Defender of the Faith

As far as his own person was concerned, Huzur رحمہ اللہ تعالیٰ displayed absolute humility. But when it came to the honour of Allah, His Prophet ﷺ and Islam, he would fearlessly combat any attacks made on all things pronounced sacred and inviolable by Allah. The same went for his Khilafat, which he would defend from every attack or wayward challenge. He was fully aware that the fourth Khilafat fulfilled many prophecies of the Promised Messiah رحمہ اللہ تعالیٰ. One of these prophecies was the well-known revelation “Ba’d ghayra, insha’Allah” (After eleven, if God wills) (p401 Tadhkirah). This was fulfilled in a spectacular way when Huzur رحمہ اللہ تعالیٰ challenged General Ziaul Haq, the former Pakistani dictator, to a Mubahala (prayer duel), as a result of which God brought a sudden end to Zia’s 11-year reign. This prophecy was also linked by Hadhrat Musleh Ma’ood رضي الله عنه to a Khalifa after him, bearing similarities to Hadhrat Musa رضي الله عنه and his dealing with the Pharaoh of the time. This can be found under the commentary of verse 15 of Surah Al-Fajr in Tafsir-e-Kabir.

Humility

On one occasion Huzur’s رحمہ اللہ تعالیٰ humbleness was made to stand out as a witness to the true greatness of his character. Huzur رحمہ اللہ تعالیٰ came to lead Maghrib at the Fazl Mosque. It so happened that several non-Ahmadi Arab Muslims were also present. Huzur رحمہ اللہ تعالیٰ raised his hands and pronounced the Takbeer, and then started reciting Al-Fatihah, but only said “Al-Hamd...” Then Huzur رحمہ اللہ تعالیٰ said the Taslim (Salam), thereby breaking the prayer. Understandably everyone was perplexed by what had just happened. Huzur رحمہ اللہ تعالیٰ turned around



ABOVE Huzur talks about satellite technology



and, addressing the worshippers, said: “I am sorry, but I just realised that I had forgotten to perform ablution. I will be back within a few minutes, insha’Allah.” Later on, one of the Arab guests said: “By Allah! Not a single Imam in the world would have admitted this to his followers. He would have continued to pray and kept silent out of pride. This Imam is truly a great man. By Allah! He is a great man.” And he kept on saying this as the whole incident had profoundly affected him. This is the humility Huzur رحمه الله تعالى demonstrated throughout his life.

Preaching

One piece of advice that Huzur رحمه الله تعالى gave me is the way to preach, not only in the religious but also in the reformatory sense, trying to correct people and help them. He said there are two ways of doing this, one being better than the other. One way is like allopathy and the other like homeopathy. He said that as allopathic remedies enter the body, it tells the body not to do any work and forces it to submit, consequently producing an adverse effect. This is similar to somebody picking out someone’s fault

and saying they have to change it. Sometimes a person might accept the advice, sometimes the person might react negatively and reject the advice. However, when homeopathic medicine enters the body, it merely wakes up the body to any danger and allows the body to work itself. Similarly, Huzur رحمه الله تعالى explained, we should try and make people realise their mistakes themselves. And if they realise their faults they will feel ashamed and correct themselves. This way we will be successful. Thus Huzur رحمه الله تعالى preferred the homeopathic approach to reforming people as opposed to the allopathic way.

Huzur رحمه الله تعالى was a man who profoundly affected millions of people during his lifetime, who still exerts a powerful influence on the world today, and will no doubt continue to do so in future, insha’Allah. I am infinitely grateful to Allah for having had the chance to be one of those millions who were blessed to have shared some precious moments with Hadhrat Mirza Tahir Ahmad رحمه الله تعالى . May Allah envelop him with His special love and mercy, just as he had been loving and merciful to us in his lifetime.

Ijtema Memories

of Majlis Khuddamul Ahmadiyya

By Fazal Ahmad and Tariq Chowdhry



THE IJTEMA OF Majlis Khuddamul Ahmadiyya is a special occasion each year where our youth get a chance to meet each other and to compete in healthy pursuits. The first Ijtema was held in Qadian (India) in 1938. The first Ijtemas were held alongside the Jalsa in Qadian starting in December 1938, but soon the event demanded more time and energy, and so it became a separate event. Since those days over 60 years ago, the youth organisation has spread to all parts of the world and Ijtemas are held annually at various levels throughout the globe.

History of the UK Ijtema

The UK held its first Ijtema in 1965 at a time when there were a modest number of Khuddam, largely in the Greater London area. This was a modest affair but in 1972, the Gillingham Khuddam organised the first one day indoor ijtema that caught the imagination of the Khuddam at that time, leading to a flurry of such events taking place all over the UK over the next few years. However the London area remained the primary focus with the Ijtema taking place in and around the Fazal Mosque complex.

To address the needs of the increasing number of Khuddam around the country, the National Qiadat was established. The needs of the Ijtema also grew and Heathlands School, Hounslow became the venue for

the National Ijtema with a focus on a comprehensive programme of academic and sporting activities.

However the major change occurred once the UK Jama'at acquired the land at Islamabad in mid 1985. That suddenly provided the freedom and space to hold events that included sports, barbeques and a much more varied programme of activities.. The first barbeque was held in Islamabad in the mid-80's in what had been the stables of the old Sheephatch Farm. This proved to be so successful that it has now become a fixture of the National Ijtema. A major part of the charm of the barbeques was the fact that Huzur رحمه الله تعالى enjoyed the function and met many of the Ijtema participants in a very relaxed environment. Ameer Jama'at UK, Rafiq Ahmad Hayat Sahib recalls Huzur's enthusiasm for the tents and barbeques:

"At the Khuddam Ijtemas Huzur رحمه الله تعالى would come on Friday night and he would get his security staff to erect a tent for him there also. Huzur رحمه الله تعالى would also look at all the tents and check on the barbeques. I think this was a form of tarbiyyat taking place."

He also encouraged a competitive spirit amongst the regions which extended not just to the barbeques, but also the tents and displays. Huzur رحمه الله تعالى would personally go and visit each regional area, inspect the tents and taste the barbeques. These are memories that no Khadim will



ABOVE Huzur at the UK Khuddam Ijtema 2000

ever forget, as our previous Sadr Ibrahim Noonan Sahib recounts:

“Hadhrat Khalifatul Masih IV رحمه الله تعالى last Ijtema was in 2000. When Huzur رحمه الله تعالى left the barbeque, Huzur رحمه الله تعالى turned to me with a loving smile and he raised his hand, put his index finger and his thumb together and said ‘excellent, excellent barbeque’. He said it in such a manner that really filled my heart with happiness and joy.”

Huzur رحمه الله تعالى also laid great stress on the real purpose of Ijtema; spiritual advancement. Huzur رحمه الله تعالى always enjoyed the barbeque and sports functions, but he laid the greatest emphasis upon seeing large numbers of Khuddam attending each of the congregational prayers on time and behaving appropriately. He was keen to gauge progress year on year in the knowledge of the Qur’an, Sala’at, Surah Fatihah and the Philosophy of Islam, for if we didn’t show progress in these fields, what was the purpose of being great at Volleyball or cooking kebabs.

Ahmad Yahya was the Sadr Majlis Khuddamul

Ahmadiyya UK from 1992—1998. Attendances were rising and the quality was improving, but this was not always the case as Ahmad Sahib recalls:

“In the history of Majlis Khuddamul Ahmadiyya, there has never been a second ijtema in the same year. However, I remember in 1995, when I read my report at the last session, I mentioned the attendance. After I sat down Huzur رحمه الله تعالى asked me the total tajneed of Majlis Khuddamul Ahmadiyya. I told him and Huzur رحمه الله تعالى immediately worked out the number of Khuddam that were absent. Then Huzur رحمه الله تعالى gave us a difficult challenge to try and bring those Khuddam that didn’t come. He told us to organise an Ijtema for those Khuddam who had not attended the Ijtema for the last three consecutive years. He wanted us to organise this before our next Ijtema and he also wanted the management committee to be consisting of those Khuddam that seldom come. When we heard this we were absolutely dumbfounded as to how we were going to do this. I then went to see Huzur رحمه الله تعالى asking for guidance on how we can get those Khuddam that never



ABOVE Huzur with the 'Tug of War' teams of East London and Lambeth at the Khuddam Ijtema of 1995

come to organise an event as big as this. However, Huzur رحمه الله تعالى simply said, we must try. Huzur رحمه الله تعالى never used to give up hope on someone that had very little attachment with the Jama'at. He always saw the best in everyone. By the grace of Allah we managed to organise this Ijtema and it was a success. As far as I can remember, Huzur رحمه الله تعالى spent most of his day at the Ijtema on Saturday and Sunday. Huzur رحمه الله تعالى was so pleased that we obeyed his instructions and said that what he was most pleased about was the fact that he had set a difficult task but because you have obeyed the Khalifa of the time, Allah has given His blessing."

European Ijtema

In 1982 Hadhrat Khalifatul Masih IV رحمه الله تعالى arrived on his first visit to the continent after becoming Khalifa. He instructed Khuddam to start holding Ijtemas on a European scale, now that travelling had become so much easier across Europe, and there was a sense of competition amongst the neighbouring Jama'ats. Although the larger Jama'ats such as the UK and Germany were well established, there was a need to bring the smaller Jama'ats

to the same level, and to create a catalyst for joint activity across the Continent.

These instructions were duly implemented on the 27th, 28th and 29th July 1984 and the UK was given the honour of hosting the very first European Ijtema at the Heathlands School in Hounslow. Huzur رحمه الله تعالى attended the Ijtema and was pleased with the arrangements. The Ijtema took Khuddamul Ahmadiyya to the next stage as it allowed Khuddam from various parts of the Continent to meet and share experiences, and particularly enabled those from countries with a small tajneed (number of Khuddam) to participate in such a major event. Other European Ijtemas followed and were organised in the following venues:

1984	Hounslow, UK
1985	Islamabad, UK
1986	Nasir Bagh, West Germany
1987	Nunspeet, Holland
1988	Islamabad, UK
1989	Nasir Bagh, West Germany
1990	Islamabad, UK



ABOVE Huzur at the Pakistan National Ijtema in 1967 when he was Sadr Majlis Khuddamul Ahmadiyya.

All European Ijtemas enjoyed the special distinction of being graced with the august presence of Hadhrat Khalifatul Masih IV رَحْمَةُ اللهِ تَعَالَى. Huzur رَحْمَةُ اللهِ تَعَالَى also used these occasions to enjoy sports challenges such as Kabbadi which was one of his favourites. On one occasion, he even laid down a challenge from the UK as former Sehat e Jismani Secretary from Mhali Khuddamul Ahmadiyya UK Arshad Ahmedi relates:

“In 1987 ... I received a message from Huzur رَحْمَةُ اللهِ تَعَالَى that he, on behalf of Majlis Khuddamul Ahmadiyya UK, had made a cricket match challenge to a team formed of the various Majlis Khuddamul Ahmadiyya in Europe. I quickly formed a team and we then travelled to the 4th European Ijtema in Nunspeet, Holland. The match took place and we thrashed them! I remember at some stage of the closing session of the Ijtema, Huzur رَحْمَةُ اللهِ تَعَالَى explained that he had made the challenge on the UK's behalf and was glad to see that the UK team had won, as he was confident that they would.”

Huzur رَحْمَةُ اللهِ تَعَالَى was always keen to establish and maintain records and for demonstrable improvements in the achievements of Khuddam. He had asked for performances to be compared to international standards, sometimes with unforeseen consequences as Arshad goes on to explain:

“In one Ijtema when announcing the results of the Shot-Putt, we announced the distance thrown by the winning Khadim, and then the World record, British record and also the Women's record. The Women's record was much further than what the Khadim had thrown! This made Huzur رَحْمَةُ اللهِ تَعَالَى laugh.”

1990, was the last European Ijtema, after this, the Ijtema's reverted back to National events as by now, each of the Nations had more firmly established Ijtema in their own countries and used the European Ijtema as a yardstick in order to improve their own structure and organisation. One of the legacies of the European Ijtemas was the relationships established between countries. These blossomed in the last few years through the aid convoys

and other joint charity work coordinated through Humanity First with teams of Khuddam from various countries working together.

So in the UK, we have been very fortunate to have had our Hazur رحمه الله تعالى with us almost every year in our Ijtema, and to get so much personal attention and guidance to not just improve the event, but to use the event to improve ourselves. Huzur رحمه الله تعالى loved to meet the youth and the children and became fully immersed in the event. During the Ijtema Huzur رحمه الله تعالى provided invaluable guidance and advice in all spheres, from the issues of Tarbiyyat to food preparation and sports. There were occasions where Huzur رحمه الله تعالى expressed pleasure and at other times concern and indeed at times he would rebuke us. But this was his desire, like a father to a child, for the UK Khuddam to excel in every field.

In Huzur رحمه الله تعالى passing we lost a personage that nurtured the UK Jama'at and for Majlis Khuddamul Ahmadiyya this was particularly significant.





Foundations of Humanity First

“My mercy encompasses all” (Al-Qur’an 7:156)



By Kalim Bhatti

HERE IS A Sufi saying that the friend of Allah is he whose generosity is like that of the river, benevolence like that of the sun, and hospitality like that of the earth¹. By any measure, Hadhrat Khalifatul Masih IV رحمه الله تعالى exuded these universal qualities of the love of humanity with the utmost sincerity, as the Promised Messiah عليه السلام said of the Holy Prophet of Islam صلى الله عليه وسلم, “his soul melted out of sympathy for mankind”². Charitable giving is emphasised in the teachings of all religions, but especially Islam, and particularly in the Ahmadiyya Movement; as exemplified by the Promised Messiah’s teaching that the “pure essentials” of being human are “love and sympathy for mankind”, which he called “earthly perfection”³, and the work of the Jama’at, namely institutions such as the “langar khana” and the Nusrat Jehan Schemes (the building of schools and hospitals) in Africa.

In the very first year of his Khilafat, Huzur رحمه الله تعالى identified “three creative principles” of the Holy Qur’an relevant to the development of Humanity First’s ethical background: Absolute Justice, Kindness and Kinship:

“Indeed Allah requires you to abide by justice, to treat with grace and to give like the giving of kin to kin”

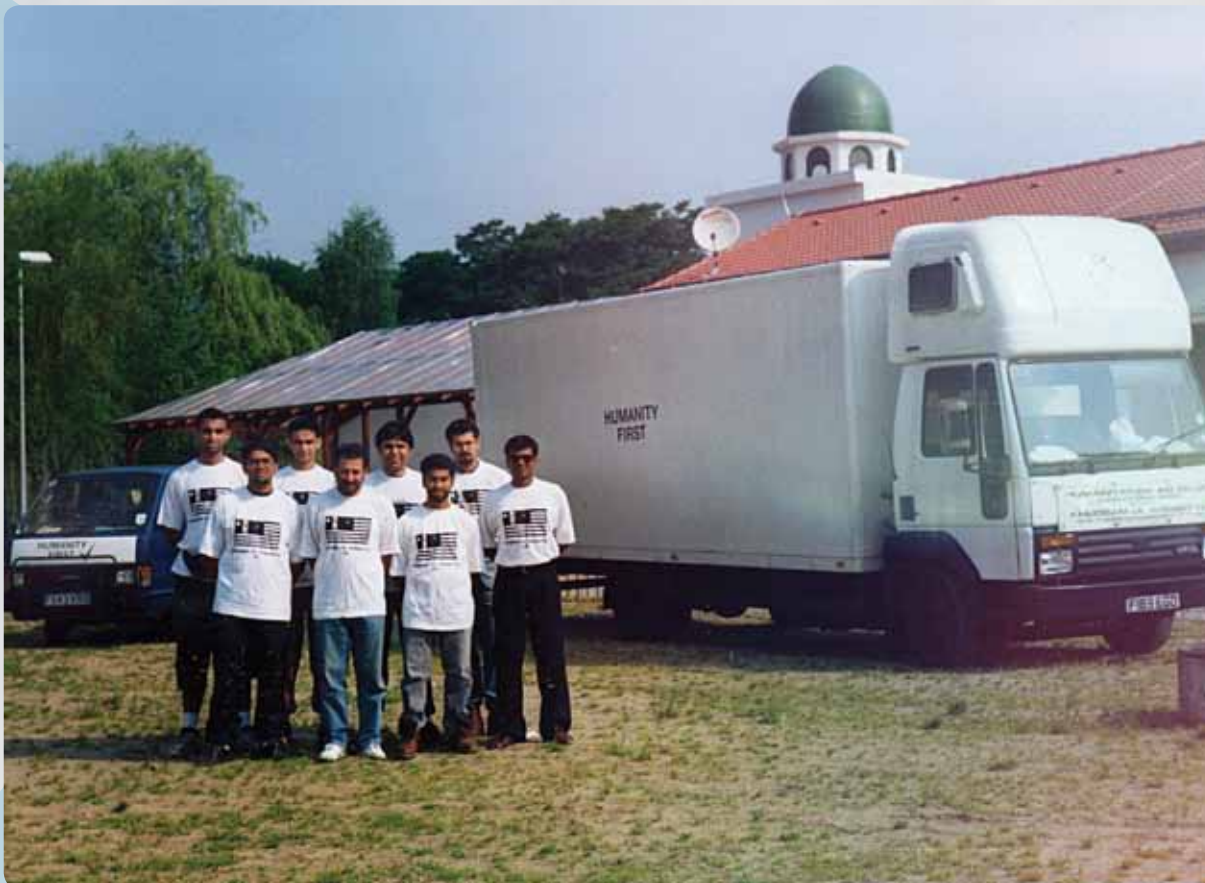
The Holy Qur’an, Chapter 16, Verse 91

Huzur’s رحمه الله تعالى view on charitable giving was deeply rooted in the Islamic teaching, asserting in a lecture in

1990 at the University of Seville⁴ that although Islam instigated an “institutionalised” mode of spending on the poor, it lays an emphasis on the non-institutionalised methods, or Sadaqa. It is this voluntary giving out of benevolence (Ihsan), or the art of returning more than others’ dues that would lead to the highest stage in human relationships, that of “Ita’i Dhill-Qurba”, which Hadhrat Sahib described as “a spontaneous expression of love and care, as experienced by a mother for her child”⁵. Indeed, the mother’s unconditional love became a signature metaphor for the exemplary qualities of the servitude and sympathy he wished members of the Movement to try to attain throughout the Sermons of his tenure. The spirit of charitable giving should be to give “without any trace of affection”⁶.

Delivering a lecture in 1990 at the Queen Elizabeth II⁷ Conference Centre in London, Huzur رحمه الله تعالى pinpointed many of the characteristics of capitalism that have created an imbalanced and unjust society, suggesting the necessity for charity based on Islamic guidelines of absolute justice. It was really part of Hadhrat Sahib’s insight into the application of the finer points of all areas of Islamic philosophy that he was able to interpret so skilfully in the context of today’s society.

Then, in 1992 in his Friday Sermon of 28th August during the height of the hunger crisis in Somalia, Huzur رحمه الله تعالى discussed how simply the thought of the torment and starvation the people were suffering there caused severe restlessness of the heart. In fact, Huzur رحمه الله تعالى



ABOVE Humanity First volunteers

iterated that the heart is obliged to be affected by the sorrows of its fellow man, indicating the humanity of an individual. Huzur رحمه الله تعالى also mentioned here that the Jama'at was already trying to help the people of Somalia, but problems had arisen in coordinating with the relief organisations established there, largely controlled by western nations, and in utter frustration of wanting to help all we could in some way, our aid was handed over to these organisations

But it was in 1993 that Khalifatul Masih IV رحمه الله تعالى perceived that the need, time and opportunity had arisen for Jama'at Ahmadiyya to set up an international organisation to serve humankind throughout the world, without distinction of colour, race or creed. Under direct instructions of Huzur رحمه الله تعالى, Majlis Khuddamul Ahmadiyya UK undertook a programme of humanitarian aid relief convoys to assist the victims of the tragic war in the former Yugoslavia. Once the convoys, which went directly into the heart of Bosnia, Croatia, Hungary and Slovenia, were established, Hadhrat Sahib approved the name of the proposed international charity as 'Humanity First'. Huzur رحمه الله تعالى advised that this organisation should

not limit itself with involving Ahmadi's, but other "noble souls" also. Huzur's vision was to establish a charity that would promote the highest ethical action, safeguard the preservation of human life and dignity above all other considerations, and through it, symbolise the unity and brotherhood of humankind. Finally it should be a non-political, non-sectarian agency.

Throughout his Khilafat, Huzur رحمه الله تعالى emphasised in his sermons that we must inculcate the attitude of universality not only among all Ahmadi's, but that there should be a feeling of "oneness", of belonging to humanity, and that no geographical or racial barriers should be permitted⁸.

In fact, without the personal support of Hadhrat Khalifatul Masih IV رحمه الله تعالى, Humanity First could not even have grown out of its conceptual vision. If we analyse simply how Humanity First is funded, the main source is through direct appeals to the public, and the source of the inspiration to give within the Jama'at has been Huzur رحمه الله تعالى, from its beginnings, right up until the final "Iraq Appeal" just weeks before his sad demise. There have been countless occasions where our fundraisers have stood

open handed before a Friday Sermon, or Eid Sermon, and with the blessing of Huzur رحمه الله تعالى thousands have been collected in one day. Huzur رحمه الله تعالى stood as the figurehead, the symbol of what Humanity First attempts to achieve: compassion for our fellow man, unity and love.

Throughout the world we have put his message into practice, even before the inauguration of Humanity First, the emphasis on charitable schemes was abundant, for example the Jama'at's work in West African hospitals, the worldwide enrolment of thousands of blood and kidney donors, cycle runs and marathon walks to name but a few altruistic outlets that Huzur رحمه الله تعالى encouraged during his tenure. In fact it was on our beloved Imam's arrival and encouragement that raising funds for charities such as Save the Children Fund and Great Ormond Street were instigated by Majlis Khuddamul Ahmadiyya UK.

Although Humanity First is a "non-religious" charity, its entire basis is ground in the universal Islamic values of justice and fairness to friends and foes alike in every sphere of human interest, and the demolishing of discriminations within man, again, advocating the spirit of Ita'i Dhill-Qurba.

Part of his humanistic approach in all matters can be found in Huzur's رحمه الله تعالى propagation of homeopathy, a economically viable, and often free alternative that the Ahmadiyya Jama'at provide for those in need who could never afford expensive pharmaceuticals. Yet the true beauty of his nature was found in the personal attention Hadhrat Sahib would give to hundreds of thousand of members of the Movement who would write to him regularly regarding treatment with homoeopathy. This personal involvement was also to be found during Humanity First's convoys to the former Yugoslavia, where he constantly corresponded to many individual victims, thus giving such comfort that we who are fortunate in our lives of abundance could never realise.

He also advised and showed by example, in the light of the Holy Qur'an, not just what to give, but how to give. Huzur رحمه الله تعالى repeatedly emphasised that giving something that one would be ashamed of receiving from anyone else could not be defined as alms:

"Do not select out of it for charity that which is worthless"

The Holy Qur'an, Chapter 2, Verse 268

Humanity First's motto, "serving mankind", was also inspired by Huzur's رحمه الله تعالى incisive understanding of the Islamic concept of service affirming that:

"You will remain the best as long as you are service minded"⁹

It must be kept in mind that Humanity First is not merely a reactive disaster relief organisation, Khalifatul Masih IV رحمه الله تعالى continuously discussed the concept of giving from ones "self" not only from wealth, which is why the "Learn a Skill", "Education Sponsorships" and now Orphanages have been instigated in West Africa and South America. Huzur رحمه الله تعالى has explained that the basis of giving from what one possesses is taught in the Holy Qur'an:

"And the true believers spend in Our cause whatsoever We Ourselves have bestowed upon them."

The Holy Qur'an, Chapter 2, Verse 4

And that this goes beyond simply our possessions, but also our faculties, human relationships, honour, peace and comfort. It is difficult to conceive the depth with which Khalifatul Masih IV رحمه الله تعالى has elucidated the concept of giving. Notably, there is the recurring encouragement that all sections of society should participate in God's cause:

"All that is required is that you should spend something of which God has given you. The scope of something is so variable that that even ordinary, weak people who do not have the strength to make substantial sacrifices can at least participate to whatever degree they can afford"¹⁰

Yet again, this advice has proved invaluable to Humanity First, in that it has been the sacrifices of the Ahmadiyya Community both in monetary terms but as much in the voluntary time that members have given whenever the need has arisen, from its inception throughout the Bosnian War, through to the Sierra Leone and Kosovo Crises, up until the India and Turkey Earthquakes, the Water for Life, Feed a Family and I.T. Projects, all the aid workers and the management of Humanity First have been, and are unpaid volunteers.



ABOVE Huzur meets with a Humanity First team about to leave for a trip abroad to deliver aid

For every appeal, for every scheme Khalifatul Masih IV رحمه الله تعالى always led by personal example, by donating not only his time, but substantial funds from his personal reserves, into every cause.

In the last 14 years, Humanity First has been able to extend its operations in fifteen countries and, thanks to the commitment of its members and the prayers and advice of Huzur رحمه الله تعالى its work is growing daily. By the grace of Allah, the organisation has been distinguished by the most unique of patrons imaginable in Huzur, one whose vision of uniting humanity through the continuous practical devotion to a noble cause will be sorely missed. It is said that that there is no path shorter to Allah than that of bringing solace to hearts, and this bringing comfort to the hearts of the needy and destitute will remain the abiding legacy of Hadhrat Khalifatul Masih IV رحمه الله تعالى. May Allah bless his soul for his dedication, compassion and love for humanity. آمين

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Messages from Hadhrat Khalifatul Masih IV رحمه الله تعالى



A collection of extracts from addresses delivered to Khuddam and Atfal at Majlis Khuddamul Ahmadiyya Ijtema's and Atfal Rallies.

Tabligh 1997

“No matter how many lectures you give to someone on how to swim, telling him this is how you have to make strokes, and this is how to move your legs, and this is how to keep your body flat, no matter whether he does a Ph.D. in the subject, he will drown if you throw him in the water. Just by acquiring academic knowledge of swimming, you may study the history of the world, you will find that without practice the scholar will drown when he enters deep water.

This is the law of nature. You will have to lead them by the hand to set them in Tabligh work. You should finalise methods, ponder and divide the work, then whoever wants to do Tabligh you need so much manpower to support them. With all the work, so much manpower develops that the organisation spreads over the whole country.

But tell them in the very beginning that we are not those Muslims who want to convert people with the sword. We are not those who explode aircraft. We are not those who believe that hearts can be changed with the power of sword.

We are the ones whom they have attempted to change with the force of the sword. We have let our necks be severed but we have not changed. We will change others with the brain and with logical argument. First you must introduce yourself and then ask how many are interested. Then say that we desire, for example, to donate a free copy of the Holy Qur'an in your library.

May Allah enable us that we should organise our

work and every Ameer should know that my day today is better than yesterday.

Today more than before, with the Grace of Allah, I have the strength to do my duty. You must not forget prayers which I will continue to remind you of.

Every work becomes easy with prayer. Without prayer the highest possible device can become useless. In the spiritual world, the prayer has the station of being the cause of all causes.”

Preaching 1996

“May I just say that when someone works in a field, then it is the ‘bite’ that gives him new strength. By the word ‘bite’ I mean with reference to cricket. When a bowler has a bite in the beginning, then he becomes unplayable, a new bowler is born out of him and he dominates the game from then on. If he doesn't get the bite then he becomes dull and just a non-entity without any potential to change the result of that particular game. So you see them crest-fallen trying their efforts as best as they can but always defeated and tired in their attitude. But those who have bites, they rise and they become gigantic and as such they feel as if they can always do it. Never again will they meet with failure. But next time they do. The difference between a good Dai illallah organiser and these people is that there is a quality of permanence about those who have a ‘bite’ in religious affairs. Once God gives them this, they never lose this quality. They go on increasing rather than losing it.”

“I would advise you to continue to pray for yourself and promise that you pray for yourself and ask for Allah’s help to worship Him. I want you to taste the response to prayers by Allah. So the best thing to do is to start praying and find time during your daily pursuit to remember God.”



Ijtema 1991 – The importance of Wudhu

“A Muslim must know how to say his prayers and his responsibilities relating to the prayer, Wudhu and how it breaks, and how to make the prayer better, healthier and more acceptable to God and what injures the validity of prayer. I am deeply concerned with Ahmadi Muslims, with preliminary things, that are the foundation and the backbone.”

Ijtema 1992 – The importance of Obligations of a Qaid

“Generations benefit from previous generations and, we should be mindful to them. A time will come when future incoming Qaideen and, office bearers will be getting prizes where a lot of labour from previous Qaideen would have been put in. May we progress from achievements we have already made to higher and noble achievements.”

Ijtema 1993 – Addiction to Prayer

“On certain areas where progress should have been made much more rapidly, there is something lacking which continues to worry me. I will not be satisfied as your leader, until all of you become addicted to prayer.

The Holy Prophet Muhammad’s صلى الله عليه وسلم addiction to prayer was like fish in water, this was the source of all his happiness and strength.”

“Namaz is one of those things that keeps me worried and, I will never become satisfied until Khuddam become namazis. If they can’t find a mosque to go to, to do their 5 daily prayers congregational prayers, then at least I should have the satisfaction to know that they perform their prayers in their homes and ask their brothers and sisters to participate and, make small mosques in their homes. If that happens then they will come closer to the purpose of our creation. If you become a worshipper that is the beginning of the journey. We must improve the quality of our prayer, because if you analyse your prayer you will see that you have fallen here and there. I repeatedly come to the topic of prayer, don’t be fed up at this because if you become fed up of the subject of prayer you are fed up of life. It is the source of life it is eternity.”

Ijtema 1995 – How Islam ends division of all kinds

“It should be borne in mind that Ahmadiyyat itself is not divided into groups but may be likened to a bouquet



ABOVE Huzur رحمه الله تعالى at the 2000 UK Khuddam Ijtema

of different flowers, where each different flower represents a particular ethnic group. This year's Ijtema reflects this, as there are many newcomers who are drawn from various walks of life and represent (in their origins) different nationalities. This is a very encouraging sign and it is important that in this way that we all become embodied into one single entity, the entity of Ahmadiyyat, where all differences in our cultural, racial and geographical backgrounds are left at home as we come together to attend (as one entity) any Jama'at event."

Ijtema 1996 – Responsibilities of a Daeen Illallah

"I want to remind you of your responsibility as Daeen Illallah. So this is one which not only Khuddamul Ahmadiyya UK is lagging far behind, but the entire Jama'at UK is lagging far behind. I have tried repeatedly to awaken you, to stir you up to life, but somehow it is this area - of preaching - where you feel very shy. While you require it most. Because God has so ordained, that Khalifatul Masih, after he had to leave his headquarters,

chose the UK as his markaz. To live here most of the year. To remain with you, to be available to you throughout. Day in and day out. So it is not a very good compliment to you. To express your gratitude to Allah for this advantage, unique advantage, which he has granted you"

"I want you to wake up. I want each of you to be productive and produce one more Ahmadi. So it is highly essential for the UK to keep up with the world pace of the growth of Ahmadiyyat. If you are negligent of your duty, you should remember that you may cause great damage to the cause of Ahmadiyyat. Because for the same reason, that I counted among the special blessings of Allah, my presence here is particularly hurting the enemies of Ahmadiyyat and they have turned England into the seat of opposition. All the intrigues which are being cooked are largely cooked in the United Kingdom, outside Pakistan I mean. So when the enemy is redoubling its efforts to defeat Ahmadiyyat and arrest its passage. If you do not react with as much will, resolution and honesty and sincerity of purpose, then you are not a live Jama'at."

“There is no doubt about it, no shadow of doubt, that it is Allah’s Will that is done. But Allah favours those who do it with a will of their own. It is the resolution of the believers which is made here on Earth, which rebounds from the Heavens; and then things happen to move and be realised. But if the resolution is not born in your hearts, if your minds are not made up with a definite resolution that we must perform this deed, what ever may happen, then the heavenly will does not move along with your lacklustre move, half hearted move, it does not care for that.”

“If you continuously pray for yourself and pray not only for this purpose, but also pray regularly, like the Muslims are expected to pray. Five times a day at least. Tahujud if it is possible. So become a realistic meaningful Muslim, and then Inshallah, things will happen at your hands which even will amaze you when they happen. Because there are very big things that are going to happen, Inshallah if you awake.”

“You are the backbone of the future generations of Ahmadis in this country, and if you wake up to your responsibilities, as I have repeatedly expected of you and told you in so many words. Then Inshallah a revolution will begin here from this soil, which is spread to all the western countries.”

Second Ijtema 1996 – To pray for oneself

“I know from my experience that if Ahmadis are approached properly in the name of Allah or Jama’at, they will always respond because, they are sleeping (i.e -they are not dead). Ahmadis have the natural inclination to respond to the call of God, but it must reach them in the right way.”

I would advise you to continue to pray for yourself and promise that you pray for yourself and ask for Allah’s help to worship Him. I want you to taste the response to prayers by Allah. So the best thing to do is to start praying and find time during your daily pursuit to remember God.

Beg Allah to give you a taste of acceptance of prayer. Begin to pray by thinking of the favours bestowed by Allah and sending Darood upon Hadhrat Muhammad saw

“May Allah give all of you who have participated in the Ijtema a new birth and may you have many happy returns to goodness.”

Ijtema 1998 – Self-Reformation

“A new spiritual birth in life leads to full consciousness of yourself. This spiritual rebirth is the only answer to all your problems, unless you create a new Ahmadi in yourself, you cannot perform your responsibilities to Ahmadiyyat and Islam.”

Atfal Rally 1993 – The young and prayer

“When I was going to prayer this morning I saw that a large number of children slept in this very hall. I stood and watched for a while and saw that most of them had already gone for prayer to the mosque and the remaining were preparing to do so. This made me very happy and I also observed all the Atfal in the mosque to see if there were any signs of tiredness at being awakened so early to go to the prayer. I found no signs of any displeasure. All were happy and willingly participating. This is most encouraging for the future generations of Ahmadiyyat -which is you. If you continue to be brought up in this excellent manner inshallah by the Grace of Allah, the future of Ahmadiyyat in this country will be even brighter.”

The importance of physical fitness

“Therefore, I want you to fill your hearts with special zeal for games and sports and other outdoor events, as I wish that Ahmadis should grow up not just as great scholars, who are already being groomed to be leaders in education, but I also want Ahmadis to excel in other fields such as sports. Mental and spiritual health is deeply linked to physical health. If you maintain your physical health it will help your mental health. It is not necessary for a spiritually healthy person to be physically fit but if he is, it will certainly help him. Older people have been saying prayers all their life with deep personal attachment yearning for the days when they could say their prayers without getting tired, and gain more pleasure. However, due to ailments in old age they cannot say their prayers with ease as they used to in their younger days. Physical health does help the spiritually strong to do good deeds and worship God.”

Atfal Rally 1997 – Sura Fatiha

“When you learn Islam, Sura Fatiha becomes the most central to it. It plays the pivotal role in teaching you what Islam is; because of this it is called the mother of the



ABOVE Addressing a group of non-Ahmadis of Gujranwala, Pakistan

whole Qur'an. So from the mother is born the child which carries all the characteristics which the parents have."

Case of the young

"the responsibility is not only of Khuddamul Ahmadiyya, the responsibility of taking care of children is jointly shared by the parents, by the Jama'at as such and by the auxiliary organisations like Khuddamul Ahmadiyya, Ansarullah, etc"

Telling the truth, shun falsehood

"Apart from this I would like to remind the administration to teach you some lessons in your moral conduct. The most important thing is to keep you informed and reminded that lies are a type of shirk, like calling partners besides Allah. A Muslim must never tell a lie, not even in a joke. This should be your firm habit which should have no lapse anywhere, in every sphere of your activities.

See to it that you never tell lies. Whenever you are tempted to tell lies you should remember that it is a heinous crime and Allah does not like His servants to tell lies. Because to tell lies is inconsistent with your

claim that you believe in God. When you tell lies you believe in Satan instead, because lies come from Satan and truth comes from God; that is why one of the names or attributes of God is 'Truth', Al-Haq."

Kind treatment to others

"To behave towards your fellow human beings, towards your fellow children, with kindness, with respect, not calling each other bad names, not to bully the weaker among you, not to deal with the weak among you with bullish habits. Respect the weak. When you learn to respect the weak then you will always respect the strong as well. To respect the strong only becomes piety or righteousness only when you respect the weak. If you show no respect to the weak then the respect you show to the strong above you is a mark of your cowardice, not a mark of your honour.

Every man respects the strong above him who is stronger and can beat him if he does not pay proper respect to him. So if you respect the strong while you do not respect the weak, your respect of the strong is a sign of weakness in you, not of strength."



ABOVE Huzur رحمه الله تعالى at the Khuddam Ijtema 2000

Afzal Rally 1998 – Sura Fatiha

“Surah Fatiha and remembering its meaning should be emphasised as much as possible, year after year after year. Without Surah Fatiha you cannot become a basic Muslim. Surah Fatiha is the Mother of the Holy Qur’an. And Surah Fatiha teaches everything that you should beg of God. Surah Fatiha should be memorised in a manner along with its translation, so you should not translate mentally what you are reciting in Arabic. It should appear to you systematically like you are saying it in English.”

Huzur’s Last Ijtema Address: 2000

“are there enough among you who understand the nimaaz (prayers) and read it with concentration, and read it so that every time, every nimaaz opens questions for you? Have you gained anything? Have you improved in any quality from the previous nimaaz?”

But there will be few among you who do pay justice to the nimaaz as taught to us by Hadhrat Muhammad Mustapha صلى الله عليه وسلم. It’s a very long way to go, first of all to understand the meaning of nimaaz, secondly to make it as if it’s your own language, say it so repeatedly that it

automatically becomes your own language, and rises not only from your brain, when you translate it, but from your heart. In performing Salat you address God as if He is standing before you.

This is what worries me - and has always worried me - what is the purpose of these Ijtemas, and this show business, and grand galas, if the essential purpose of the performance of nimaaz is not achieved? It’s a very difficult task, I’ll agree. Khuddamul Ahmadiyya has to awaken you repeatedly, knock at the doors of your hearts, which I hope Khuddamul Ahmadiyya does. But it is you who are sitting before me who know better whether this purpose is achieved by Khuddamul Ahmadiyya or not. So I hope you will carry back the memory of this address in your hearts, and always try to perform nimaaz in the best of manners.

Again, another factor that worries me is the recitation of the Holy Qur’an. I doubt if most of you always recite a portion of the Holy Qur’an daily after the morning prayer. And that is not enough, just to recite parrot fashion. The important thing is to learn the meaning of the Qur’an, and that can be done with the help of regular translations,

“The most important thing is to keep you informed and reminded that lies are a type of shirk, like calling partners besides Allah. A Muslim must never tell a lie, not even in a joke. This should be your firm habit which should have no lapse anywhere, in every sphere of your activities. See to it that you never tell lies.”



in the beginning. But gradually this should be improved so that the language of the Qur'an becomes your own language in which you speak. For that, the knowledge of Arabic is essential, but I know it's very difficult for most of you to become Arabic scholars. But you can repeatedly pay attention to the translation so that, by going through the translation, you understand the meaning of the Qur'an.

Now, the Qur'an has many layers of meanings. First of all, the apparent meanings - most of you don't know the apparent meaning of the Qur'an, unfortunately. Then to go deeper and deeper and deeper and understand the Qur'an, so that it becomes clear to you that this is a book revealed by Allah to Prophet Muhammad . It's not a man-made forgery. It speaks of so many wonders, of the past and the future. It speaks of every scientific subject and explains what's happening in the universe, and what is happening within you, so much so that, once you're wonder-struck by the Qur'an, you'll also be captured by its beauty. And then the Qur'an will always lead you, you can walk hand-in-hand with the Qur'an, and then you can see God within yourself and outside, around you in nature.

So this is a very important message to you - a great, difficult message indeed - but unless you do it, you will not become a true Ahmadi Muslim. It's good to hear loud

slogans such as 'Narahe-takbir', 'Allahu-akbar', 'Allahu-akbar' - it is scintillating. But it's meaningless if these Narahs (slogans) did not reach Allah's Throne, and on this Hadhrat Rasoolullah (ﷺ) once said - at a time when the companions were loudly proclaiming the Oneness of Allah, and repeatedly extolling Him as One, the Best, the Greatest - Rasoolullah (ﷺ) turned to them and said: Don't do it so high. For that particular journey it was required that they should do it in their hearts and understand what they are saying. He said: Your voice cannot reach the seven heavens, but your heart's voice can, because Allah knows it. It does not have to be raised to the seventh sky. But Allah descends upon your heart and makes it a seventh sky.

So this is the general instruction to Khuddam, and I am worried about it, that we have a long, long way to go. I hope, with this short address, I should end this speech and pray for all of you who are participating here, that you listen to all my instructions of the past and the future, and try to act upon them. Allah bless you all, may you return home safely, and your journey would be safer if you set your heart with Allah, and Allah keeps your heart with Him. Then, whatever happens, you will go straight to God and be received in His Arms like a child is received back in the arms of her mother. Allah bless you all.

مزار مبارک

سیدنا حضرت صاحبزادہ مرزا طاہر احمد صاحب

رحمہ اللہ تعالیٰ

امیر المومنین خلیفۃ المسیح الرابع

میرزا طاہر احمد صاحب نے حضرت مرزا ابوالخیر الدین محمد باجوہ صاحب علیہ السلام کی بیعت اٹھائی اور ان کی بیعت کو جاری رکھا۔ آپ کا عروج ۱۳۴۷ھ مطابق ۱۹۲۸ء اور روزِ منگل حضرت سیدہ موسیٰ بیگم صاحبہ کی شہادت مبارک سے مستقام ہوا۔ آپ کا انتقال ۱۴۲۴ھ مطابق ۲۰۰۳ء بروز جمعہ صبح ۱۱ بجے ہوا۔ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ مدظلہ العالی کی وفات ۱۰ جون ۱۹۸۲ء بروز جمعرات منبرِ خلافت پر چڑھنے کے بعد صبح ۱۱ بجے صلیب کی شہادت ہوئی۔ آپ کا انتقال ۱۹ اپریل ۲۰۰۳ء بروز جمعہ صبح ۱۱ بجے ہوا۔

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ۔

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَأَرْقِ دَرْجَاتِهِ فِي أَعْلَىٰ عِلِّيِّنَ۔ (آمین)

مورخہ ۲۳ اپریل بروز بدھ اسلام آباد ٹلفورڈ برطانیہ میں امانتاً تدفین ہوئی۔

Wassiyat No: T547

امیت نمبر: ۷۵۴

BLESSED GRAVE OF

HADHRAT SAHIBZADA MIRZA TAHIR AHMAD SAHIB

MERCY OF ALLAH THE EXALTED BE ON HIM, AMIRUL MOMINEEN,

(LEADER OF THE BELIEVERS) KHALIFATUL MASIHI IV

(THE FOURTH SUCCESSOR AFTER THE PROMISED MESSIAH)

BLESSED SON OF HADHRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD SAHIB, KHALIFATUL MASIHI II, MUSLEH MAU'D (PROMISED REFORMER), ALLAH BE PLEASED WITH HIM. HE WAS BORN TO HADHRAT SAYYIDA MARIYAM BEGUM UMMI TAHIR (MOTHER OF TAHIR), ON TUESDAY 5 RAJAB 1347 H, CORRESPONDING TO 18 DECEMBER 1928, IN QADIAN, INDIA FOLLOWING THE DEATH OF HADHRAT KHALIFATUL MASIHI III, HE WAS ELECTED SUCCESSOR TO THE OFFICE OF KHILAFAT ON THURSDAY 10 JUNE 1982 AND, IN ACCORDANCE WITH DIVINE GLAD TIDINGS, HAVING LAID THE BASIS FOR THE DYNAMIC SUCCESS FOR THE UNIVERSAL SUPREMACY OF ISLAM, HE PASSED AWAY IN LONDON, AGED ABOUT 74, ON 17 SAFAR 1424 H CORRESPONDING TO 19 APRIL 2003.

SURELY, TO ALLAH WE BELONG AND TO HIM SHALL WE RETURN (2: 157)

O LORD, FORGIVE HIM, HAVE MERCY ON HIM AND EXALT HIM
TO A LOFTY STATUS NEAR THEE. AMIN

BURIED, IN TRUST, ON WEDNESDAY 23 APRIL 2003 IN ISLAMABAD, TILFORD, UK.



PART 6

Hadhrat Khalifatul Masih V

Hadhrat Mirza Masroor Ahmad أيدده اللہ تعالیٰ بنصرہ العزیز

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Chronology



By Arif Khan and Kalim Tahir

HADHRAT MIRZA MASROOR Ahmad, Khalifatul Masih V أيده الله تعالى بنصره العزيز was born on September 15th, 1950 in Rabwah (Pakistan) to Hadhrat Sahibzada Mirza Mansoor Ahmad رضي الله عنه and Hadhrat Sahibzadi Nasira Begam Sahiba. He is the great grandson of The Promised Messiah عليه السلام, grandson of Hadhrat Mirza Sharif Ahmad رضي الله عنه, and maternal grandson of Hadhrat Khalifatul Masih II رضي الله عنه.

He finished tenth grade from Taleem-ul-Islam High School Rabwah, and BA from Taleem-ul-Islam College Rabwah, Pakistan. In 1967 at the age of seventeen, he became a Musi (signed up for Wasiyyat committing a portion of his earnings and property to the cause of Islam). In 1976 he earned a Masters of Science degree in Agricultural Economics from Agriculture University Faisalabad, Pakistan.

He was married on 31st January 1977 to Mukarma Syeda Amtul Sabuh Begum, daughter of late Sahibzadi Amtul Hakeem Sahiba and Syed Daud Muzaffar Shah Sahib. He is blessed two children, a daughter, Mukarma Amtul Waris Fateh, wife of Mukaram Fateh Ahmad Dahiri of Nawabshah and a son, Mukaram Sahibzada Mirza Waqas Ahmad, as well as two grand children.

In 1977 he devoted his life for Islam (Waqf Zindagi) and went to Ghana under Nusrat-Jahan Scheme, which supports a large number of hospitals and schools in West Africa. From 1977 to 1985 he was the founding Principal of Ahmadiyya Secondary School Sagala (Ghana) for 2 years, Principal of Ahmadiyya Secondary School Easarcher for 4 years, and was Manager of the Ahmadiyya Agricultural Farm in Northern Ghana for 2 years during which he successfully planted and nurtured

wheat for the first time in Ghana which was exhibited at an International trade fair. He returned to Pakistan in 1985 and was appointed as Department In-Charge of Financial Affairs II on March 17th, 1985.

On 18th June 1994 he was appointed as Nazir Ta'leem (Director of Education). On 10th December 1997 he was appointed as Nazir A'ala (Principal Director) and Amir Muqami. He remained in this office until his election as Khalifatul Masih. In August 1988 he was appointed as Sadr (President) Majlis Karpardaz (Management Body of Bahishti Maqbarah). As Nazir A'ala, he was also serving as Nazir Dhiyafat (Hospitality) and Nazir Zra'at (Agriculture). From 1994 to 1997 he was Chairman of the Nasir Foundation. At the same time, he was President of Tazaeen Rabwah Committee (Committee for the Beautification of Rabwah). He expanded the Gulshan-e-Ahmad Nursery and made personal efforts to make Rabwah lush green. He served as a member of the Qadha (Jurisprudence) Board from 1988 to 1995.

In Central Khuddamul Ahmadiyya, he was Muhtamim Sehat-e-Jismani (Physical Health) [1976-1977], Muhtamim Tajneed [1984-1985], Muhtamim Majalis Bairoon (Secretary External Chapters) [1985-1989], and Naib Sadr (Vice President) Khuddamul Ahmadiyya Pakistan [1989-1990].

In Majlis Ansarullah Pakistan, he was Qaid Zahanat and Sehat-e-Jismani (Physical Health) in 1995, and Qaid Talim-ul-Quran (Quranic Education) from 1995 to 1997. In 1999 he had the honour of becoming a prisoner in the name of Allah, in Rabwah, Pakistan. He was imprisoned on 30th April and was released on 10th May 1999.



Hadhrat Mirza Masroor Ahmad,
Khalifatul Masih V أيدده اللہ تعالیٰ بنصرہ العزیز
before his Khilafat

Key Events of Khalifa-e-Khamsa

19th April 2003 Hazrat Khalifatul Masih IV رحمه الله تعالى passed away.

22nd April, 2003 at 11:40pm London Time, Mirza Masroor Ahmad's election as Khalifatul Masih V أيدده الله تعالى بنصره العزيز (Fifth Successor to The Promised Messiah) was announced. The first message Khalifatul Masih V gave to the Jamaat was "Duuain Karo" (we should all pray).

23rd April 2003 Funeral Prayers for Khalifatul Masih IV رحمه الله تعالى were led by Khalifatul Masih V أيدده الله تعالى بنصره العزيز

25th April 2003 Huzur أيدده الله تعالى بنصره العزيز continues the series of sermons on the Divine Attributes of God started by Khalifatul Masih IV رحمه الله تعالى

29th June 2003 Hadhrat Ameerul Momineen أيدده الله تعالى بنصره العزيز attended and addressed the final day of the Majlis Khuddamul Ahmadiyya UK Ijtema, in Islamabad.

25th–27th July 2003 Huzur أيدده الله تعالى بنصره العزيز attended and addressed the UK Jama'ats 37th Jalsa Salana, in Tilford Surrey, attended by 25,000 people and watched live around the world by millions on MTA International.

On 26th July 2003 Huzur أيدده الله تعالى بنصره العزيز established the Tahir Foundation-It is republishing books of Khalifatul Masih Al-Rabih رحمه الله تعالى and continuing the projects he started.

27th July – 17th October 2003 The first of a series of sermons given by Huzur أيدده الله تعالى بنصره العزيز on the ten Sharait (Parts) of the Baait (The oath that every Ahmadi takes).

August 2003 – September 2003 Hadhrat Ameerul Momineen, Khalifatul Masih V أيدده الله تعالى بنصره العزيز made his 1st Tour to Germany where he addressed the annual Convention and France where he addressed the annual Convention. He also visited Holland and Belgium in this tour.

5th September 2003 Huzur أيدده الله تعالى بنصره العزيز launches his Tehrik for the regular recitation of Durood Sharif

3rd October 2003 Huzur أيدده الله تعالى بنصره العزيز inaugurated

the Baitul Futuh Mosque in Morden, UK with Friday prayers. British devotees, together with a large contingent of senior community figures from abroad, filled the Mosque to capacity for the occasion. The foundation stone had been laid by Khalifatul Masih IV رحمه الله تعالى on 19th October 1999.

28th December 2003 Huzur أيدده الله تعالى بنصره العزيز addressed the Qadian Jalsa, from London via MTA.

9th January 2004 Huzur أيدده الله تعالى بنصره العزيز gave his sermon on the 10th anniversary of MTA. In this year MTA 2 was also launched.

4th February 2005 Huzur أيدده الله تعالى بنصره العزيز started a series of sermons on the Holy Prophet صلى الله عليه وسلم.

March 13th 2004 Huzur أيدده الله تعالى بنصره العزيز left for his tour of West Africa. He visited Ghana on 18th March 2004 where he attended the annual convention and met the President of Ghana. He also visited Burkina Faso and Benin and met the presidents of both countries.

21st June 2004 – 5th July 2004 Huzur أيدده الله تعالى بنصره العزيز visited Canada. He also attended the 28th Annual Convention of Canada on the 4th of July 2004.

1st August 2004 On the occasion of the annual Convention in the UK Huzur أيدده الله تعالى بنصره العزيز announced "It is my ardent desire. I want to appeal earnestly that for the purification of your lives and the lives of your descendants join this heavenly scheme. Come forward, there should be fifteen thousand new Wasaya within this year. So that we can claim fifty thousand Wasaya within this centenary..."

16th August 2004 – 15th September 2004 Huzur أيدده الله تعالى بنصره العزيز visited Western Europe. From 17th August 2004 he attended and addressed the Germany annual Convention. On 1st September 2004 he visited Switzerland for the first time and attended its annual Convention on the 3rd, 4th and 5th of September. On the 8th Of September 2004 he arrived in Belgium and attended its annual Convention on the 10th, 11th and 12th of September. From the 13th -15th September he visited Holland and attended its annual convention.





ABOVE Hadhrat Khalifatul Masih V أيداه اللہ تعالیٰ بنصرہ العزیز meeting with the president of Ghana

November 2004 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز toured parts of the UK. On 2nd October Huzuraba visited Bradford On 3rd October he visited Hartley Pool. He also visited Lake District, Scunthorpe, Glasgow, and Huddersfield.

26th, 27th and 28th December Huzur أيداه اللہ تعالیٰ بنصرہ العزیز addressed the annual convention in France which was transmitted to Qadian, India by satellite link.

1st January 2005 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز arrived for his tour of Spain. He addressed the annual convention and also visited Gibraltar.

26th April – 25th May 2005 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز visited East Africa. He attended the annual Convention of Kenya on 28th, 29th April 2005. He arrived in Tanzania on the 8th of May and met the President on 13th May 2005. He arrived in Uganda on the 17th Of May 2005. He attended the annual convention of Uganda on 19th May-20th May 2005.

27th May 2005 In anticipation of the 100 years of Ahmadiyya Khilafat to be completed in 2008, Inshallah, Huzur أيداه اللہ تعالیٰ بنصرہ العزیز appealed the Community to engage in the recitation of specific prayers and keep fasts once a month.

4th June 2005 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز arrived in Canada. He attended the annual convention from 24th-26th June 2005



ABOVE Huzur أيداه اللہ تعالیٰ بنصرہ العزیز meeting with various people at the Ahmadiyya College in Ekraful, Ghana

August 2005 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز toured Western Europe. On 26th, 27th August he visited Germany then visited Belgium before arriving in Denmark on the 6th of September. During this tour he also visited Sweden and attended the annual convention of Holland.

1st October 2005 Jamia Ahmadiyya Inaugurated by Huzur أيداه اللہ تعالیٰ بنصرہ العزیز

28th November – 10th December 2005 Huzur's أيداه اللہ تعالیٰ بنصرہ العزیز tour of Mauritius. Attended the Mauritius Annual Convention on 2nd, 3rd and 4th December 2005.

11th December 2005 – 17th January 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز started his tour of India which was also on the 100th lunar Calendar anniversary of Khilafat and the 100th year of the blessed scheme of Wasiyyat.

December 16th, 2005 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز gave a historical sermon from Qadian, India which was transmitted for the first time from Qadian on MTA. The revelation of the Promised Messiahas - "I will cause your message to reach the corners of the earth" – which has been fulfilled in many ways before, was fulfilled with a new glory.

4th April 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز started his tour of Singapore, Fiji, Japan, Australia and New Zealand.

April 28th, 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز attended Jalsa Salana Fiji

May 5th, 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز attended Jalsa Salana New Zealand

May 12th, 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز attended Jalsa Salana Japan

4th June 2005 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز visited Belgium followed by Germany and Holland.

18th December–7th January 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز visited Germany, Belgium, and Holland.

December 22nd, 2006 In Frankfurt Huzur أيداه اللہ تعالیٰ بنصرہ العزیز spoke out against the attacks by the pope on Islam and an opera which depicted the prophets in a degrading manner.

February 10th, 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز responded to the publication of cartoons derogatory to the Holy Prophets in Denmark with a series of sermons.

23rd March 2007 A new MTA Arabic Channel was launched

June 16th, 2006 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز also said that Germany would be the first country where 100 places will be illumined with our mosques, may Allah enable the completion of this.

18th August 2007 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز toured Holland, Germany and France and answered the allegations of Geert Wilders a Dutch Politician against Islam.

31st August – 2nd September 2007 Huzur أيداه اللہ تعالیٰ بنصرہ العزیز attended Germany's annual convention.

27th May, 2008 Ahmadi Muslims celebrated the hundred years since the establishment of Khilafat. Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V أيداه اللہ تعالیٰ بنصرہ العزیز spoke to a large gathering of Ahmadis in the Excel Center, London.

May Allah strengthen his hands and grant him a long, healthy and prosperous life leading the Community. May Allah continue to shower this community with His Blessings and make it grow by leaps and bounds. آمين



ABOVE Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V أيداه اللہ تعالیٰ بنصرہ العزیز at Jalsa Salana UK 2007



ABOVE Huzur أيداه اللہ تعالیٰ بنصرہ العزیز on the inauguration of Baitul Futuh Mosque, Morden



ABOVE Huzur أيداه اللہ تعالیٰ بنصرہ العزیز at the Lake District National Park, UK

Majlis Khuddamul Ahmadiyya UK National Ijtemas 2003–2007

*English translations of Huzur's
Addresses to Khuddam & Atfal*



English translation of Huzur's أيداه اللہ تعالیٰ بنصرہ العزیز address to Khuddam & Atfal at the 35th Majlis Khuddamul Ahmadiyya Ijtema UK held in 2003 at Islamabad, England

After reciting Surah Al-Fatiha, Huzur أيداه اللہ تعالیٰ بنصرہ العزیز recited verse 46 of chapter 29 of the Holy Qur'an.

"Today, since Germany's Ijtema is also reaching its conclusion, I also address Majlis Khuddamul Ahmadiyya Germany in this speech.

The report that Sadr Sahib just read out, by the grace of Allah was indeed very heart warming. May Allah increase their efforts, and grant them 100% success in their Salaat campaign.

After the passing of Hadhrat Khalifatul IV رحمہ اللہ تعالیٰ many Jama'ats and their auxiliary organisations passed resolutions, in which they restated their intentions to complete his works and make every sacrifice to fulfil his wishes. Such promises have come in from many Jama'ats, such as the Khuddamul Ahmadiyya UK, Germany, and Pakistan. In relation to this I wish to mention one such desire of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ which Alhamdulillah, Majlis Khuddamul Ahmadiyya UK is already working towards, that is to make people steadfast in Salaat.

Being steadfast in Salaat means to offer prayers on time and in congregation. The example set by Hadhrat Khalifatul Masih IV regarding Salaat is testimony to us all. Apart from the recent severe illness, he did not let other illnesses stop him from leading Salaat in congregation in the mosque, despite there being permission in Islam to

offer prayer at home during illness.

Why did he take on such hardship upon himself? He did this only so the Jama'at could understand the importance of Salaat in congregation.

In these times when the world has become materialistic, Allah's command of offering Salaat at its appointed time is extremely important and very necessary. Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ recognised that the Jama'at was not at the required standard in offering Salaat. In fact he saw that the standard of Sala'at was at a low level and to raise its level required a great effort. In this matter, Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ once said

"As far as the Jama'ats general spiritual condition during these times of hardship is concerned, there is no doubt that by the grace of Allah the Jama'at's spiritual condition has greatly improved. In the matter of righteous deeds, a new spirit of obedience is seen. In large numbers, their hearts are anxious to announce acceptance of the message and whenever the Jama'at is called towards good deeds, they accept the message with devotion and purity of heart.

This fills my heart with praise for Allah, but such devotion by the Jama'at is not enough, unless they have a permanent relationship with Allah, in which Salaat and the worship of Allah has permanent importance. If this is not the case, then such devotion and obedience is like the changing of the seasons.



ABOVE Huzur أيده الله تعالى بنصره العزيز at the UK Khuddam Ijtema 2003

Worshiping Allah is not like the changing of the seasons, the worship of Allah throughout one's life must be like a permanent bond with Allah indeed worship is as essential and can be compared to the air we breathe. There are many factors in sustaining life, however the importance of breathing air in sustaining life is the central, most important and essential, and it is required at every moment.

Worship has the same relationship with man's spiritual life. Worship can be sustained at any time with "Zikre-Allah" (Remembrance of Allah), but as per the teachings of Holy Qur'an and detail we learn from the Hadith, Salaat is the minimum 'Zikre-Allah' without which a person cannot stay alive. This is why I feel it is of special importance that I draw your attention once again towards the importance of Salaat"

This was the message and the expectation of Hadhrat Khalifatul Masih IV رحمه الله تعالى You can all assess yourselves as to how much attention you are paying to the words of Hadhrat Khalifatul Masih IV رحمه الله تعالى and to all his instructions and wishes.

As I have already said, in Islam, Salaat is a key principle. Allah has said that we should offer Salaat 5 times a day and do so congregation. Today, in some places of work, many have a problem of how to offer Salaat in congregation especially if they are the only Ahmadi there. In such circumstances, they can offer Salaat on their own, but they must not combine Zuhr with Asr and Maghrib with Isha. During work, there are breaks where you can offer Zuhr Salaat and Asr Salaat separately and where possible you can offer Salaat in congregation. You should not feel embarrassed about this, in fact this practice will impress those around you and will attract them towards you, as they want to see people who worship Allah at work in these times.

In the verse which I recited (Chapter 29, Verse 46 of the Holy Qur'an), Allah says:

"Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil; and remembrance of Allah, indeed, is the greatest virtue. And Allah knows what you do."



ABOVE Huzur أيداه اللہ تعالیٰ بنصرہ العزیز leads silent prayer at the UK Khuddam Ijtema 2003

Whose heart does not want to refrain from shameless things? Even those who are drowned in bad deeds eventually realise that they should leave these

(bad deeds) behind. Some write to me requesting prayer that may Allah save them from their bad habits and save them from the evil of the world in which they live. However, before requesting prayer, they should pray for themselves, and they should try to say their Salaat regularly, and instil this habit (of saying prayer) in themselves.

Hadhrat Musleh-e-Maud رضي الله عنه has said:

"I am of the belief that even if someone is at the limits of shamelessness and sin, if he is one who offers prayers, then at some time Allah will remove him from that evil."

But offering prayers should not just be a quick act, you must grant Salaat its right and offer it properly. In relation to this the Promised Messiah عليه السلام has said

"Salaat is an instrument of saving yourself from sin. Salaat has the quality of saving you from sin and from bad deeds. Salaat is the blessing of life. You should be in search of such Salaat. Allah's Blessings are sought from Salaat in this way, so you should offer Salaat with due diligence, so that you can be a recipient of Allah's blessings."

Alongside the need for external cleanliness before performing prayer, Salaat instils within a person the need for internal purity. Hadhrat Khalifatul Masih رضي الله عنه also mentioned that for prayer to be effective, there was a need to recognise the attributes of Allah, together with ones own responsibilities and the fact that through true acceptance of prayer, one recognises that man is but a servant of Allah, and must seek His forgiveness and mercy through prayer.

The members of Khuddamul Ahmadiyya, aged between 15-40, are fathers, brothers and sons. Those of you who are fathers, you have the responsibility to instil absolute faith of Allah in your children through the example of your actions. Your future, your progress



ABOVE Huzur أيداه اللہ تعالیٰ بنصرہ العزیز at the UK Khuddam Ijtema 2004

and your success is dependant on Allah. The best way to establish a relationship with Allah is by offering Salaat on time, and in congregation.

A brother's responsibility is to be a righteous example to his younger brothers and sisters. However it is important to note that parents should ensure that the eldest child gets such moral training and education, that the younger children follow his/her example, thus you will need to make less effort in their moral training and education. If the oldest child offers Salaat, then the younger child in the same environment will also start to offer their Salaat.

Khuddamul Ahmadiyya is a youth organisation and because of the broad age range, it contains both those who teach and those who will learn, those who can impress and those who can be impressed, those who can show good and bad behaviour, and those who can learn from that behaviour. If all of you can be pious; shun bad deeds and be regular in Salaat, then you will be successful.

A nation whose youth are servants of Allah, who worship Him and are His true servants, cannot be harmed

by any worldly power. So turn your life in this direction, and offer moral guidance and education to those who are younger than you.

Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ once said in an address:

"I know that most of the people who are sitting here today, by the grace of Allah, are regular in prayer. However, I am not just referring to those who are here right now, I am talking about the future of those who offer Salaat today. Until their children and future generations become regular in prayer, until that time, no guarantee can be offered about the future of Ahmadiyyat or the future hope and wishes of Ahmadiyyat. It is therefore my instruction to all men and women that you must look at the condition of the Salaat that your children offer. Assess them on a daily basis about how many prayers they have offered. Do they know the meaning of their Salaat? And if they do know the meaning, then do they concentrate on the meaning, or do they rush quickly through Salaat so that they can go about the worldly business? If you assess them with proper care



ABOVE Huzur أيدو اللہ تعالیٰ بنصرہ العزیز greets a participant at the UK Khuddam Ijtema 2003

and fairly, then I fear the results of your assessment will cause you to feel uneasy.”

This was the pain and concern that the head of our community, Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ had about the state of Salaat in the Jama'at. And we who declare in our resolutions and pledges that we will complete your works should first adhere to Huzur's رحمہ اللہ تعالیٰ message of offering prayer in congregation, as this is the most important pledge.

So let us today pledge before we leave, that we are not those who make empty declarations about our love for Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ, but we will certainly fulfil his wish, and ensure that Salaat is read in every house, and Inshallah, according to his desires every house will be filled with those who offer Salaat.

And indeed the resolutions and pledges continue by declaring their love for the new head of the community, and offer their reassurances in this regard. But the biggest pledge would be if you say that we will declare the oneness of Allah in the world. We will be of those who worship Allah, and will ensure our coming generations do the same — انشاء اللہ — آمین May Allah grant us the ability to do this.

English translation of Huzur's أيدو اللہ تعالیٰ بنصرہ العزیز address to Khuddam & Atfal at the 36th Majlis Khuddamul Ahmadiyya Ijtema UK held in 2004 at Islamabad, England

With the grace of Allah, many successful programs and excellent events have taken place according to Sadr Sahib's report. Many of you took part in the Academic competitions, listened to Tarbiyatti speeches and took part in the sports competitions. Not only did you increase your knowledge and your spiritual condition, but you also took care of your physical health (through the sports competitions).

At the time when Majlis-Khuddam-ul-Ahmadiyya was established by Hadhrat Musleh-e-Mau'ud رضي اللہ عنہ, through his great foresight and as he has written in his books, that for the continuing advancement of the Jama'at, it is necessary that young people should be involved in Jama'at activities and that women, older members and children should also be involved. The Jama'at can then advance morally, advance in behaviour, in fear of Allah and in prayer.

In the world we live in today, there are innumerable organizations which help people or some which help



ABOVE Prize distribution ceremony at the UK Khuddam Ijtema 2004

people in the same profession by helping experts in that field through programs that are beneficial to them. Some organizations aim to raise the standard of education. Other organizations help businessmen improve their businesses and help in their expansion. Some Organizations safeguard the rights of workers and make sure they are granted these rights.

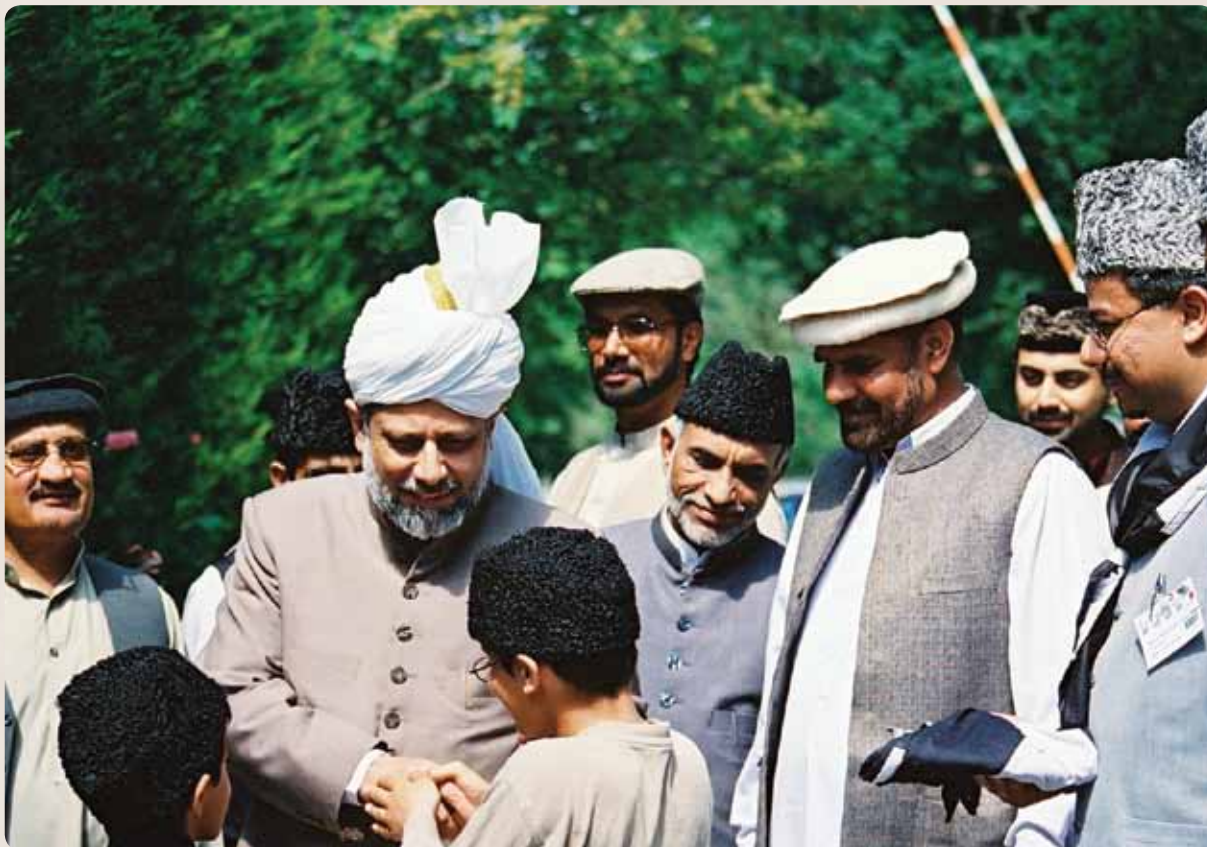
None of these organisations' final aim is to take people toward Allah and to make them act out of fear of Allah. All of them have personal interests and they work for these interests. Even if someone is performing good deeds, with good intent, it gradually becomes mixed in with their own self-interest and inclinations. Some change these organizations so that they personally benefit as there is no spirituality in them. Since there is no need to acquire Allah and to aim for His pleasure, then what happens is that worldly interests come to the fore. Like I have already mentioned, those who present themselves in the guise of helping humanity through their organizations do so only to gain plaudits. If you look inside their hearts you will see their true worldly interests.

In contrast the aim of Khuddam-ul-Ahmadiyya, the aim of Jama'at-e-Ahmadiyya and the aim of any auxiliary

organization of the Jama'at is to create the fear of Allah in their members.

These Ijtema's serve the purpose of increasing knowledge and also the spiritual and physical conditions of Khuddam. However, the purpose of the sports competitions is to make Khuddam physically stronger so that they can serve their religion better. Hadhrat Musleh-e-Mau'ud رضى الله عنه who established these auxiliary organizations has stated that our Jama'at should increase in good deeds, fear of Allah, prayer, honesty, truthfulness and justice, so much so that not only their own members but people outside the Jama'at should recognize them. He said that in order to fulfil this purpose had he established Khuddam-ul-Ahmadiyya, Ansarullah, and Lajna-Imaillah.

The purpose of all these organizations is not only that you establish piety in yourself but to try to establish piety in others and until cruelty, brutality, dishonesty are completely eliminated and until every person rich or poor, young or old, does not feel this responsibility, that not only is it his purpose to establish righteousness and justice in himself but to try to establish it in others, even if they are office-bearers in the Jama'at. Unless this



ABOVE Atfal welcome Huzur أيده الله تعالى بنصره العزيز to the 2003 UK Khuddam Ijtema

happens repeatedly, our Jama'at cannot establish a good example in front of our own members and people outside the Jama'at.

These were the purposes in the mind of Hadhrat Musleh-e-Mau'ud رضي الله عنه that if the Jama'at is to progress and if it is to achieve the aim for which Hadhrat Masih-e-Mau'ud رضي الله عنه appeared, we will have to establish change in our Khuddam. Our young men have to establish change in themselves and in our children and in turn, our children have to establish change in themselves. We have to establish change in our elderly and establish change in our women, and only then can we will be seen to be truthful in our claim that we will eliminate injustice and cruelty from this world. Only then will we be kind to our relatives as Allah instructs us by starting to think along these lines. Through this we will fulfil the rights of our parents and the rights of our wives and children. We can fulfil the rights of those who are subordinate to us and those who are our superiors in office.

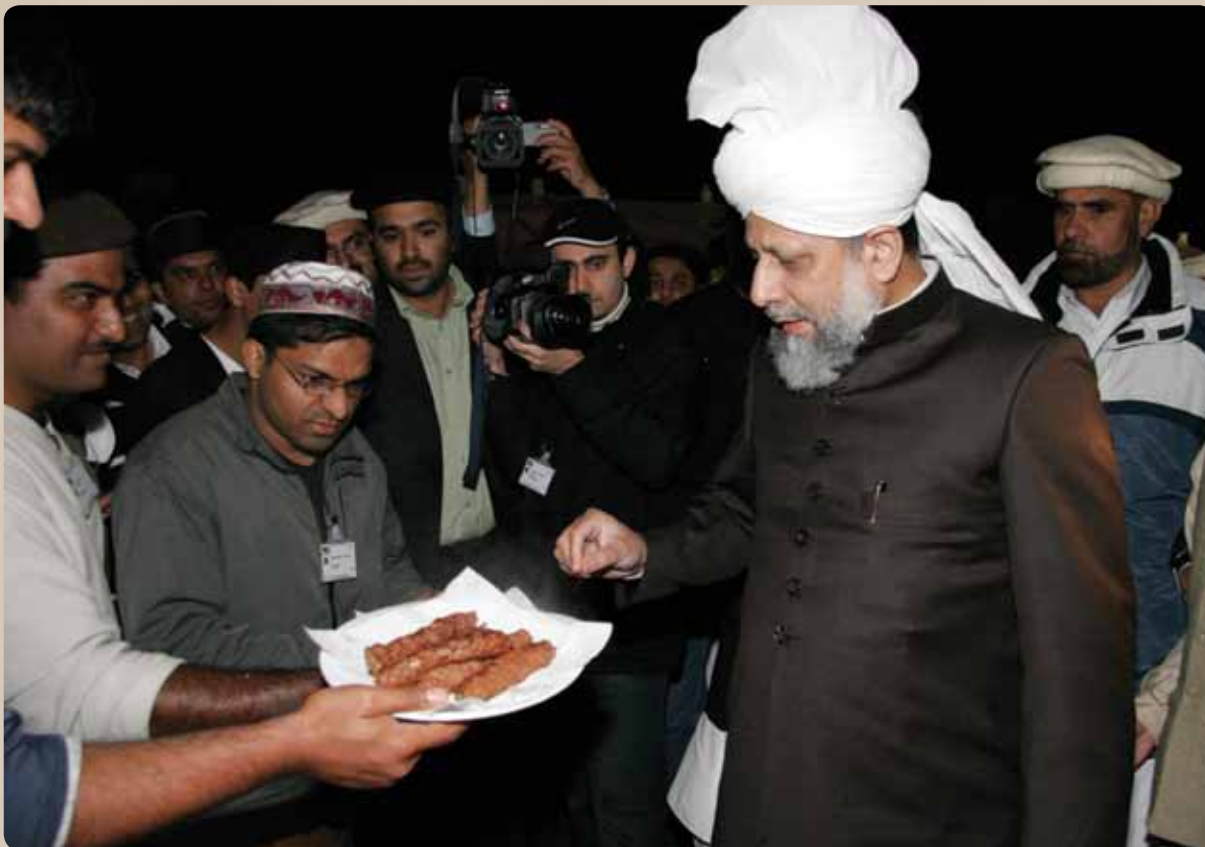
Some subordinates can be cruel to their superiors in office. They are cruel because if their superiors in office have disciplined them for good reason or have reprimanded them for breaking the rules then they spread

dissent and speak against him among their colleagues or create a group against him or if they get a chance, file complaints either true or false, against him to their higher officers. This can happen either in the Jama'at or the outside world.

In the same way subordinates are sometimes treated with cruelty which crosses limits, becomes extreme in nature and also crosses the limits of their authority. This creates enmities against ones' subordinates and against ones colleagues. It causes rumour mongering and malice in the hearts against others which is never-ending.

These issues are found all over the world and since Ahmadis live in this society, they cannot avoid being affected somewhat by it. Some increase in distrust so much that if someone advises them with good intent, they question his motives. There are innumerable misdeeds like this which come from uncontrolled cruelty such as finding faults in people, gaining amusement at the expense of others, thinking of oneself as better, excessive pride in the superiority and strength of ones family and jealousy of others. These are all types of dishonesty.

Some people increase greatly in this dishonesty. For example passing on something someone said but not in



ABOVE Huzur أيده الله تعالى بنصره العزيز partakes in the Khuddam barbeque at the 2004 UK Khuddam Ijtema

its true form, or twisting it into something else and then passing it on. These are all forms of dishonesty.

Therefore, we should always try to create honesty in our Khuddam and do so at a national level. This is an important and fundamental issue which will allow us to progress in stages rapidly and attain a higher level. Every young man of ours who is in employment or is in business should establish the highest levels of honesty. He should fulfil his obligations with integrity. No superior in Office, no subordinate and no business partner should be given the excuse to say that a young Ahmadi is being dishonest. Morally you should be known in such a manner that people should remark that a person with such principles cannot be dishonest. Our moral values should be such that because of the reputation that you have established, your business will become successful and in employment you will get better opportunities.

There are those with whom when one talks it is impossible to tell whether what they are saying is true or not. This illness has become so common that to save young men and children from it will require a special undertaking. If there is something untruthful even whilst telling a joke, it is indeed a lie. I have spoken on this many

a time but they still think of it as nothing but “telling a joke”. Some people make prank phone calls and some send prank emails and occasionally because of pranks like these, people face difficulties and on some occasions even loss of life. Some become so used to these things and enjoy doing them so much that they don’t even understand the dangers of doing so.

Some people, so as not to face the displeasure of others, do not tell the truth. In the young, when there are martial difficulties, it is common to indulge in untruths. Instead of this, if we remember that to lie is a sin and to tell an untruth is a great crime. If there is good in one’s heart, then just thinking about the fact that lying is such a great sin would make him tremble before he did so. Allah has mentioned idol worship and lying together.

Every Ahmadi, whether young or old, should abstain from lying. Young men and children should be especially targeted that even if they have a jot of untruth in them, they should throw it out and completely discard it.

An Ahmadi Khadim and Tifl should always remember that he should be recognized for the fact that that he doesn’t lie. That he doesn’t say things that are untrue.

The Holy Prophet has said that Hypocrites can be

A Momin should always pay attention to Salaat with concern. Establish respect (for Salaat) in yourselves and in your children. Then instil a habit of listening to the Dars after Salaat. The Dars is usually just five or ten minutes. There is much many of you cannot read yourselves. Some don't have books and some can't read Urdu.

— Huzur's أيداه الله تعالى بنصره العزيز address to Khuddam & Atfal at the 36th Majlis

Khuddamul Ahmadiyya Ijtema UK held in 2004 —

recognized by the fact that they lie and thus how can it even be that an Ahmadi whether young or old be a hypocrite? This is why you should make an effort to remove lying from your own selves.

A saying of the Holy Prophet صلی اللہ علیہ وسلم mentions that if four things are found in a person he is a pure hypocrite and that if even one of these things is found in a person then he has an element of hypocrisy in him until he leaves it. Firstly when he talks he lies and secondly when he makes an agreement he commits treachery. (If you do not fulfil agreements it is a betrayal of trust and it creates untruth) Thirdly, when he makes a promise he breaks it. (People make promises in minor things and in business and do not fulfil them). The fourth is that when he argues he uses foul language.

These are also all related to untruth. Many Ahmadi take part in business and they should remember that success in business comes from Allah and if you do believe that success comes from Allah alone, then nothing can be gained from your cunning or guile and it cannot help you. So you must always work hard and ask for the grace of Allah through prayers. If you adhere to telling the truth in business and fulfil your agreements, then Allah will bestow His grace according to His promise.

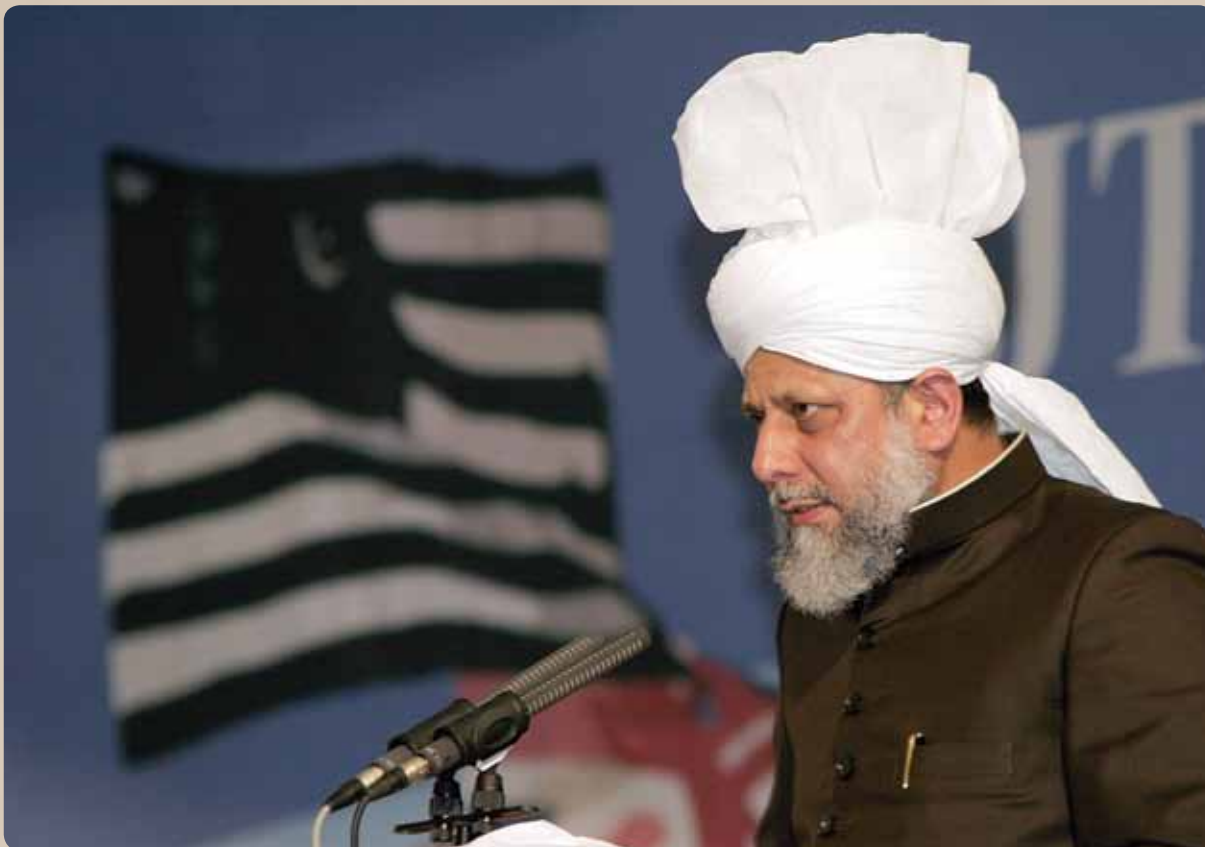
The second point (in the hadith) relates to making promises. If you do not fulfil your promises, that too is an untruth. Any promise that you make, no matter whom you make it to, you should fulfil it.

For example, Atfal and Khuddam study in schools

and colleges and many of them have to make promises. They make promises to their friends, to their brothers and to their sisters. Whenever you make a promise fulfil it and if you think that you cannot fulfil it then put a condition in place that "I promise that if this happens or if I am able to do this task or if I obtain this item from this place, then I will fulfil this promise". Otherwise this will mean you are breaking your promises and that leads to untruthfulness which is a very unpleasant habit.

Many of our Khuddam are young men and are married and have children. If they make a promise to their children they should fulfil it. If they always fulfil their promises to their children then their children will never fall into the habit of not fulfilling their promises in turn. Children will then know that this is the right thing to do and will always try to fulfil their promises. We should remember that these children are our future generations. They have to one day take over the running of our Jama'at organizations. They have to keep our system progressing. So if they are not put into the habit of fulfilling their promises in childhood, then gradually they will start to take all tasks lightly. They will not give importance to any task. The habit of fulfilling promises and telling the truth should be instilled so strongly in children that right from childhood this should be the defining characteristic of Ahmadi children. It should be clear to everyone that this is an Ahmadi child.

Another defining characteristic of a hypocrite in the Hadith (mentioned above) is that when they fight they use



ABOVE Huzur أيدده اللہ تعالیٰ بنصرہ العزیز at the UK Khuddam Ijtema 2004

foul language. You should remember that even if you have a conflict with someone, be it someone you know or not, you should not resort to insults. An Ahmadi's language should always be pure and clean because if you use insults it means you are lying because you have no facts to back you up and you have no proof for what you are saying and that because of this you have become enraged have resorted to insults. This is why this is such a disreputable method which no Ahmadi should ever adopt. Children and those who are coming into manhood should especially pay attention to this. Every Ahmadi Khadim and Tifl should remember that he should use pure language and should never over any disagreement with anyone or any divergence with someone use unseemly language. He should never use insulting or foul language under any circumstances. When you can do this, it will become a sign of your truthfulness.

Hadhrat Masih-e-Mau'ud رضي الله عنه says that until man does not give up lying than he cannot be Muttahir (meaning pure). Wicked worldly people can say that they cannot survive without lying. It is worldly people who say that without lying there is no survival. If you cannot live telling the truth then it is certain that there is no survival

by telling lies either. It is sad that these wretched people hold their God in such low esteem. They do not know that without God's blessing there is no survival. They make their Lord and helper the foulness of untruthfulness. This is why in the Holy Qur'an, lying has been mentioned together with the foulness of idolatry. It is certain that we cannot take one step in fact even one breath without Allah's blessing.

Like I have already mentioned, you should start a campaign against untruthfulness. Most of the Jama'at should take part but especially the Khuddam and Atfal, and indeed for the protection of the next generation, they should uproot this weakness.

Every Khadim and Tifl should tell the truth all the time. Like the Promised Messiah عليه السلام said, a person cannot be pure until he stops lying and removes untruthfulness from himself and he who is not pure cannot get close to Allah. If he cannot get close to Allah, then the reason for being an Ahmadi and being called an Ahmadi is wasted. Then there is no benefit in being one.

The Promised Messiah عليه السلام asks how can such a man achieve closeness to Allah if he makes untruthfulness into his idol who thinks of lying as his god? Instead of

worshipping his Allah, he worships untruthfulness. If we create the habit of telling the truth all the time, then all of the fundamental moral strengths will be established automatically in us and will keep on being established.

May Allah give you all the strength to do this. All of you have taken the Khuddam pledge which you repeat in every Ijlaas and meeting of following whatever Maroof decision the Khalifa makes. What is a Maroof decision? A Maroof decision is that whatever is the teaching of Allah and His Prophet ﷺ to spread in this world, to train oneself, to increase oneself in spirituality and to what I remind you of continually - being regular in prayer.

Last year this was one of Khuddam-ul-Ahmadiyya's themes and they made efforts toward achieving it. In mosques and in Salaat centres the attendance is not what it should be. There are few young people especially in Fajr. If you have remained busy till late whilst studying, or have remained busy, or have been doing school or college work, yet everyone has an alarm clock nowadays. You should set an alarm before going to sleep. You can ask your elders to wake you up but if some children still don't wake up, then they should sprinkle water on them to wake them up. The Khuddam that are older (and Khuddam are till the age of forty) they should themselves make an effort to wake up and try to wake up their children as well, for many have children who are of the age when Salaat becomes obligatory on them.

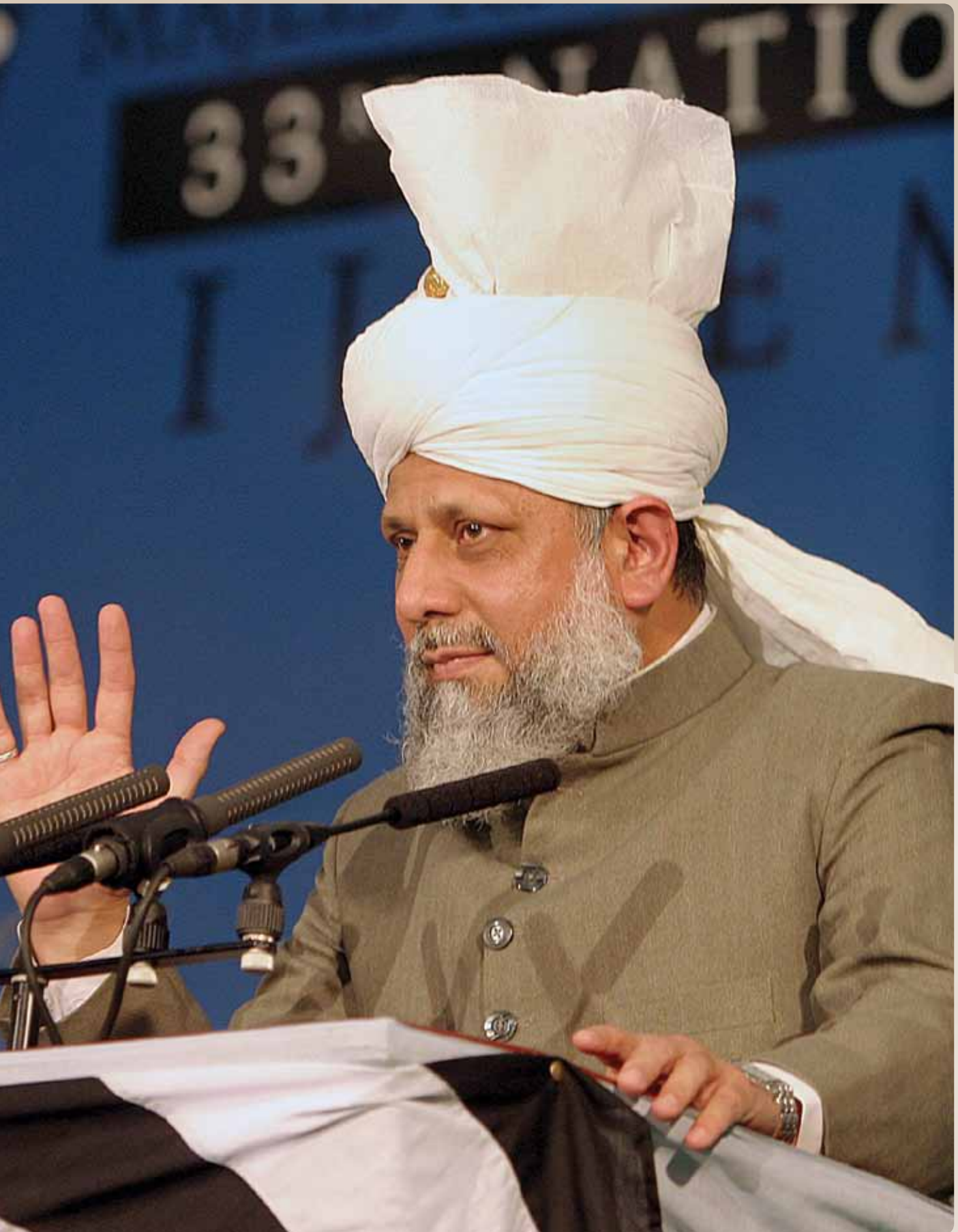
Apart from Fajr we should pay attention to the other prayers as well. Khuddam-ul-Ahmadiyya had previously with these Salaat centres made arrangements for sports as well and I think those Majalis have won more awards in which Salaat Centres are established and Salaat attendance is greater. The Khuddam get together for sports, meetings and Salaat. If this is the arrangement everywhere and hopefully it is the arrangement in many places, we still need more effort. Maghrib and Isha attendance can also be increased. So this is a way of bringing people closer together, for Salaat and to bring them closer to mosques.

A Momin should always pay attention to Salaat with concern. Establish respect (for Salaat) in yourselves and in your children. Then instil a habit of listening to the Dars after Salaat. The Dars is usually just five or ten minutes. There is much many of you cannot read yourselves. Some don't have books and some can't read Urdu.

These Dars have been started for the purpose that the knowledge of the Qur'an, Hadith and Masih-e-Mau'ud رضى الله عنه teachings should reach you.



ABOVE Huzur أيداه الله تعالى بنصره العزيز at the UK Khuddam Ijtema 2005





ABOVE Huzur أيده الله تعالى بنصره العزيز at the 2006 Khuddam Ijtema

If you gain this knowledge then the knowledge of this world will also prove beneficial to you. By giving time to this knowledge, you will eventually be able to apply it to your everyday work.

The Khuddam who are still studying, for them learning religious knowledge and in particular Qur'anic knowledge will prove very beneficial.

Khuddam-ul-Ahmadiyya should in their Tarbiyyat section of their report also report figures for congregational Salaat and how many attended the Dars and what is the improvement in it every month.

If you do not do this then what benefit are these promises, oaths and declarations of yours that whatever Maroof decision the Khalifa makes, I will feel bound to follow it.

This order is from Allah the current Khalifa is only using his voice to spread this. At the time of doing the oath of allegiance, you have made this oath to the Promised Messiah. You should think about this and pay attention that by not fulfilling your promise and in accordance to

the Hadith of the Holy Prophet صلى الله عليه وسلم in which he has warned us that in that person is an element of hypocrisy (if he does not fulfil his promises). No Ahmadi would like this said about him and neither would it be pleasant if something like this was said about an Ahmadi.

Khuddam should pay special attention to this.

May Allah make you Khuddam-ul-Ahmadiyya in the true sense of the word. We should not just have slogans, songs and promises, but in reality we should see in you what one should really see in an Ahmadi Khadim.

In the future the younger Khuddam and children have to bear these responsibilities and with the expansion of the Jama'at, if we do not make these changes then the Jama'at will still progress Inshallah, but in your own Halqas you will start to feel left out.

In the future and with the spreading of the Jama'at, the responsibility of the Khuddam will also increase. Khuddam should therefore understand their responsibilities and understand the status Allah has bestowed on them.

If you understand the status Allah has given you and



understand your responsibilities, then if the enemies of Ahmadiyyat, no matter how many attempts or how much effort they make to damage Ahmadiyyat, they can never be successful.

O Ahmadi young men and children, rise and raise the standard of your worship and raise your morals. May God give you the strength to do so. آمين

English translation of Huzur's **أيداه الله تعالى بنصره العزيز** **address to Khuddam & Atfal at the 37th Majlis Khuddamul Ahmadiyya Ijtema UK held in 2005 at Islamabad, England**

As per Sadr Sahib's report, this is the final session of the Khuddam-ul-Ahmadiyya Ijtema (2005).

Many programs have taken place in this Ijtema and some of the activities that took place were mentioned in the report by (Sadr Sahib), such as the academic programs including the various speeches.

The aim of these Ijtema's is that members of the Jama'at should hear of good instructions continuously.

It was only two months ago that Jalsa Salana 2005 took place. It also had many educational and morally uplifting speeches. Many Khuddam listened to these and their attention must have been drawn to the topics discussed.

However when the different Auxiliary organizations of the Jama'at conduct their Ijtemas', then naturally one's attention is drawn toward this (issue). Lajna learn of their uniqueness, Ansar learn of their own importance and Khuddam learn of their own importance.

The Khuddam learn that they are an important part of the Jama'at, and conduct their own programs which are suitable for their age and nature, and can take advantage of these programs and thus become a functional part of the Jama'at.

Atfal-ul-Ahmadiyya feels its uniqueness in its own way and the children conduct their own programs. The young Khuddam of 15 and 20 also feel their own importance and indeed they should feel so because until every part of a nation and until every person does not feel



ABOVE Huzur أيدده اللہ تعالیٰ بنصرہ العزیز greets a participant at the UK Khuddam Ijtema 2005

their own importance (that we are a part of the Jama'at) and that its reputation and continuing success is linked (to us), then that spirit of development is not damaged.

This only occurs when every part of a nation feels that it is important. Nations with Allah's blessing then continually progress and they are the (ones among) nations that progress. This is the reason why Hadhrat Musleh-e-Mau'ud رضي اللہ عنہ the person who founded the auxiliary organizations, said that the Jama'at in which the auxiliary organizations are effective and the Jama'at system is effective, the rate of growth and success of that Jama'at continually increases.

If there is a slowing down in Jama'at activities it is sometimes because as some office holders become older, they fall prey to precautions and compromises. Of course precautions should be taken and compromises made (at times) because every step that a Momin takes is taken with intelligence but sometimes slowness is presented as being careful. If the men are slow, the Lajna becomes active and some progression takes place. If in some places the women and Ansar are slow, then Khuddam become active and the Jama'at still progresses.

If in some places the auxiliary organizations are slow

and the Sadr of a Jama'at is active, then progression still takes place.

If the Auxiliary organizations and the Central structure are effective, and they cooperate with each other, then under their respective structures they can make Tarbiyyati, Ta'leemi and Tablighi programs. Then the rate of improvement will increase many times.

When I go on my tours and assess the Jama'at's from this angle, I can see that the Jama'at's that are successfully moving forward are those where every part of the Jama'at organization is effective and is playing their respective role.

The Ansar are responsible and will be questioned (by Allah) if they have fulfilled their responsibilities or not and Lajna are responsible in their own way and will also be asked if they have fulfilled their obligations.

Khuddam are also responsible in their own way and will also be asked if they have fulfilled their obligations as Khuddamul Ahmadiyya includes young men who usually have greater physical strength, health and possess good capabilities. That is why it is important that for the success of the Jama'at, the best things to focus on are the training of Khuddam, to working at (the different organizations)



ABOVE A khadim collects his prize from Huzur أيداه الله تعالى بنصره العزيز at the UK Khuddam Ijtema 2005

being effective and to take part in all Jama'ati programs and to follow the instructions given by the Khalifa-e-waqt.

Khuddam will become fathers of the next generation to come. Khuddam have the fathers of the next generation amongst them. Those that are married and have children are already the fathers of the next generation. The importance of a father is such that the Holy Prophet صلى الله عليه وسلم said there is no better gift a father can give to his children than train them well.

Tarbiyyat of the next generation can only take place when you pay attention to your own tarbiyyat. In Khuddam-ul-Ahmadiyya if those from the ages of twenty or twenty five to the ages of forty understand their own importance, and pay attention to their own Tarbiyyat, and fulfil their obligations toward Allah and their obligations toward man, then not only will they serve as the means to train their children from childhood but even as an example for the young Khuddam who are like their younger siblings and in a subconscious way will indeed be training them as well.

We must remember that the life of a nation is not just the life in one generation but the nations that are

successful and influence the world train their next generations in such a way so as not to slow down their rate of development.

Jama'at-e-Ahmadiyya is the organization that claims it will spread the message of the Holy Prophet صلى الله عليه وسلم to every corner of the world. If you pay attention to your own training and improvement, then you will be able to do this important task too. If we are to be free from the worry whether our nation is improving itself and if everyday is to end with the news of improvement in moral and spiritual terms, then the best solution is that the new generation's every step in spiritual and moral terms should be progressive.

Hadhrat Musleh Mau'ud رضي الله عنه said that the reform of nations cannot take place without the reform of the young. This sentence is not just to put up on a banner and then to display it. This motto is not just a slogan or just simply to be put on Khuddam-ul-Ahmadiyya's program, but it is also a challenge for the administration of Khuddam-ul-Ahmadiyya in that you will only be successful if you and your colleagues' further steps are always moving toward spiritual and moral improvement.

Otherwise these Offices, these activities are all useless.



ABOVE Flag hoisting ceremony at the UK Khuddam Ijtemas of 2004 and 2006

Whether Office bearers in the National Amila or regional Amila and various other office bearers at every level, their standard should be raised so others can learn from them.

This motto also serves as a target for the ordinary Khadim (who looks up to you). By affirming to the Imam of the time that you have made an oath and you must fulfil it, pay attention to your moral and spiritual progression.

Your every step should move toward good works because with your development and your improvement, the Jama'at's development is dependant. Khuddam should never think that our age is only fifteen or sixteen and we still have to enjoy ourselves and when we become older we will then pay attention toward this. This is the age in which mature and firm ideas should develop. Therefore every Khadim should understand his position and importance.

Allah has given a lot of importance to fulfilling promises and to keeping them. He has said "For every promise there will one day be a reckoning". You will be asked. In every Ijtema and meeting you repeat this oath that for my religion, country and nation you will always

be ready to make sacrifices. This oath is not just words but by making Allah your witness do you take this oath. You can fulfil this oath for your religion, country and nation by reforming yourself and imbuing yourself in good morals.

Every Khadim should practise regularity in prayers for his religion, for his country and for his nation and pray for them. It is an instruction that Momineen (believers) should practice good morals.

Paramount in these instructions, and also important to me, which if all Khuddam follow they can be saved from every moral weakness and then will also pay attention to reforming themselves, is truthfulness so that in every situation you should tell the truth.

In the last few years many Ahmadiis have migrated some from Pakistan and some from Europe and other countries. They include Khuddam who are associated with different professions. Some are asylum seekers as well but wherever an Ahmadi Khadim is, he should always remember that he should not leave the truth (behind).

When people from different backgrounds and natures meet, sometimes small weaknesses begin to emerge but they are not actually small because their results are quite perilous.



ABOVE Huzur أيده الله تعالى بنصره العزيز leads silent prayer at the UK Khuddam Ijtemas of 2004 and 2006

This is why it is important to make the Department of Tarbiyyat of Khuddam-ul-Ahmadiyya effective at every level.

At any time to abandon the truth and to rely on untruthfulness is a great weakness which can create many (more) moral weaknesses. If a person is untruthful then even his worship is wasted because he places untruth in competition to Allah. Hadhrat Masih-e-Mau'ud رضي الله عنه said that one should stay away from the worship of the idols and untruth, meaning that untruth is also an idol which if trusted in, one stops trusting Allah.

So through untruths you also lose Allah. Untruths should not be thought of as a minor weakness. No matter what the conditions are, if you try to follow the truth then you will be trying to improve your self as well and will also be trying to reform society.

Then an admirable characteristic is love and manners. For the development of any nation this is very important. Sometimes antagonisms are created over small things and enmity with each other keeps on increasing.

Sometimes other members of the household or family also take part in this. It is not brave to get enraged and just start fighting but it comes in Hadith that the real brave

person is one who can swallow his anger. It is mentioned in a Hadith that those people who love each other for the sake of Allah, Allah says He will give them a place in the shadow of His Rehmat. Instead of increasing your enmities and distancing yourself from Allah's Rehmat, why not live with love and cooperation and try to gain Allah's love?

Like I said, Khuddam should pay attention to themselves, because with your reform is associated the reform of nations. You should search for all good deeds and practise these. Every weakness should be left (behind) by awakening (from it).

There are many here who have (just as I mentioned earlier) migrated and claimed asylum to improve their economic situation and to look for work. They should remember that earning this world should also be for the sake of religion. Don't increase in worldliness so much that all that is left in your hearts is this world and the part that is Allah's is left bare and that you forget your responsibilities. Your aim should not be this world alone. Your higher standard of living and your improved conditions should bring you closer to Allah and should make you grateful to Allah.

Many of you are students in colleges and Universities and should be grateful for this, and with prayer and worship you should also pay attention to education.

In this country Allah has given you the option that should you so desire, with hard work, you can achieve any level of education. Instead of just doing basic education such as 'O' levels and 'A' levels, and then starting to look for work, (and then when you find work) just do ordinary work, every Ahmadi student should try to study as much as possible.

In every field, Ahmadi students should try to get ahead. Usually Ahmadi girls study more. Our young men should also pay attention to this.

Your achieving higher education will not only be beneficial to you but will also raise the respect of the Jama'at and will also become a way of securing the higher education of your children.

This is the responsibility of every Ahmadi student and he should already start thinking about this because an Ahmadi has to be the best in the field of education.

It only needs a little hard work because Allah has promised that people of your sect will progress in knowledge and understanding. Our students should understand this. When they will make an effort in this respect, Allah will help them, انشاء الله.

May Allah give you all the strength that you understand your responsibilities and a Khadim of every age and background should think of himself as such a person who has to enlighten the name of the Jama'at everywhere and from these actions become a means for Tabligh and the spread of Islam.

May Allah produce this feeling of responsibility in every Khadim and that you all become a useful part of the Jama'at. آمين

English translation of Huzur's address to Khuddam & Atfal at the 38th Majlis Khuddamul Ahmadiyya Ijtema UK held in September 2006 at Islamabad, England

Young age is such an age that if there is no special Grace of Allah and Allah's Mercy is not in support, one can become involved in many ills.

In distancing oneself away from Allah, one may develop such ills which mar one's own life, as well as create trouble for one's family. Some ills may also be a source of creating unrest in society. So this is an age when a young man, in addition to making or breaking his own life, may also play a role to make or break the life of his

nation. That is why Hadhrat Musleh Mau'ud, Khalifatul Masih II رضي الله عنه has said, "Nations cannot be reformed without reforming its youth". This is such a phrase and such a slogan that to continuously have its realisation in one's heart and to ponder over and repeat it in one's mind is a task that will give surety to a splendid future of the Ahmadiyya Community.

Therefore you must always ponder over this phrase and slogan – for it is no ordinary slogan. This slogan will continue to remind you to carry out self analysis and the realisation that the progress of the Jama'at depends on our every action which will continue to persuade you to do what Allah has commanded you to do, and stop you from the ills that Allah has forbidden.

Every good act that you will do will be a source of joy and happiness for you, and will make you realise that 'we are fulfilling our pledge we made with the Imam of the time to excel in piety and are sacrificing our life, property, time and honour and without any hesitation, and that we are advancing towards a noble aim'.

Every ill that you will give up and discard will bring you happiness. Happiness that 'in these times when in every direction there are evils, and vain pursuits are in abundance, and the paths full of thorns of evil and indecency from which it is most difficult to protect yourself as they stand as obstacles in the path at each and every step are everywhere, yet you are saving yourself from these evils to win the pleasure of Allah'.

However, you must remember that Allah says that you need Him to protect yourselves from these evils. Without His help you can neither be capable of doing good deeds nor be protected from evils. That is why Allah has commanded us to do istighfar i.e. beg Allah's forgiveness, so that we continue to do good deeds and continue to be protected from evils. It is because in man there is a capacity to commit evil which the Satan wants to excite, for Satan had given a challenge that excepting a few of your sincere servants, Allah, I will show such alluring sights that will enchant the children of Adam you have created so that they will forget you and follow me instead. Therefore in these times it is specifically important that we should seek Allah's help to follow His paths.

If Joseph – a servant of Allah who was blessed by Him from childhood with true dreams, and in whom Allah had put piety from his childhood as Allah had decided to make him a Prophet, supplicated to Allah when the satanic attacks attempted to incline him to commit evil by praying:

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ABOVE Atfal welcome Huzur أيده الله تعالى بنصره العزيز to the UK Khuddam Ijtema in 2005, 2007 and (opposite) 2004

"I do not absolve myself of weakness for, the self is surely prone to enjoin in evil except that on whomsoever my Lord has mercy. My Lord is Most Forgiving, Ever Merciful."

The Holy Qur'an, Chapter 12, Verse 54

Then all other people definitely need Allah's help and mercy and you only receive Allah's help and mercy through istighfar – a prayer to beg for Allah's forgiveness. Therefore you should always kneel before Allah and seek His help because without it, you cannot suppress the evil desire of the "self". As long as the incitement to evil is not suppressed, neither can one be enabled to do good deeds nor can one succeed to protect oneself from evil.

The Promised Messiah عليه السلام says: The true and real meaning of istighfar is to supplicate to Allah that no human weakness should become manifest and that Allah may support human nature with His Power and take the nature within the fold of His patronage and support. So as long as you will continue to make this supplication to Allah that "Please cover our weaknesses and despite our weak state, with all your Omnipotence and Power, change

our condition in such a way that we do not incline to our weakness and towards evil, and with your support continue to enable us to do good deeds, for you are The Almighty and The Omnipotent Being with whose support those servants who become pious cannot be harmed by the onslaught and cunning of Satan." So you should try to develop such a state.

Immediately when reaching the age of 16–18 years, and even 20 years and over, these attacks of Satan gather speed. Especially the ages between 15 and 17 years are the most vulnerable. Everyone faces ever-new situations in schools and colleges that excite passions which incline to evils. There are mix gatherings of boys and girls in which in the name of freedom of speech they discuss all kinds of subjects and situations are created in which nafs-e-ammara – The self that incites to evil, quickly shows its influence and Satan becomes very active and runs like the blood in the veins of man.

In the physical world it can be compared to Malaria. In regions where mosquitoes are found in abundance, one catches fever repeatedly and even when the fever subsides and one has moved away to safer areas, the malaria



parasites find room and remain in the liver and whenever one is weakened by the onslaught of a disease, the parasites attack immediately. Generally, those people who live in Africa, Pakistan or other regions where there are large number of mosquitoes, they always develop malaria with any illness they suffer. Likewise Satan finds room and sits in one's heart and whenever some crookedness develops in the heart and some spiritual weakness is suffered, Satan incites nafs-e-ammara – one's baser self. Infact, this is more dangerous than the malarial parasite, and that is why the Holy Prophet ﷺ said that Satan is constantly running within the blood of man. Hence, as the baser self tries to incite man towards evil, Satan begins to move faster in his blood and immediately it entangles him and makes him commit sinful acts. At times some people have such a powerful temptation which takes hold over their strong desire that such a person loses his capacity of thinking and understanding. If he has any piety in him, only after committing the act, he realises and says, 'Oh no, what have I done, in what filth have I become entangled.'

To protect oneself from such temptation one needs to do istighfar – beg Allah's forgiveness to continuously

subdue Satan. So that taking advantage of some weakness, the Satan should not mount an attack to involve you in further weaknesses. For this you need istighfar which is not only to beg forgiveness for sins but is also a great source of protection from sins. I have said this particularly addressing the students but the situation is the same faced by the new comers to these western countries who have come from Pakistan, India, or other countries. No sooner have they stepped into this atmosphere of so-called freedom they become afflicted with certain evils. So you must strive to protect yourselves from these evils and if you committed some mistakes even then you must do istighfar to come under Divine protection. One should repent sincerely kneeling before Allah for He is most forgiving and has the power to enable you to do good deeds in the future.

The Promised Messiah عليه السلام has mentioned three things for protection against sins and for sincere repentance. I will describe them briefly. The first point he mentioned with regards to giving up ills is to develop abhorrence in one's heart and mind for the things that are creating evil thoughts and to regard them extremely filthy, obscene and dreadful. If in the true sense you beg



ABOVE Huzur أيد الله تعالى بنصره العزیز addressing Khuddam and Atfal at the UK Khuddam Ijtema 2007

for Allah's forgiveness, you will develop these thoughts of aversion and hatred, the heart will incline towards piety.

Secondly you should develop feelings of regret and shame. Consider that whatever evil act I am doing today in my young age, what good will it bring me. The mere thinking that "firstly the evil I am committing will give a bad name to my family and I will also defame the Jama'at", and that secondly "it will take me away from the pledge that I have made" will indeed develop a feeling of shame and then perform its role to make you shun evil. When you have developed regret to this level, you should then resolve that you will not go anywhere near these ills and pray that you will truly develop such a state. If everyone will strive to develop such a state then, as I said, Allah, who possesses all powers, will create steadfastness in their hearts, showing compassion, and will create means of forgiveness and will save your baser self spreading further.

Man then gains such a state about which Allah says: "Verily, he, indeed, will prosper who purifies himself" (The Holy Qur'an, Chapter 87, Verse 15)

Everyone should strive to attain piety with which they can become prosperous, and become those who

attain to Nafse Mutmainnah i.e. the soul at rest and find comfort in Allah with which they should continue to advance in good deeds. It is these good deeds, which will be a distinction between you and the others. It is only your relationship with Allah and your protection from ills that will bring about reformation within yourselves and will be a source of attracting others towards you. Your high morals and protection from ills will open up the field of preaching for you. Such gatherings and annual conventions are held to bring about these changes within you and to create this realisation. Together with academic and religious programmes, other sports, competitions and entertaining programmes are organised to make your body and mind healthier. You must not think that your role is just to participate in sports and win prizes, and that academic and religious participation is for others. Nay! Each one of you, with all your capacities, has to live your lives striving to win the pleasure of Allah. If you are developing the thinking that your role is just to play sports and the religious work is for others, then such sports is of no use at all.

The Promised Messiah عليه السلام says that for our Jama'at we do not require men with power of wrestling, but need

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such people who have the strength to bring about a change in their character. He adds that the fact is that he is not a strong man who can move a mountain, no, not at all; rather, a truly brave man is he who has the power to bring about a change in his character. So remember that you should use all your courage and strength to change your moral qualities and indeed this alone is the real power and courage; thus bravery is to change one's moral qualities. So when you will thrive to do all kind of good works, then you will step ahead in high morals. Only then will you become a model for others and convey this teaching to them for which we have been commanded by Allah and His Messenger صلى الله عليه وسلم. You will attain this level, as I have explained earlier, when you will develop a living relationship with Allah by kneeling before him and seeking His forgiveness, and will leave your baser self behind and when you will commit no act that will displease Allah. Then, in such a state your preaching efforts will bear much more fruit than before.

So pay much attention to this – you must realise that future responsibilities of the Jama'at will fall on your shoulders. Every person is important in his place, every young man is important in his place, every Ahmadi child

is important in his place, you must develop this realisation in your heart. I say this especially to the Waqifeen-e-Nau children that you have to come out of this society so pure and clean as a small child is clean and pure who knows nothing of this world. As a new born baby does not know anything of this world despite living in this world, despite knowing everything of the world you have to keep yourself pure and clean of all the ills of the world. These children must realize that 13 to 14 years age is a great age of reflection and understanding though there are now even older children among Waqifeen-e-Nau. These children must have this realisation. You must reflect and ponder what special difference and distinction there should be between us and other children. Think that our parents have devoted us and at the coming of age, we have by ourselves dedicated our life for the service of religion. As such, what kind of a relationship should we have with our Creator?

To spread the message of Islam and Ahmadiyyat what kind of a radical change must we bring about in our natures and our lives? Of what type should our Salat worship be? What should our daily recitation of the Holy Qur'an be like? What efforts should we make to

understand the meaning of the Holy Qur'an? Irrespective of what profession you have to follow, even if you are not becoming a missionary, no matter what field a waqf-e-nau is pursuing, from time to time each one must assess as to what progress one has made in the previous three or six months: Am I progressing towards what a young waqf-e-nau should be?

Every Ahmadi young man should ponder, am I or am I not stepping in the direction to what a young Ahmadi is expected to be? What have I lost or gained in this period? When you make a comparison between what you have lost and what you have gained, you will know yourself as to whether you are stepping ahead, stepping back or standing still.

One thing I want to say especially to the waqifeen-e-nau children and generally to all other children is that to reply to the baseless and absurd objections and to show the right picture of Islam to the world, the Ahmadi children should try to enter the field of media and for this journalism is a good subject. Furthermore all children, whether waqifeen or non-waqifeen, should always keep in mind that they have to advance in the academic field.

For instance, these days the local people here are less inclined to take up science subjects or to go in the field or research and it has also been highlighted in the newspapers that if this situation continued for a few years, they will not find any scientists in the future for research purposes.

Therefore I say to Ahmadi children that as well as paying much attention to their education they should also move forward in field of sciences and thus these people in the west will be compelled to assimilate you for the importance of the subject in which you have gained qualification. It shall also provide more opportunities for employment for those who have gained or are gaining higher education and skills in these subjects. Moreover this will also get rid of the false notion in the western people's minds (because of their false belief about Islam due to their self-concocted background) that these people (Muslims) are ignorant and illiterate.

So today you who are students should make up your mind that you will advance in scientific fields such that you will fulfil the future scientific needs of this country. This will enlighten the name of Islam, and as I said, these people will then be compelled not to say anything against Islam. In the Jubilee year Hadhrat Khalifatul Masih III رَحْمَةُ اللهِ تَعَالَى had asked for a certain number of scientists, I

think he said one hundred scientists from among Ahmadi children, who can attain the position like that of Dr Abdus Salam. So far we have not attained this number but you who are studying in these countries and are residing where you have all the opportunities, you must avail them and continue to attain higher grades.

I also want to remind you to protect yourselves from ills. I have said this many times before and here I mean the evils of the Internet. This is also a major ill. In this regard, I have said many times before that this is such an evil that at times it is bringing to the fore most dreadful consequences and is ruining homes. Infact, it is not wrong to say that in some ways, it is proving to be a major source of inclining the self towards evil. May Allah save every Ahmadi child and every Ahmadi young man from this evil. Instead of wasting time on silly and absurd websites and entangling yourselves in such things, give more attention to preaching.

Khuddamul Ahmadiyya as an organisation should make programmes to hold seminars and symposiums in various smaller towns. For a while this was carried out over here and some delegations were sent, but you should plan to reach the people from the educated class. You should approach colleges and universities and hold seminars. There are many universities, both small and large, as well as colleges that you should approach. In the counties where these programmes are being held it is a source of creating a good understanding and reputation of Islam. People are expressing their delight and saying that only today have we learnt what Islam really is, so far we were only considering it a terrorist religion. When the local Ahmadi will visit the smaller towns, the local people will develop an interest and the true teaching of Islam will reach the educated people and they will have the opportunity to hear the refutation of the wrong concept about the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Islam. Wherever such programmes have been held, some ministers of the church and the well-educated section of society have welcomed it and the local media have also given good coverage of this in these western countries.

Britain is a small country, if you hold such seminars in small forums among educated people, many misunderstandings about Islam will soon be removed and new opportunities will be created for preaching. The attention of your young men will be diverted, your preferences will change because you will be doing this work for the sake of Allah and at the same time you

will be saved from many ills of the self and this way one good act will lead to another and piety will spread and multiply. May Allah enable you to do this work and you should truly attain a standard of Ahmadiyyat that Hadrat Promised Messiah عليه السلام wants to create in us.

At the end I want to make an announcement. Yesterday the election was held for the office of Sadr Majlis Khuddamul Ahmadiyya UK. According to the report your present Sadr Mirza Fakhar Ahmad received the highest number of votes, so I am appointing him Sadr Khuddamul Ahmadiyya for the next two years. May Allah enable him to work in the best possible way, better than before and also enable you to cooperate with him better than before.

Let's join in silent prayer.

English translation of Huzur's address to Khuddam & Atfal at the 39th Majlis Khuddamul Ahmadiyya Ijtema UK held in 2007 at Islamabad, England

After reciting Surah al-Fatiha Huzur أيداه الله تعالى بنصره العزيز said that the Promised Messiah عليه السلام has mentioned that there are people who place greater trust in other (humans) than Allah. Such people would say that if so and so had not been there or so and so had not helped me out, I would have perished. These people do not realise that God bestows everything. Allah the Almighty says:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

I seek refuge of the Lord who provides for everyone. He is the Lord. There is none else who can show compassion or cater for one's needs like Him. The compassion of parents for their child is in fact a reflection of the mercy of God. Also, a King who is kind and just towards his people is only a manifestation of Allah's mercy. These are ways of God to teach that there is none equal to Him. He is the Lord and caters for everyone's sustenance. Sometimes people put their faith in kings and start believing that the king saved them from being ruined or they succeeded in their objective with the help of the king etc. Remember that anyone who says such things becomes a disbeliever. Everyone should refrain from such denials. No one can become a believer unless he has a firm faith in the mercy of the Almighty Allah and that He can take care of all needs.

The Promised Messiah عليه السلام has said that a man cannot benefit from his friend at all unless consented by Allah. The same is true for children and other relatives.

Everything happens with the mercy of God. Allah the Almighty says that He is the Lord. If He did not take care of one's needs, none else could. Look, sometimes when one falls sick under divine plans then no matter how hard the physicians try the patient expires. The fact is that only Allah bestows all favours and only He can remove any afflictions.

In this excerpt, the Promised Messiah عليه السلام has drawn our attention towards a basic principle that is essential for strengthening the faith of a believer. He has advised to hold fast to this principle, as this is the source of all blessings from Allah. Every sane person should understand that the prosperity of your businesses, kinship, children, dear ones, health; or success in education; or elevation in moral standards and spirituality cannot be achieved without attracting the pleasure of Allah through humble prostrations before Him. The one who believes that his actions, good deeds or prayers are elevating his spiritual status; or that his knowledge is helping him through spiritual ranks; or that he has acquired a greater ability to understand the attributes of Allah – none of this is possible without Allah's grace. Those who have a true and mature understanding of Allah consider a person who believes that he has achieved his spiritual status on his own accord a fool. Therefore, everyone should remember this important point mentioned by the Promised Messiah عليه السلام. If all young Ahmadis attain the cognizance of this point and truly practice this in their life then they will become a role model for people and generations who would be joining this Community in great numbers. Your example would help them attain full faith in God very quickly. Thus you would be able to share the reward from their *tarbiyyat*. Every Ahmadi should realise that such time is not far and is upon us; therefore, strive for your own reformation and strengthen your faith by developing a spirit that manifests the ultimate belief in God. Only then will you be able to reform the new converts.

In this passage, the Promised Messiah عليه السلام has drawn our attention particularly to the point that we should develop an absolute belief in the Unity of God (*Tauheed*). The establishment of *Tauheed* is imperative. This belief must be inscribed in our hearts. The Promised Messiah عليه السلام has asked us to establish *Tauheed* and belief in the Omnipotence of Allah in our hearts so firmly, that the thought does not cross our mind that the success of our daily business depends on the intervention or support of other humans. It is only appropriate to show our



ABOVE Huzur أيدده اللہ تعالیٰ بنصرہ العزیز leads the Khuddam pledge at the UK Khuddam Ijtema 2007

appreciation (when helped by others), but the thought behind this gratitude should be that the help or support being offered is in reality is from Almighty Allah who has swayed someone's heart to lend their helping hand.

It is not necessary to hold high spiritual ranks before God would instil a good thought in someone's mind. Regardless whether one is a believer or a non-believer, or even an agnostic; Allah has full control over everyone's mind, and therefore, when He wants to benefit someone he can create a desire even in the heart of a pagan to go and help so and so servant of His. This is why whenever you thank others for their help in worldly affairs always show your gratitude to Allah too for He has softened someone's heart to be of benefit to you. This is what fortifies your faith and would bring you closer to Allah and enable you to win further favours and blessings from Him.

There have been a lot of worldly and material advancements in our time. Due to this progress and materialistic pursuits, the man has not only become distant from his Creator but has advanced to rebuff and ridicule the existence of God. This is why, in this era, an Ahmadi should become more steadfast in their belief in the existence of God and supplications so that you can

create a live bond with Him. This would defy the beliefs of those who disbelieve the existence of God. Allah Himself has taught the way for attaining this status. The Promised Messiah عليه السلام has advised to always keep in mind Allah's saying:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

I seek refuge of the God who has nurtured me. He is the Lord, the Gracious and Merciful. He provided the shelter through our parents when growing up in our childhood. That was also a manifestation of His Lordship. He put mercy in their hearts that is a reflection of His Graciousness. In fact the kindness shown by parents towards their children is also His Benefaction. It is God who created parents to fulfil a child's needs and has put mercy in their hearts so that they take care of the child's feelings. So you should be grateful to God for this Benevolence. However, Allah has ordained to show the gratitude towards parents too. One should be thankful to his parents but should never forget that all means are provided by Allah that are bestowed upon us through our parents. Thus we should always be thankful to Allah as well as our parents.

Believers are instructed to show this true gratitude

for the fact that God has created their parents for their nurturing. So remember that gratitude for Him will be complete only when you possess gratitude for your parents. Pray for them in these words

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

i.e., have mercy on them because they brought me up from a state of infancy. On one hand you will be reminded to supplicate for your parents and on the other, belief that it is God who has endowed us with the bounty of parents in the state of fragility will be strengthened. While we have to be grateful to God for his bounty, we also have to prove ourselves worthy of this bounty through our actions, and we should abide by Allah's saying that one should not misbehave with his parents. In the western world, children often consider themselves free and independent of parents beyond a certain age. Some spoiled children both in the east and the west squabble with their parents. At least the society supports parents in the east; but here, both the society, to a certain extent, and law take side with youth in the name of freedom. This (attitude) makes children forget that it is a commandment of God to treat parents with respect. If one has complete faith in God, then all His commandments should be followed in full. So the Ahmadi youth who are called teenagers should remember that survival depends on abiding by God's teachings. Our freedom is confined within the boundaries set by God and his prophet. Failing this, we will be denying God's existence and would gradually distance ourselves from our faith too. And the trust in Allah will also weaken.

Youngsters should remember that their friends will be of no avail to them if Allah does not will. Everyone distance themselves when personal circumstances deteriorate. This is why an Ahmadi should always put their trust only in the Almighty and try to come under His protection. The One who has proclaimed "*Qul A'oozu Bi Rabbil Falaq*" i.e. I seek refuge with Allah the Creator of new things. In our age, there are new ways of deception, new inventions are taking place; this was destined to happen in our time as prophesied by God Almighty. We have been advised to seek protection through prayers and we have been taught those prayers. It is mentioned in the books of tradition that one should recite the last three chapters and blow over the body before going to sleep every night. This action should be repeated three times.

There is only one Allah. Always keep Him in your

thoughts. Try to establish his Oneness in your hearts. Pray to the Almighty Allah for seeking protection as well as deriving benefit from His creation. Allah should be your Master and Him alone should you worship and pay homage. I have told you that now a days new ways are being conceived to deceive you. Vice is promoted as good and openly advertised as such. Everyone must try to save themselves from falling into these traps. There is TV, satellite TV channels, some internet sites and other similar vain pursuits that you should always try to avoid. Keep reminding yourself that these pursuits will not enable you to progress and improve your life. Remember that it is God alone who has provided means for your subsistence and shall continue to provide in future too and not this system.

Every young man should take account of their environment and consider if they are treading the path which will eventually result in wiping out all good from their life; so that they can follow the path that will save them from the ills and lead them to a virtuous life. At their age, every Khadim can distinguish between good and bad for themselves. I have reminded many times before that every Ahmadi youngster should display such maturity that they do not blindly follow the vain pursuits. He should rather consider the purpose of his life and the good or bad consequences of their actions. He should think why has Allah created him and why was he borne in an Ahmadi family? Sometimes weaknesses appear in such Ahmadi youngsters who had an easy life. They are not aware of the sacrifices their parents or forefathers have made for the sake of Ahmadiyyat. Parents also have to shoulder the blame that they do not tell their children how their elders embraced Ahmadiyyat and sacrifices they had made in this cause. This also results in weakening the bond if these traditions are not mentioned at home. There are some Khuddam amongst you who have reached the age where their children are growing up. These children should be informed of these traditions and young children should also enquire from their parents (how Ahmadiyyat came to their family).

Some people that I am mentioning here think that they are bound and restricted simply because of their birth in Ahmadi households. They feel being restrained. They want to be free; just like the world around them. However, before being bogged down, every young man must ponder what is freedom? Is turning away from commandments of Allah a freedom? Is ignoring the worship of Allah a



freedom? Is failing to fulfil the rights of society a freedom? If this is named freedom then (listen) this is not freedom but ignorance.

Now the western society itself has started to accept this fact. Some parents are starting to raise voice against this system. You can witness how social evils and shameful values have taken root in their society under the guise of freedom. These are destroying their homes (and family lives). These people have lost their peace of mind; and their children, as a consequence, live a restless life. Thus rather than following the so-called freedom blindly, the common sense demands to analyse the pros and cons of treading their path! If you make an unbiased assessment; pray to Allah: and seek His guidance then He will guide you.

Every young Ahmadi should therefore make a self assessment that to what extent do they follow the commandments of Allah; to what extent do they consider Him the fountainhead of all powers and believe that He is the Omnipotent. They should also consider if they go to the mosque because their 'Za'eem' or 'Qaid' has forced them so that their Majlis does not loose points in competition with other Majlis? Anyone who follows this thought process is grossly misled!

Instead prayers should be offered only because the Almighty Allah has declared His Worship as the purpose of creating humankind. We should think of various favours granted to us by the Creator and thus show our gratitude. We should keep in mind that Allah has tasked us to spread the message of Islam throughout the world and this cannot be achieved without His blessings. We'll have to adorn our prayers by prostrating before Him in order to win His mercy and blessings. Only then will we come under the protection of the Omnipotent God!

I enquire many youngsters about their regularity in prayers during mulaqats and I see a weakness in this regards. Although, Majlis Khuddamul Ahmadiyya has been trying for the past 2-3 years but their work is focused only on offering of one or two prayers in the mosque. It is essential that prayers are made a habit first. An addiction of prayers is essential. For that a programme should be developed to make every Khuddam realize that it is their duty to prostrate before God Almighty to seek His blessings and that prayers are for their own good.

If Khuddam offer only a couple of prayers in the mosque and do not pay attention to other prayers then they do not fulfil the right of expressing gratitude to God nor



ABOVE Huzur أيداه الله تعالى بنصره العزيز leads silent prayer at the UK Khuddam Ijtema 2007

show the concern about coming under the Protection of God which should be displayed by every Ahmadi youngster and individual. This is what the Promised Messiah عليه السلام wanted to see in his community. Therefore, with this understanding we should aim to become a thankful worshipper. Every Khadim should take his own account for achieving this objective. If we continue to self reflect, إنشاء الله not only would be able to achieve the purpose of our creation at individual level but also attain this goal collectively soonest. The purpose of our lives should be to raise flag of the Holy Prophet Muhammad saw all over the world. The whole world should be shown the way to true pleasure and contentment. The whole world should be shown the way to achieve closeness to Allah, be thankful to Him, and become His worshipping servants. These are our goals.

For this purpose every young Ahmadi, who has achieved the age of understanding, should make an effort. It is important that the youth should be reformed as Hadhrat Musleh Maud رضي الله عنه has said that Nations cannot be reformed without the reformation of its youth. If the youth develops this understanding then إنشاء الله the attainment of all other things I have said would become quick and easy. May Allah grant us strength to achieve this, may He give you the strength, and to me that we all are able to bring about the necessary changes within ourselves that enable us to witness the victory of Islam and Ahmadiyyat. آمين

Lets join in silent prayer.



Books by

Hadhrat Khalifatul Masih V أيدده الله تعالى بنصره العزيز



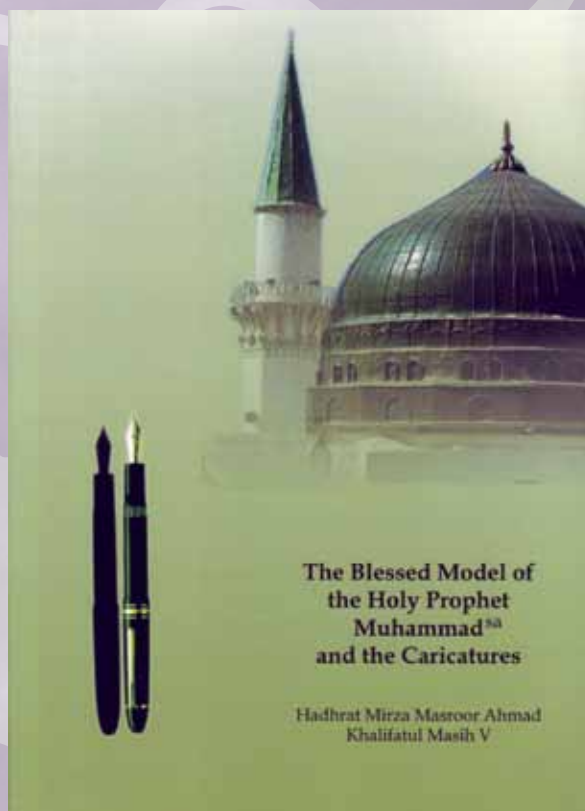
By Arif Khan and Nasir Khwaja

1. The Blessed Model of the Holy Prophet صلی اللہ علیہ وسلم and the Caricatures

First published in the UK in 2006

“Shock waves of indignation ran across the Muslim world following the recent publication of offensive and crude caricatures of the Holy Prophet Muhammad صلی اللہ علیہ وسلم in some parts of Europe. The un-informed, as ever, misled by the mullah gave in to public display of rage and rampant chaos ensued. Midst this confusion of an undeniable distressing time for all Muslims, spoke the voice of reason, calm, and peace, precisely in line with the teachings of the “prince of peace” himself, the Holy Prophet صلی اللہ علیہ وسلم. This was the voice of Hadhrat Khalifatul Masih V أيدده الله تعالى بنصره العزيز that unfolded the reality of the Islamic ways and means to respond to injustice; calling for peace, reasoning, endeavour to enlighten the world with the powers of the pen and ultimately to always put one’s trust in sincere prayers. He delivered a series of five faith-inspiring and enlightening Friday Sermons on the subject that are a beckon of light of anyone in this often perplexing world that we live in. These Friday Sermons are being presented in this booklet.”

The series of sermons delivered by Huzur أيدده الله تعالى بنصره العزيز covered a large range of material and areas. Interestingly the material was not just limited to expounding the true teaching of Islam through the example of the Holy Prophet صلی اللہ علیہ وسلم but covered in detail the need for the Muslims of the world to recognise and accept Hadhrat Mirza Ghulam Ahmad عليه السلام as the Promised Messiah and Imam Mahdi they await. In addition Huzur أيدده الله تعالى بنصره العزيز



gave detailed advice to the Ahmadis about how best to deal with the situation that lay before them; calling for deep prayers, and a ‘Jihad of the Pen’ in encouraging Ahmadis to enter the field of Journalism.

Sermon 1

Huzur أيدده الله تعالى بنصره العزيز explains how at odds the violent protests and burning of flags was with the teaching of Islam. His appeal for peace and calm throughout the



Muslim world was expressed as follows in the first of his 5 sermon-series of 10th February 2006:

“I also say this to those who are known as Muslims, any whether or not they are Ahmadis, Shias, Sunnis or belong to any other sects of Islam; when the person of the Holy Prophet صلى الله عليه وسلم is attacked, rather than exhibiting momentary passion, burning flags, causing damage and destruction and attacking embassies, reform their deeds instead so that others do not get a chance to point their finger at them. Do they believe that setting fires, God forbid, is all that demonstrates the honour and station of the Holy Prophet صلى الله عليه وسلم and by burning flags or burning the property of an embassy they have had their reprisal? No! We are the followers of the Holy Prophet صلى الله عليه وسلم, who came to put the fire out, who was the Ambassador of Love, was the Prince of Peace. So rather than take harsh actions, impart his beautiful teaching to the World.”

Sermon 2

Huzur أيد الله تعالى بنصره العزيز warns that Allah has a deep regard for his own honour and the honour of his beloved ones. Whilst repeating the warnings of the Promised

Messiah عليه السلام that ‘O Europe! You too are not safe’ Huzur أيد الله تعالى بنصره العزيز also says that the so-called Muslim countries are also in need of reforming their ways.

Huzur directly admonishes the Muslims for their violent acts, and tells them to accept the Messiah عليه السلام who had been sent to reform the whole world.

“Now, what sort of an Islamic response is the one that is going on these days that you are killing your own countrymen, and destroying your own property? Islam does not allow abandoning absolute justice and fairness, even in enmity with other nations, and commands to employ wisdom. Let alone what has recently happened in Pakistan and is happening in other Muslim countries. In any case, these acts of damaging the businesses or embassies of other countries or acts of bringing harm to one’s own people serve no purpose but to bring Islam in to disrepute. Therefore, Muslims masses should try and be wise rather than bring ruin upon themselves in this world, as well as, the Hereafter by following these erroneous religious scholars and leaders. Today, to determine the direction for the Muslims, rather for the entire world, Allah has sent the true and ardent devotee of His beloved Holy Prophet صلى الله عليه وسلم. Accept his, follow

him and join in the Community of the Messiah عليه السلام to reform the world and to raise the banner of the Holy Prophet صلى الله عليه وسلم in the world.”

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز explained the pivotal role Ahmadis had to play in defending the name of Islam and upholding the honour of the Holy Prophet صلى الله عليه وسلم. The response of the Ahmadis is to turn to Allah with deep supplications.

“The restoration of the glory of Islam and the establishment of the sanctity of the Holy Prophet صلى الله عليه وسلم will now be done by and through the Community of the Promised Messiah and Mahdi إنشاء الله، عليه السلام alone.”

Following this Huzur أيدده اللہ تعالیٰ بنصرہ العزیز presents a very succinct overview of some key signs of the truth of the Promised Messiah عليه السلام. With a few key examples Huzur أيدده اللہ تعالیٰ بنصرہ العزیز explains, in a very straightforward and plain way, the facts about the decent of the Messiah عليه السلام, the true meaning of the ‘killing of the swine’ and the ‘breaking of the cross’, support from ahadith of the idea of the Mahdi and Messiah being the same person and the abolition of religious wars by the Messiah عليه السلام.

After giving some strong, sworn personal testimonies by the Promised Messiah عليه السلام about his claim Huzur أيدده اللہ تعالیٰ بنصرہ العزیز turns to a final sign, the double eclipse. Explaining the hadith from Dar Qutni, Huzur أيدده اللہ تعالیٰ بنصرہ العزیز describes the precise detail in which the hadith was fulfilled in 1894. Huzur أيدده اللہ تعالیٰ بنصرہ العزیز concludes this sermon with the following words:

“If anyone is to teach respect for the Prophets of all religions, it is the Promised Messiah عليه السلام. If love and peace is to be spread in the world it will be through this Promised Messiah عليه السلام. If humanity is to be delivered from pain and suffering it will be through this Promised Messiah and Mahdi عليه السلام. If the ways leading to Allah are to be shown and the modes to turn to God are to be told, these will happen through this Promised Messiah عليه السلام alone. If the world seeks all this, then they must stick to the teachings of the one whose coming was foretold by all the Prophets and who is the true and ardent devotee of the Holy Prophet صلى الله عليه وسلم”

Sermon 3

The third sermon starts with Huzur أيدده اللہ تعالیٰ بنصرہ العزیز detailing examples of double standards in the western press attitudes to freedom of expression. Following this Huzur أيدده اللہ تعالیٰ بنصرہ العزیز turns once again to the current

plight of the Muslims in the world, highlighting conflicts in Afghanistan, Iraq, Bangladesh and Pakistan. The root cause for the state of Muslims today Huzur أيدده اللہ تعالیٰ بنصرہ العزیز explains is their failure to accept the Promised Messiah عليه السلام.

“Anyway, it is quite clear that the reason they have lost their senses and are so blighted is because they have not obeyed the commandment of the Holy Prophet صلى الله عليه وسلم, and they are neither obeying it nor paying any attention to this. They are denying the Promised Messiah عليه السلام.”

Despite this Huzur أيدده اللہ تعالیٰ بنصرہ العزیز goes on to explain how the state of those non-ahmadi Muslims still causes Ahmadis deep hurt, as they ‘are attributed or claim to be attributed to’ the Holy Prophet صلى الله عليه وسلم. Huzur أيدده اللہ تعالیٰ بنصرہ العزیز details the desperate need for deep prayers for the Muslim ummah. Huzur أيدده اللہ تعالیٰ بنصرہ العزیز gives an extensive and detailed exposition of the importance of the Durud prayer:

“O’ Allah bless Muhammad and his people, as You did bless Abraham and his people, You are indeed The Praise worthy, The Exalted. O’ Allah prosper Muhammad and his people, as You did prosper Abraham and his people, You are indeed The Praise worthy, The Exalted.”

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز talks about the large number of times Durud should be said each and everyday. He gives the example of times the Promised Messiah عليه السلام prescribed its recitation 700 or 1100 times to specific people. Huzur أيدده اللہ تعالیٰ بنصرہ العزیز adds that the special significance of Durud prayer is why he prescribed it as one of the daily prayers to be read for the Khilafat Jubilee.

Sermon 4

Baseless, far fetched allegations against the Jamaat published in the London edition of the Urdu newspaper ‘Jang’ form the opening of the 4th sermon.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز read out the allegations from the Jang that a delegation of Ahmadis met with a Danish minister, following which assurances were given by the Ahmadis that Muslims were only to be found in Saudi Arabia and that with these assurances in place the Danish newspaper then produced the caricatures. They further alleged that a video tape of the meeting was made available to the reporter in Danish, Urdu and English.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز explained how the allegations were completely baseless and challenged the reporters of the news to show the evidence they claimed to have.

“Firstly, I would like to say to those who have spread this false news: It is nothing but an absolute lie and (The curse of Allah on those who lie).

On the contrary Huzur أيداه اللہ تعالیٰ بنصرہ العزیز goes on to show the action the Jamaat took in Denmark in the immediate aftermath of the cartoons, and detailed how the source of this was the deep love of the Promised Messiah عليه السلام for the Holy Prophet صلى الله عليه وسلم. Huzur أيداه اللہ تعالیٰ بنصرہ العزیز gives extensive extracts from the Promised Messiah عليه السلام’s writings illustrating how deep his love was for the Holy Prophet صلى الله عليه وسلم and how inferior he saw himself to the Holy Prophet صلى الله عليه وسلم.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز then deals with the issue of Jihad and if the Promised Messiah عليه السلام abrogated the Islamic teaching of Jihad. Finally Huzur أيداه اللہ تعالیٰ بنصرہ العزیز stressed that a fully inquiry and follow up will be made in to the actions of the Jang and then reiterated that Ahmadis must show patience despite extreme provocation. He narrates the following extracts of the Promised Messiah عليه السلام.

“I know very well that wherever we and our Community are, we will have the help and assistance of Allah the Exalted provided that we stay on the straight path and carry out the complete and perfect obedience to the Holy Prophet صلى الله عليه وسلم; [that we] make the teaching of the Holy Quran our modus operandi and that we verify these matters with our actions and demeanour, not with mere words. If we adopt this approach, then remember that most certainly, even if the whole world together wishes to destroy us, we will not be destroyed, because God will be with us. انشاء الله (Al-Hakam 24th September, 1904 p.4)”

Sermon 5

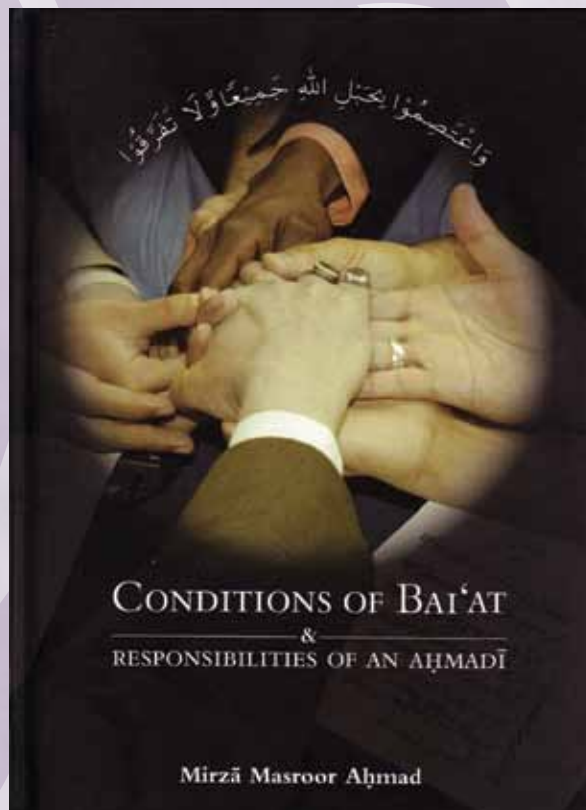
The final sermon in the book gives a detailed account of the true example that the Holy Prophet صلى الله عليه وسلم gave to the world. Huzur أيداه اللہ تعالیٰ بنصرہ العزیز criticises modern day ‘Jihadi’ organisations and says their actions and philosophy have nothing to do with the beautiful face of Islam.

Through the narration of incidents from the life of the Holy Prophet صلى الله عليه وسلم Huzur أيداه اللہ تعالیٰ بنصرہ العزیز gives examples of the persecution and tyranny suffered by the early Muslims and in particular the Holy Prophet صلى الله عليه وسلم. Huzur أيداه اللہ تعالیٰ بنصرہ العزیز gives details of freedom of conscience as practiced by the Holy Prophet صلى الله عليه وسلم.

and the way people were drawn towards Islam by its beautiful teaching.

2. Conditions of Bai’at and Responsibilities of an Ahmadi

First published in Urdu in the UK in 2004 as *Shara’it-e-Bai’at aur Ahmadi ki Dhimmidariyan*. First published in English in the UK in 2005. Present English Translation (including three additional sermons) published in the UK in 2006



When the Promised Messiah عليه السلام was granted permission by Allah to take bai’at, he published an announcement called Ishtihar Takmil-e-Tabligh on January 12, 1889, which mentions the Ten Conditions of Bai’at. Anyone who joins the Jama’at of the Promised Messiah عليه السلام pledges to abide by these Conditions.

By the immense grace and mercy of Allah, we have been blessed to accept the Promised Messiah and Mahdi, Hadrat Mirza Ghulam Ahmad of Qadian عليه السلام, whose advent was prophesied by the Holy Prophet Muhammad صلى الله عليه وسلم. Alhumdolillah.

It is essential for all followers of the Promised Messiah عليه السلام to understand the details of these Conditions and to strive to follow them.

For our guidance and benefit, Hadrat Mirza Masroor

Ahmad, Khalifatul Masih V أيده الله تعالى بنصره العزيز, has eloquently explained these conditions of bai'at in light of the Holy Qur'an, Ahadith of the Holy Prophet Muhammadsa and sayings and writings of the Promised Messiah. Huzur أيده الله تعالى بنصره العزيز discussed the first three conditions of bai'at in his concluding address at the Annual Convention of the Ahmadiyyah Muslim Jama'at UK, on July 27, 2003. In his concluding address at the Annual Convention of the Ahmadiyyah Muslim Jama'at Germany, on August 24, 2003, Huzur أيده الله تعالى بنصره العزيز explained the fourth, fifth and sixth conditions of bai'at. On August 29, 2003 in his Friday Sermon, Huzur أيده الله تعالى بنصره العزيز explained the seventh and eighth conditions of bai'at in Frankfurt, Germany. The ninth condition was addressed in his Friday sermon on September 12, 2003 at the Fadl Mosque in London. Finally, the tenth condition of bai'at was addressed in his Friday sermon on September 19, 2003 at the Fadl Mosque in London. These were followed by three Friday sermons on September 26, October 10, and October 17, 2003 in which Huzur أيده الله تعالى بنصره العزيز narrated the marvelous spiritual changes which took place among the Ahmadis after taking the pledge.

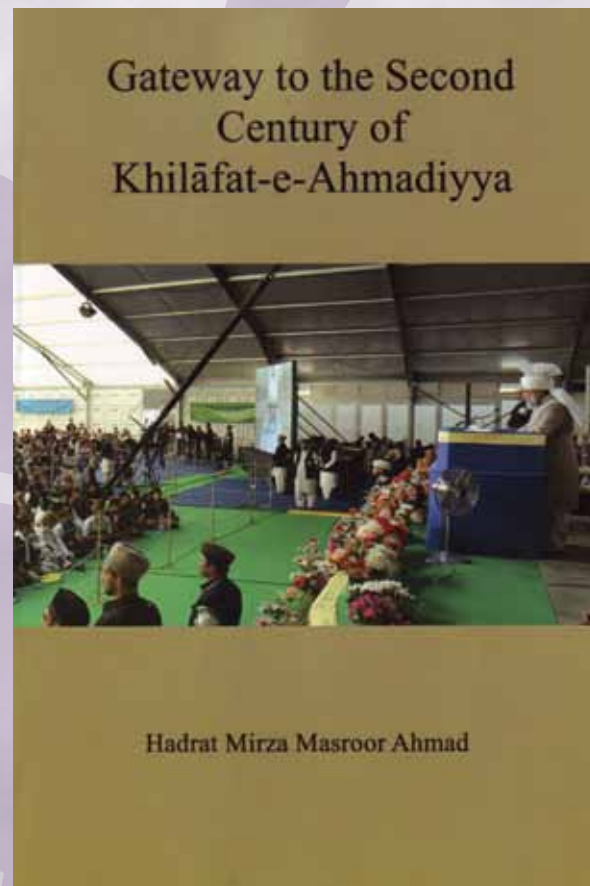
These speeches and sermons were delivered by Huzur أيده الله تعالى بنصره العزيز in Urdu. After his additional revisions, the sermons on the conditions of bai'at were published in book form in July 2004 and the English translation was published in July 2005. We are now pleased to bring out the present edition which includes the three sermons on the spiritual changes resulting from bai'at.

The translation was prepared by the Translation Team of Jama'at-e-Ahmadiyyah USA working under the direction of Vakalat-e-Tasnif London. The translators are: Dr. Fadl Ahmad, Dr. Khalil Malik, Mubashar Ahmad and Munawar Ahmed Sa'eed. Important contributions in finalizing the document were made by 'Abdul-Wahab Mirza, Ahmad Tariq, Amjad Mahmood Khan, Bilal Rana, Dawood Khokhar, Fouzan Pal, Dr. Karimullah Zirvi, Usman Choudhary, and Usman Khan. Several Lajnah members worked on the initial drafts and the final editing of the translation. May Allah the Almighty reward all of them abundantly آمين

May Allah the Almighty enable us to understand truly and to abide by these Conditions faithfully, and may He enable us to become true Ahmadis as the Promised Messiah عليه السلام desired. آمين

3. Gateway to the Second Century of Khilafat-e-Ahmadiyya

First Published in the UK in 2008



One hundred years ago, after the demise of the Promised Messiah عليه السلام, the founder of the Ahmadiyya Muslim Jamaat, Hadhrat Maulvi Noorudin رضي الله عنه was elected as the first Khalifa on 27th May 1908. Thus, Khilafat started in the Jamaat according to Allah's promise, the prophecies of the Holy Prophet Muhammad صلى الله عليه وسلم and the Promised Messiah عليه السلام. Accordingly Jama'at-e-Ahmadiyya is going to celebrate the centenary of Khilafat-e-Ahmadiyya this year. We are pleased to present the English translation of the opening and concluding addresses of Amirul Mo'minin Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah support him with His mighty help), delivered on 27th and 29th July 2007 respectively at the Jalsa Salana UK.

In his graceful and inspirational addresses, primarily based on the addresses of the Promised Messiah عليه السلام delivered in Qadian during the 1907 Jalsa Salana, Huzur أيده الله تعالى بنصره العزيز elucidates the countless profound blessings

Khilafat-e-Ahmadiyya as prophesised by the Holy Prophet Muhammad ﷺ and the Promised Messiah عليه السلام is here to stay until the Day of Judgement, and the Ahmadiyya Muslim Jamaat is being globally hailed and accepted by tens of millions of devoted followers. Ahmadi Muslims are known for their genuine commitment to Khilafat, devotion to the Living God, service to mankind, piety and peaceful communication of the Truth.

of Allah the Exalted on the Ahmadiyya Muslim Jamaat during the first century of Khilafat and admonishes that in order to enter in to the new century of Khilafat-e-Ahmadiyya one should turn to God with complete sincerity and supplicate with absolute devotion while making changes and progressing towards purity and righteousness.

Khilafat-e-Ahmadiyya as prophesised by the Holy Prophet Muhammad ﷺ and the Promised Messiah عليه السلام is here to stay until the Day of Judgement, and the Ahmadiyya Muslim Jamaat is being globally hailed and accepted by tens of millions of devoted followers. Ahmadi Muslims are known for their genuine commitment to Khilafat, devotion to the Living God, service to mankind, piety and peaceful communication of the Truth.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز highlights that Ahmadis are fortunate that they are the believers and the attesters to the truth of the Messiah and Mahdi عليه السلام sent by Allah the Exalted for the victory of the faith. This testimony, however, will only prove beneficent when Ahmadis following his teaching in practice and paying heed to these admonitions to make them part of their lives. Only then shall Ahmadis be counted among those who have sworn allegiance.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز explains how the Holy Prophet ﷺ had prophesied that the Khilafat of the Messiah and Mahdi عليه السلام, which would be established on the precept of Prophethood, would not be temporary; rather it would continue until the Day of Judgement.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز singles out Taqwa as the

distinguishing factor that separates Ahmadis from others.

Talking about the time in which we currently live Huzur أيدده اللہ تعالیٰ بنصرہ العزیز says how it is decreed that satan will be overpowered in this age but for that it is required as true followers of the Promised Messiah عليه السلام we should make pure changes within ourselves.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز passionately urges the Jamaat to observe Salat and engage in the worship of God in ways that were taught to us by the Messiah of Muhammad ﷺ.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز talks about the huge blessing that is Khilafat. Whoever values this blessing and is associated with it and irrigates it with his prayers will be saved from satanic temptations. In accordance with Divine promises such a person will experience paradise in this world as well as the next.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز explains that in order to enter the new century of Khilafat-e-Ahmadiyya one should turn to God with absolute sincerity and spend time in prayers. Huzur أيدده اللہ تعالیٰ بنصرہ العزیز advises Ahmadis to bid farewell to this century and enter into the next one with prayers whilst creating changes of purity.

These addresses originally delivered in Urdu were translated into English by Mrs. Shermin Butt and were checked by Dr Karimullah Zirvi, Dr Iftikhar Ahmad Ayaz OBE and Munir-ud-Din Shams.

The book was first sold on the 27th of May 2008 at the Khilafat Centenary Celebrations at the Excel Centre, London.

An Interview with Huzur

أيدده اللہ تعالیٰ بنصرہ العزیز

8th January and February 2008



By Majlis Khuddamul Ahmadiyya UK

Introduction

Majlis Khuddamul Ahmadiyya UK had a long outstanding wish to interview Hadhrat Khalifatul Masih V أيدده اللہ تعالیٰ بنصرہ العزیز at the occasion of the Centenary Year of Khilafat—e—Ahmadiyya. This was to follow in the footsteps of the historic and unique interview that the Majaalis conducted in 1989, with Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ at the occasion of the Centenary of Jamaat—e—Ahmadiyya.

Huzur Aqdas أيدده اللہ تعالیٰ بنصرہ العزیز graciously agreed to the proposal for an interview to be conducted and published as part of the Tariq Souvenir.

The Khilafat Centenary Team took on the task of collating the questions. This took some time and the task of selecting final questions to be asked was, indeed, a thought-provoking job.

Alongside Sadr Majlis Khuddamul Ahmadiyya, the following Khuddam had the honour of conducting the interview:

- Tariq Ahmad BT
- Tommy Kallon
- Nadimur Rahman

This first interview took place on the 8th January, 2008. In excess of 25 questions were asked with the interview lasting for just over an hour. Huzur أيدده اللہ تعالیٰ بنصرہ العزیز very graciously gave us an insight into his feelings, opinions, education and family life.

The second interview was conducted on 8th February, 2008. This interview lasted just under 2 hours and many more questions were covered. Huzur's أيدده اللہ تعالیٰ بنصرہ العزیز affectionate and cavernous nature could only be reciprocated with a deep love for Khilafat.

Photography was conducted by Tariq Chowdhry and Umair Aleem. Khalid Karamat from MTA International was on hand to record these precious and historic moments.

We are truly indebted to Huzur Aqdas أيدده اللہ تعالیٰ بنصرہ العزیز for sparing his precious time and allowing us and the Majaalis to conduct, and publish, this historic and unique interview.

Sadr Sahib: Huzur can you tell us about your childhood. Any notable incidents that stand out?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: There are many. I was 15 years old when Hadhrat Khalifatul Masih II رضي الله عنه passed away. Even at that young age we had a lot of respect and reverence [for Hadhrat Khalifatul Masih II رضي الله عنه]. Despite the fact that he was our grandfather we did not dare say anything in his presence and we never went in front of him just like that. We used to go in his presence maintaining great respect and sat down very politely. I remember an account of the respect of the Khilafat which instilled additional respect and reverence of Khilafat within me. My [paternal] grandfather Hadhrat Mirza Sharif Ahmad رضي الله عنه who was the youngest brother of Hadhrat Khalifatul Masih II رضي الله عنه once took me along to meet Hadhrat Khalifatul Masih II رضي الله عنه. When he [Hadhrat Mirza Sharif Ahmad رضي الله عنه] passed away I was 11 years old which means when he took me with him I was 9 or 10 years old or maybe less. We went to Qasre Khilafat and stood downstairs near the door which opened towards Masjid Mubarak. He sent me up to take a message that he had come to meet Hadhrat Khalifatul Masih II رضي الله عنه – in those days Hadhrat Khalifatul Masih II رضي الله عنه was ill and used to rest in his room upstairs. Hadhrat Mirza Sharif Ahmad رضي الله عنه did not go up directly into the house even though he was the youngest brother, he informed Huzur رضي الله عنه first. At that time Chotti Appa, one of his wives, was on duty to care for Hadhrat Khalifatul Masih II رضي الله عنه. I told her that ‘Abba Jan’, that is what we used to call our grandfather, had come to meet Hadhrat Khalifatul Masih II رضي الله عنه. She said that alright bring him up. Hadhrat Khalifatul Masih II رضي الله عنه was lying down on the bed and Chotti Appa put a chair near the bedside so that he can sit on it and talk. I went downstairs and Hadhrat Mirza Sharif Ahmad رضي الله عنه came upstairs with me. After saying Asslammo Alaikum, instead of sitting on the chair, he sat down on the floor near the bed and spoke very politely and with great respect. Then after a while he said Salaam, stood up and went out of the room from the side in a very respectful manner. Then I realised that this is how Khilafat should be respected and my grandfather had shown it to me practically. Due to this respect as we grew up we became more and more reluctant and timid in front of Huzur رضي الله عنه – it was not fear but this reluctance

was due to the respect for Khilafat.

Tariq BT: Huzur, he still was your relative, your grandfather?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: [Yes], he was my grandfather. He would joke with us teasing us, and enjoy it, but still we did not have the courage to do the same, like sometimes children do for example answering back.

Tariq BT: Huzur, how were your relations with your brothers and sister?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: How were my relations with my siblings? I was the youngest among my siblings. The youngest among siblings have two roles, one that the elder says do this work of mine and this one also etc. But anyways I had a very good relationship especially with my eldest sister and my immediate elder brother – with them I had a special relation. We had great respect for each other. We never used a loud voice or spoke to each other disrespectfully.

Sadr Sahib: Huzur any account of your childhood with your siblings in regards to Jamaat which you would like to share?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Our tarbiyyat was such that from early childhood we were a part of Atfalul Ahmadiyya. My elder brother was Zaim Halqa; he became Zaim as soon as he entered Khuddamul Ahmadiyya while I was in Atfalul Ahmadiyya. He was my elder by 3 years but I used to respect him more on account of his being a Zaim.

Tariq BT: Would he also give you more instructions?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: No, he treated me the same way he treated others.

Sadr Sahib: Huzur any earlier personal experiences which stand out as a testimony to the existence of God?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: You did not ask about any hobbies and interests.

Sadr Sahib: We skipped some questions but if Huzur so wishes we can ask them in sequence?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: I as such had no particular hobby however we used to play sports regularly. Also our father was very fond of hunting. Weekly, on the day off, he used to go for hunting and also used to take us along. In those times Rabwah was not that developed and had many mud-paved roads and the city was all surrounded by Jungle. As soon as we would set foot out of Rabwah the hunting would start. Nowadays there are so many airguns in Rabwah which have all but finished off the game of hunting.

Tariq BT: Did you hunt anything in particular?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Doves, rabbits and pigeons were available. We were interested in hunting since childhood. We had an airgun so I and my elder brother used to go out also to hunt. At that time the rice stalk was brought to Rabwah and sparrows and doves came there a lot. We hunted with skilled marksmanship and then used to roast them and eat the tikkas we made.

Besides this we used to play regular games in the evenings in spite of the fact that I was not good at any game - I still used to play regular cricket. There were few houses in those times and so there was a large empty ground in front of our house. The elders used to play cricket there and we used to watch - I guess that is how we developed an interest.





ABOVE The interview with Huzur أيدى الله تعالى بنصره العزيز. From right to left: Mirza Fakhar Ahmad Sahib (Sadr Majlis Khuddamul Ahmadiyya UK), Tariq Ahmad BT Sahib (Naib Sadr Majlis Khuddamul Ahmadiyya UK and Editor, Tariq Souvenir), Nadimur Rahman Sahib (Mohtamim Ishaat) and Tommy Kallon Sahib (Secretary, Khuddam Centenary Committee)

I remember Fakhar's [Sadr Sahib] grandfather was captain of his team and his brothers and other people used to play. Most of them have passed away now and those alive are around 80-85 years old. We would sit there all day and watch them play. Anyway my hobby remained hunting and whenever time was at hand and it was hunting season we would go to hunt weekly.

The regular games I played were cricket and badminton which we used to play outdoors and in Khuddamul Ahmadiyya hall.

Tariq BT: So you had an interest in hunting from childhood?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Yes, from childhood. Our going regularly with our father developed this interest. Sometimes he would make us walk so much that we would get very tired and on days when we hunted rabbit, it was particularly difficult as we had to carry it back with us.

Tariq BT: The people here are soft-hearted. I have frequent conversations with Sadr Sahib that here in schools from an early childhood they make us very soft-hearted and hunting seems very difficult.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: You must be soft-hearted! In fact here a magazine on hunting is published. In it, 12 year old boys and girls are shooting well.

Tommy: Huzur I would like to ask you, which of the earlier experiences stand out as a testimony to the existence of God?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: There are so many experiences. From the very childhood, I remember, I can tell you when I was 15, there used to be and still is the year 10 examination, called the matriculation examination. It used to be the first experience of secondary board examination. Before that the school used to take exams but here you had to sit for the secondary board examination.

So my mathematics paper was very poor. I had no hope or expectation of success in matriculation examination that year. So the only solution was to bow before Allah. The whole of that time, almost 3 months, I prayed very hard –

as if it was a matter of my life and death. When the result came ultimately I had passed the examination. I was much surprised as to how it happened. The mathematics paper in which I was expecting not more than 10 percent of the marks, I obtained a C grade, which was a passing mark. Later on I came to know that because the paper was very tough, there were quite a number of students who raised their voices and the secondary board had to decide whether there would be some grace marks and/or a relaxation in marking. So I believe that those prayers not only benefited me but others as well.

Nadimur Rahman: Being a member of the family of the Promised Messiah عليه السلام, how did that affect your upbringing?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: I think my upbringing was affected more by my immediate family members than any of the others in the family as I have already mentioned before. Because the atmosphere of our house was so religious, so strict and disciplined, nobody could deviate from the basic teaching of Islam. I remember for Fajr prayers my father used to wake me up and when I was in deep sleep he would throw some water on my face so that I can get up. After Fajr prayers, he would ask me and my brother to go and do some exercise. He himself used to exercise and we used to follow him. It was a quite disciplined and streamlined life from the very childhood.

Tariq BT: Huzur earlier you mentioned Hadhrat Khalifatul Masih II رحمہ اللہ. People say that there is generally a role model in childhood who has an influence on a person's life. At that young age personally which personalities influenced you the most?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Most important was that we had a bond with the Khilafat. After that my maternal uncle and the whole environment of the house was an influence. One important thing was that in our household from a very young age till we were 16-17, we did not have permission to go out of the house after Maghrib time. We did not go to anybody's house even knowing that all surrounding houses were friendly relations and the doors between the houses remained open. We also did not go to anyone's house after Isha and would come straight home. This was our routine until college time, *other boys roam outside their houses in the evenings and this leads them to ruin*. I

remember once my brother who was studying in college did not come back home in the afternoon. In those days there was a Union election in college, our father thought that he was late because of practical's which usually ran all through the afternoon. When even Maghrib time passed and my brother had not come back then my father phoned the college to find out where he was. He found out that my brother was involved in college election, those days some election planning was going on. So when he came back my father said that this is the wrong way, whatever you want to do, do it before Maghrib, after Maghrib there should not be any college. These were the things which we learnt, an intelligent person can learn a lot from others.

Sadr Sahib: Huzur whom do you remember from among the companions of the Promised Messiah عليه السلام?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: I have met Hadhrat Maulana Rajaiki Sahib رضي الله عنه. He had made a room in his basement and where he used to sit and pray. Whoever came to him in the basement to ask for prayers, he would raise his hands and pray. I also took part in those prayers.

Another one was Hadhrat Maulvi Baqapuri Sahib رضي الله عنه who used to come to meet our father. In those days the Friday prayers were offered in Masjid Mubarak and Masjid Aqsa had not been built. We used to sit beside him. I was some 7 or 8 years old when he passed away.

[And there was] Maulvi Qudrutullah Sanauri Sahib رضي الله عنه. He also used to come often. He is one who spent time on Hadhrat Khalifatul Masih II's رضي الله عنه farm in Sindh. Once Hadhrat Khalifatul Masih II رضي الله عنه went on a tour of Sindh. On a land where cotton was grown Hadhrat Khalifatul Masih II رضي الله عنه asked how much will this land yield. Maulvi Sahib رضي الله عنه answered and gave a certain figure. Hadhrat Mirza Bashir Ahmad Sahib رضي الله عنه and Hadhrat Abdur Raheem Dard رضي الله عنه started talking among themselves in English with the notion that Maulvi Sahib would not understand English. They spoke that this much yield is not possible. Maulvi Sahib understood English and replied "Mian Shaib, It will give this much yield because I have prayed 2 Nafl on every corner of this farm. I have so much belief in prayers that انشاء الله it will produce this much yield" - and this proved true. Those past saints had so much belief in prayers and used to depend on them a lot.

Tommy: What was Huzur like as a student?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: A very poor student. One of the poorest students of the whole lot. I have already told you how I qualified my matriculation examination. When I completed my year 10 as it is the final year examination like GCSE, I selected medical science subjects – it was called pre-medical science subjects. My ambitions were very high at that time despite the fact that I was a very poor student. But I could not cope with the subjects so I had to drop it after 2 years then I switched over to art subjects and selected, I think political science and economics. I could not qualify even for that board exam in the first attempt. Then, anyway, in one of the subjects I had to sit again. For graduation the same episode was repeated, again I qualified in two attempts. Then when I went to the Agriculture University, because my personal interest was in agriculture from the very childhood, I used to go with my father to his farm and there I would sit on the tractor and operate it the whole day. There were some days when I used to operate my tractor for 6-7 hours, once I operated it for 10 hours continuously sitting on the tractor. At the Agriculture University there, although my progress was not very promising, I qualified with good grades. Why did I qualify for that one in such a better way? I think it was my prayers and my good ambitions for my future that were behind this.

Instead of going further I should explain it to you here. I had decided to do Waqfe-e-Zindagi, and I prayed to God, Allah, that I will not do it unless I get A-grades in my final year MSc exam. I think that made it.

Nadimur Rahman: Are there any special memories of the previous Khulafa that Huzur recollects?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: As far as Khalifatul Masih II رضي الله عنه is concerned, I have already told you. He was ill. Almost for 6 years he was bed-ridden and I was 15 when he passed away. Hadhrat Khalifatul Masih III رحمه اللہ تعالیٰ was my Mamoo [maternal uncle]. After having being elected as Khalifatul Masih his kindness and affection increased manifold towards me. When I was at university he used to ask me to get him some pure honey from the university department. There was one department called Apiculture department where you study about bee keeping, etc. I used to bring him honey from there. Once I remember he gave

me some money, I said no I will bring it and then later you can give me but he said “No, take it. I give money first before I ask somebody to bring me something”. I could not find it from that particular department but I told one of the professors of the university who was an Ahmadi that I needed it for Khalifatul Masih III رحمه الله تعالى so he brought me some with honeycomb inside because that shows the purity of honey otherwise there are so many honey sellers who mix something in the honey and make the honey with molasses, etc. I remember he did not take any money. So when I came I gave the big jar to Huzur and the 20 Rs or something but he said that once I give the money I don't take it back. This is for you whether they collected money or not.

I remember when I decided to dedicate my life to the Waqf-e-Zindagi Scheme, the Tehrik-e-Jadid office people, I think, did not need me because they thought they did not want somebody qualified in this particular subject – either they could give me some job in the office or ask me to go to Africa and there was no demand for this particular subject in our schools in Africa. So I wrote directly to Hadhrat Khalifatul Masih III رحمه الله تعالى and he marked that letter to Tehrik-e-Jadid. Tehrik-e-Jadid replied to Hadhrat Khalifatul Masih III رحمه الله تعالى that as we don't need this boy at present it is therefore appropriate to ask him to do some other job. As soon as Hadhrat Khalifatul Masih III رحمه الله تعالى received this letter, he said “*You don't need him but I need him*”. Then he asked me to go through Nusrat Jehan to Ghana, Africa. When I went to see him at the time I was leaving for Ghana, he embraced me and that was the first ever experience I had of embracing any of the Khalifas. He said one thing that I remember – that Ghana is called Gold Coast so it is quite possible that when you are walking around anywhere, the toe of your shoes will hit something and when you look down there would be a gold mine under your feet. The very important thing he told me is: ‘Remember you are going to Ghana as a Waqf-e-Zindagi teacher and also remember that you belong to the family of the Promised Messiah عليه السلام and people there will always keep their eyes on you so always remember Allah and don't do any act which is against the teachings of Islam and traditions of Ahmadiyyat. So this was about Hadhrat Khalifatul Masih III رحمه الله تعالى and there are so many other things.

As for Hadhrat Khalifatul Masih IV رحمه الله تعالى I should say that I was very close to him from the very childhood. I remember in 1972, I think, much earlier before he became Khalifa, it was a coincidence that he and my family made a plan separately but joined together in one place in Murree. There I used to do trekking and mountaineering with him. It was a very relaxed mood and open atmosphere. When he became Khalifa I was in Ghana so I first met him here while going back to Pakistan on leave in 1985. I stopped over here for 2 days where I met him the first time as Khalifa. Seeing a person with whom you were very free before he was Khalifa, now there was a total change. There was a total change in his personality and of course there should have been a change in my attitude toward him also. So I met him here and discussed matters and it was not like before. And later on he asked me instead of going back to Ghana to stay there in Rabwah. He appointed me there. Then gave me his personal matters also. I used to deal with all his personal matters with regards to farms and lands in Sindh, Punjab and elsewhere. He relied on me so much that he entrusted everything to me. Whenever I said anything, he would always accept it. I never experienced even once that I asked something or I gave my suggestion with regards to some matter and at the same time some other person interfered and gave quite a different opinion that he would refuse to accept mine. No, never.

These are the personal matters but he also entrusted me very much in Jama'at affairs also. He appointed me Nazir Ala, which I should say, is the pinnacle of the posts in Pakistan. Whereas I was quite an inexperienced person, quite young at that time and there were quite experienced people, better qualified than myself, spiritually in very high marks, intellectually much better than me and so many factors were involved but I don't know, it was God's wish or it was his trust and he prayed for that. There were still some difficulties in running administrative matters in Pakistan but I could easily overcome all the difficulties.

Tariq BT: About Huzur's Khuddamul Ahmadiyya roles? What did Huzur do and which roles, if any, you found particularly enjoyable?

Huzur أيدو الله تعالى بنصره العزيز: I was involved in Khuddamul Ahmadiyya or you can say Atfalul Ahmadiyya from the



very childhood at the age of 7 when you are allowed to enter Atfalul Ahmadiyya affairs. First I was a simple Tifl. Then at the age of 9 or 10, I was appointed Saiq of my group in Atfalul Ahmadiyya. Saiq is a group leader. Later I became Secretary of our Muntazim Atfal then I became Muntazim Atfal. Afterwards I was Muntazim in our Zaim's cabinet. Then I became Zaim. Then I was in cabinet of Mohtamim Muqami Rabwah as Nazim Amoomi. Then when I went to Faisalabad, there I was elected Zaim of University Halqa. I still remember, there were forty Majalis in Faisalabad city and the position of the University Halqa was 40th, the lowest. So by the grace of Allah, in the first three months, after I took over the Ziamat of University Halqa our position was third. It was because of the experience I gained in Rabwah since early childhood and Allah's blessings.

When I went back to Rabwah I was appointed Mohtamim Sehat-e-Jismani. At that time Sadr Khuddamul Ahmadiyya used to be the Sadr for the whole world. Then I was appointed as Waqfe-e-Zindagi to Ghana, I went to Ghana. When I came back in 1985, Mahmood Bengali Sahib was Sadr Khuddamul Ahmadiyya. He

appointed me as Mohtamim Tajneed for some months and then later on Mohtamim Sehat- e-Jismani, and then Mohtamim Bairoon (External Affairs). I was, I think, the first Mohtamim Bairoon who ever visited outside Pakistan Majalis. The first Majlis I visited was UK as Mohtamim Majalis Bairoon.

Tariq BT: In what year Huzur?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: In 1988. Safi Sahib was Qaid Khuddamul Ahmadiyya UK at that time. I held a Khuddamul Ahmadiyya meeting here in Nasir Hall. I was the first Mohtamim Muqami who was sent as a representative of Hadhrat Khalifatul Masih رحمہ اللہ تعالیٰ to inaugurate Khuddamul Ahmadiyya Ijtema in Germany - that was also in 1988. Then in 1989 Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ changed the system and every country was given their own Sadr Khuddamul Ahmadiyya and all the auxiliary organisations were separated from the centre – Rabwah - and given independent status under the direct supervision of Hadhrat Khalifatul Masih.

Tommy: How would you say these recollection or

experiences and activities in auxiliary organisations help you prepare for more senior roles in the Jama'at later on?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: This is what I have told you already if you are trained from the very beginning, from the early childhood, you learn how to obey, and then you learn how to make others obey you. I remember in 1971 when I completed my graduation I applied for Pakistan Army. At that time although my wish was to be Waqfe-e-Zindagi, my grades and marks were not that good, and people would have said you could not do anything else that is why you went to do Waqfe-e-Zindagi. So I decided to go to Pakistan Army although I was rejected at the last test in Kohaat. There used to be so many tests: preliminary test, then medical test, then written test, then ultimately you had to enter a final test which is ISSB, Inter-Services Selection Board Exam. There you stay in an army mess in Kohat for 3 to 5 days. They judge you thoroughly, they give you so many tasks, they check your IQ, etc. All that I completed very well but when they gave me a practical task there I remember the Major appointed for our group asked me if selected for the Army whether I would like to serve in the field or in the GHQ. I said I have opted for the army out of the love for my country and I am going to serve my country. I am going to serve my country against all the enemies. It is quite clear and obvious that I would like to serve in the battlefield in every way, wherever you send me.

They made some groups and gave some tasks to the groups. There are many jobs you have to do like making a bridge, climbing on a mountain or attacking an enemy. Such kinds of tasks are given to you and you have to show your performance. Each member of the group is made leader of the group in turn. When I was made the leader he said, 'When you are working under somebody although you were busy in doing your job but at the same time you were giving so many suggestions to the group leaders and when you were appointed as group leader that time also you were giving so much orders to your co-workers. I think you better get some job where you can make plans and give directions instead of working in the army.'

From the very beginning when you are working with Khuddamul Ahmadiyya and Atfalul Ahmadiyya you learn how to deal with all the problems and tackle problems and guide others and give good suggestions. This all, I

learnt from Khuddamul Ahmadiyya.

Sadr Sahib: Huzur, you had the honour of being arrested in the name of Ahmadiyyat. Can you please tell us the circumstances leading up to it?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: The issue was the change of the name of our town or city, Rabwah. The Punjab Assembly discussed the matter of the change of name of Rabwah to some other name chosen by the Mullahs. They thought the name Rabwah may deceive some Muslims as the word is written in Holy Qur'an also. Rabwah means a higher place. So they wanted to change that name. First they suggested Siddique a Abad or something but then it occurred to them that there is also some Islamic touch to that name. Later on they decided and agreed upon the name, Chenab Nagar.

There were some signboards indicating directions to Rabwah on the main road. The government or the town committee employees or the police, I do not know who, painted the signboards bearing the name Rabwah and it was washed away. That issue was very much a burning issue during those days between Ahmadis and non-Ahmadis. Then another issue was raised. They had written some Qur'anic verses or some Arabic words, I am not sure but I think they were some Qur'anic verses, near the Rabwah bus stop just opposite the bus stand. Somebody who I don't know painted it or threw some paint on it. One of the most notorious mullahs in those affairs raised his voice and said that this was done by Mirza Masroor Ahmad and Sadr Amoomi, Ayaz Ahmad and two other persons. The case was filed in the police station against us. The section under which they wanted to deal with our case was 295-C and the maximum punishment or sentence under that section is death by hanging.

After hearing this, our organisation in Rabwah, Sadr Anjuman Ahmadiyya, with the approval and order of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ filed an appeal in the High Court against this FIR and I appeared before the court at that time. The High Court referred the case back to the Session Court for hearing and possible bail, first at Jhang and then at Chiniot. There we appeared four or five times and ultimately, despite many arguments and evidence in our favour, the judge gave a guilty verdict that we are guilty of this crime and ordered that we be put

behind bars. Normally when you go to court you don't see the police but at that time it was all pre-planned. Even before the decision of the court the police had surrounded us so that we knew what was going to happen. Two of our friends, Master Muhammad Hussain and a boy Mohammad Akbar were also among the accused. The police inspector came forward and put handcuffs on their hands. When I saw this I just extended my hand and said, "OK". He was very nervous and looked ashamed. He said, "No, no, we are only asked to handcuff these two people not you. We shall take you along with them to the police station". Thus we were taken to the police station. It was a Friday and the person who led the Friday prayers at Masjid Aqsa informed the Jama'at about our case and that we had been arrested. So after Juma prayers almost the whole of Rabwah rushed to the police station and we could see the people of Rabwah everywhere – men, women and children around the police station.

Anyway we were kept for a night at the police station and then next day we were taken to Jhang Jail. The actual story starts from here.

When we were taken to Jhang Jail the jail officer or some worker of the jail led us to a barrack. When we entered there were quite a number of people there who had been sent to jail under various sections. Quite a number of them were arrested under section 302 and that is accused of killing somebody. So quite a number of them were murderers and there were also members of Lashkar-e-Tayyaba. They saw from our faces and appearance that we don't look like them or from among them. We had vests, shirts and trousers and looked very sober to them. When they saw us entering inside they thought the government or the intelligence dept had sent us to learn about the accused and investigate them. Later on when they came to know that we are Ahmadis and what the case against us was, some of them were quite sympathetic towards us and some of them who were members of Lashkar-e-Tayyaba started planning what they could now do with these four Ahmadis.

The barrack where we were sent was meant for only 40 people but there were already 200 people inside. We could not even find a place to sit. Somebody gave us his mat and asked us politely to sit there. We sat there for sometime and had our lunch there. In the evening, we realised that

that was the place where we had to spend the night but we could not sleep there anyway. So we discussed and Sadr Amoomi, Colonel Ayaz Ahmad Khan agreed to inform the jail officer that we could not stay with them because we could smell that some of them were conspiring as to how they could badly treat us during the night time. We could even suspect that they could go to the extent of killing. In Pakistani jails normally no arms or any sharp gadgets are allowed into the jails, but there I learned how they make sharp knives. They would sharpen the edge of the spoon handle and make the knife with it.

Around 6 o'clock in the evening, the Superintendent of Jail realised that it is true that if we were kept there overnight there would be another problem. So they made arrangements. They asked us to remain there in that barrack but they took the others out to other barracks. The others were very annoyed with us. They were all villagers around Jhang city and various parts of the district and almost all of them were uneducated – proper, thorough criminals. So we spent a few hours with those criminals. Some of them had committed three murders, one had killed his sister, some had done something else or they had been involved in dacoity or impropriety and other sort of crimes.

Anyway that was a very good experience of some few hours with them. There I came to know how they make knives, how they fight in the jails. When we used to read the news in the newspaper, that there was a fight between two groups and they killed quite a number of each party, it was difficult to realise how they could do it but when I went there, I learnt how they make sharp knives and do it.

We spent one night there and the next day they made some arrangement for us; to provide us with some water facilities and toilet and bath which were very clean. Not up to the mark which you see here but it was much better than the standard that they usually keep in the jails. So then we spent some nights there, almost 10 nights. People were much worried about it. After 7 or 8 nights, I knew it was going to be prolonged. The case was section 295-C and if they released us from the jail they would put another section of some sort and if that section was removed some other section will come into effect but the mullahs were very determined that they will not let this person go like

this. Anyway after 7-8 days I wrote to Hadhrat Khalifatul Masih IV رحمه الله تعالى that I think this case is going to take some time so it is better to appoint somebody as Nazir-e-Ala so that he can run the affairs of Anjuman Ahmadiyya. He replied saying, 'No you will remain Nazir-e-Ala'. I should say that the jail officials were quite generous and they allowed me at least to sign the cheques. Other affairs were run by the acting Nazir-e-Ala I appointed.

After having received this reply from Hadhrat Khalifatul Masih IV رحمه الله تعالى, I thought that God wishes that the case will be decided soon and it is not going to be prolonged. Some of my companions in the jail also saw dreams which I interpreted to mean that we were going to be released soon. After 11 days two of us were released. The other two were released the next day. The magistrate who prepared the case in a way to show the severity of the crime, you would be surprised to know that he was my friend or at least he pretended to be my friend. I knew him very well. Anyway he did not know the gravity of the case so when he saw us behind bars he again prepared another report mentioning that he had seen some other clues and these people were not the culprits. But the authorities were so afraid of these Mullahs that they didn't let them know that they are going to close the case but they did it and the Mullah still thinks that the case stands against us. That is the short story.

One of my colleagues in the jail, he has written a whole report of all the 10 days of what we used to do and how we did it. A copy of it is also here. It was given to Private Secretary Sahib. It is also a good story.

Sadr Sahib: Who was the Acting Amir at that time?

Huzur أيده الله تعالى بنصره العزيز: Mirza Khurshid Ahmad Sahib.

Nadimur Rahman: Can you please tell us something about your role in Majlis Ansarullah?

Huzur أيده الله تعالى بنصره العزيز: My role. I have been Qaid Waqfe-e-Jadid, then Qaid Talimul Qur'an but you are Khuddamul Ahmadiyya, why are you asking about Majlis Ansarullah?

Tommy: Huzur, moving on to Africa. Can I ask about

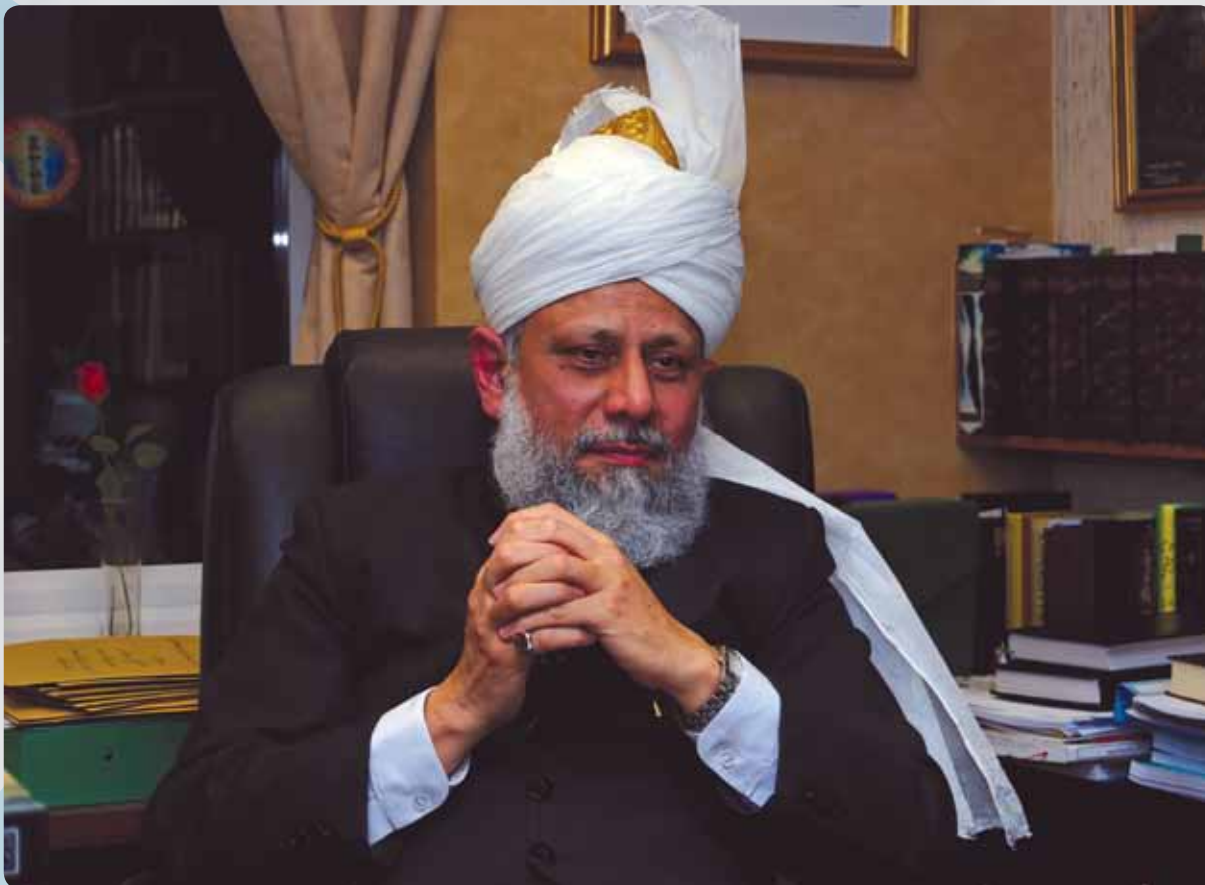
Huzur's time spent in Africa, what did you enjoy, what do you think about African people?

Huzur أيده الله تعالى بنصره العزيز: I enjoyed living there. When I went there I did not know that I was going to such a place where there is no light, no gas, no water. The Principal of the school took me along from Kumasi to Salaga – the remotest town in the northern region of Ghana. The house was very small where we used to live. Two small rooms and a 3 feet wide corridor - running around those two rooms. On one side was a kitchen and toilet/bath. I stayed with him in that house and he was staying with his family. So it was very difficult, you know, for an Ahmadi to live in a place where a family is living. Whenever you have to go to toilet or have to go anywhere, you have to announce first that I am coming out, I am going there, etc, to make the house owners alert that these are going to be your movements. For some months I stayed with him. I stayed separately in the same house. I enjoyed that place. I stayed alone for one year without my family.

There is a big city called Tamale which is 70 miles from Salaga. At that time we were building some school block, we used to go there for our building material and even for household commodities, groceries, etc. We used to travel 70 miles to Tamale. There was no proper means of transport; there was only one government transport bus that used to come from Tamale, one in morning and one in evening. We enjoyed travelling. Nobody knew when it will break down.

I first learnt how to make chappaties there from our missionaries who were living in Tamale. Early morning for breakfast I would make 2 chappaties and normally I used to take bread and eggs. There would be no afternoon lunch. In the evening after closing from School around 4 o' clock I would make my food, sardine or mackerel and prepare some chappaties. I lost almost 25 pounds weight at that time. Later on it was OK. I enjoyed that also – it was an adventure.

Another adventure during those days, as I have said there was only one bus that used to commute between Tamale and Salaga and also 16 miles further on from Salaga to a place where it was the end of the road, Lake Volta starts from there. Once, our Missionary Razzaq Butt Sahib and



I were travelling to Tamale. He used to come and spend 2-3 days with me and teach Islamiyyat to children.

When that bus would reach Salaga from the lake you would not find any place to even stand there. What we used to do was that we would take the bus when it reached Salaga and go to the end of the road 17 miles further. There you could easily get some comfortable seat as the bus is empty there. So we used to travel 34 miles extra travel to get seats. One day the bus broke down at that end and it was evening. I was going to purchase some building material for our building – we were everything there, builder, contractor, etc. I had a large amount of money in my briefcase and the night was fast approaching and I was afraid, not for myself but that somebody could snatch the bag and take it away. By 10 o'clock they could not repair the bus. Later on they announced that now they have sent the message to Tamale through some truck driver who was going there and the bus will soon come. That “soon” was after 8 hours. We spent the whole night there. I found a bench and sat on it. I held my briefcase very firmly so if somebody tries to snatch it then at least I would wake up from the resulting jerk and I suggested to Maulvi Sahib to

sleep half the night and the other half I will sleep to take care of the briefcase properly. Next morning at 4 o'clock the bus came and we reached Tamale.

Once the bus broke down on the way and we could not find any means of transport and so we had to climb on top of a loaded truck and travel about 70 miles. So there were quite a few experiences there and I enjoyed them. Even when we were running a farm, there were quite a number of days I would travel by a tractor to the farm which was almost 35 miles from my residence. Sometimes I used to drive the tractor and some days I would sit on the mudguard of the tractor – by the time you would get to the place you were so tired, it is very difficult for you to do your job. So I would spend the night there. There was no proper house, not even a single room as it was a small village. So we would spend our nights with the local people in their thatched mud rooms.

You would know already, have you been to any village?

Tommy: Yes, yes.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: There are thatched houses and they spread mats on the floor and there you sleep. I don't know whether you have experienced that but I am very well experienced.

I have spent many nights in the bush. Whenever I would wake up in the night I would look around to see if there were any scorpions or such because there were so many snakes and scorpions around.

Tommy: Huzur can you tell us more about your successful experiment to grow wheat in Africa?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: It was a concept among Agriculture experts that wheat cannot be grown there. There was Harmattan season. I felt that during the Harmattan when the temperature goes down, we can grow wheat but how when there was no water? There is a big river in Ghana that is called Volta River. There is White Volta and Red Volta that comes from Burkina Faso and passes through Ghana and falls into the Volta Lake which is their reservoir of Akosombo Dam and then the water goes to sea. I was of the view that if we get water or irrigation facilities we can grow wheat easily because I had known earlier that in some parts of Nigeria wheat was grown where there were water facilities for irrigation.

So luckily we found a water pump with sprinklers, although we could only cover a small area, some two acres, at least it was enough for my experiment. I asked one of my friends in Nigeria to send me some wheat seeds and I experimented there. It grew very well. We irrigated them with sprinklers. We lifted all water from the Volta River and it was quite successful. I could not calculate the feasibility or to see the feasibility but at least it did very well. Even up to now Amir of Ghana, Wahab Adam Sahib has kept that small quantity of wheat in a jar and kept that jar in the exhibition hall in Ghana Jama'at. Till now it is very well preserved. I did it for two years but later on because of non-availability of facilities for irrigation it could not be continued.

Tariq BT: Huzur coming back to the time of your Khilafat. My first question is that when you were elected to the august office, what were your thoughts at that time? How you felt at that time when your name was announced?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: When my name was announced? I was of the opinion and also was praying that of those present, nobody should stand up and vote for me. The first time there was a mistake in counting votes and at that time when I looked up and it looked like there were very few hands and I was relieved. Second time when I looked I thought there would be a lot of hands for someone else but when the results were announced I was totally shaken. I said it that in that Majlis there was no excuse, according to the rules otherwise I would have left it.

Secondly, did you mean by 'how I felt at that time' that I wished for it?

Tariq BT: No, No Huzur. Not like that but how your name was presented during the election [how you felt at that time]?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: My name was also presented twice for Sadr Majlis Khuddamul Ahmadiyya even there I kept praying that I would not be elected.

Tariq BT: Huzur what were your priorities as Nazir e Ala, immediately after the demise of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Most of the work and responsibilities were administrative. There were Jamaat affairs to run - it was a heavy load - there were a lot of meetings with Jamaat members to chart out the strategy of how to run all the affairs. There was the issue of burial of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ - Where would it be? Where the body would be kept? When will the Janaza be offered? And when will the election take place? All these had to be sorted out. I got the message of Huzur's passing away at 2 pm in the afternoon Pakistan time and luckily by night we got seats for the next day and by next day afternoon I had reached London.

Tommy: Huzur in practical terms how was your life changed since becoming Khalifa?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: My life style was totally different. I was quite a practical type of person who could not even sit in office for more than two hours. After some 2 hours I would go outside have a round of the offices and then come back and sit. Even having given the office of Nazir-

I first learnt how to make chappaties there from our missionaries who were living in Tamale. Early morning for breakfast I would make 2 chappaties and normally I used to take bread and eggs. There would be no afternoon lunch. In the evening after closing from school around 4 o' clock I would make my food, sardine or mackerel and prepare some chappaties. I lost almost 25 pounds weight at that time. Later on it was OK. I enjoyed that also – it was an adventure.

e-Ala, it was an administrative post. After having spend 6 or 7 hours in the office I would prefer to go out on my farms and spend my time there or do some other work which does not require your mental stress but hard work with your hands.

Anyway I can say it was a total u-turn. I don't know how I did it; it is Allah who has been doing it all the time. The very first night I was totally changed and sat in the office from morning to evening and evening to night.

I had no experience of delivering speeches but Allah guided me.

Nadimur Rahman: Huzur what does your typical day look like from morning to the evening?

Huzur أيده الله تعالى ينصروه العزيز: I cannot tell you the exact time I wake up but I wake up very early in the morning. Then after offering my Nafil I read some Rukuh of Holy Qur'an then I get ready for Fajr prayers. Nowadays, I can tell you, what I am doing at present.

After Fajr I go for a walk and upon my return I take a bath and have my breakfast. Then again I would read the Holy Qur'an, or I would say ponder over the verses. Then I have a small sleep. I should not say sleep but nap for a few minutes. Then I come to the office. There my work starts.

During the day time all the official meetings are done

with Jamaat Officials and other office bearers. Then Zuhr prayers. After that I take lunch and then nap for a few minutes or I consider it sleep as I take almost 25-30 minutes sleep. Then I would come again to the office.

And today you are sitting in front of me. Then I would go upstairs before Maghrib prayers for a cup of tea. Immediately after that I will offer Maghrib prayers and then come back to the office offer my Sunnah and sit on the table here and read my mail from various countries. The official mail from various Amirs, Sadr Anjuman Ahmadiyya Pakistan, Tehrik-e-Jadid Pakistan and Qadian and so on. If it is not too much then I would finish it in one hour and give directions or instructions to the different departments.

Then mulaqat starts for one hour. Then I go upstairs to have my dinner. After that Isha prayers and after Isha prayers if somebody comes to meet me for a few minutes upstairs I would sit with them then come down here to the office, sit here again, read my mail, letters, faxes, emails from various offices and from various Jama'ats and also from the members of the Jama'at. So it will go up to eleven o'clock then I will read some material – newspapers or Jama'ati papers or any book. Then I will go to bed and have some few hour sleep.

Tommy: And start again.

Huzur أيده الله تعالى ينصروه العزيز: Yes it starts again very early in the morning.

Tommy: Huzur out of your official visits, which has been your favourite place and why?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: I think I never had a time to think where is my favourite place? Wherever I go I am surrounded by Ahmadis and that is my favourite place but I like Africa very much, especially Ghana where I have spent some time. My early and practical life started in Ghana. It is, I think, one of the reasons. I have never been to Sierra Leone. You are from Sierra Leone?

Tommy: I am from Sierra Leone, Yes.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: Out of the African countries that I have visited up to now I consider Ghana to be most civilised than all of the other countries. When I visit Sierra Leone next year, then I shall see.

Tommy: انشاء اللہ we will give you a good reception Huzur.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: Not only reception but the attitude of the people.

Tommy: After your visit to Qadian you said it was difficult to express your feelings. Is there one incident which stood out for you?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: When you enter Bahishti Maqbara especially the boundary wall of the area where the Promised Messiah's عليه السلام grave is, your emotions are such that you cannot express them. It is bursting like anything. When you raise your hands then you are totally out of control and then in the streets also when you see and consider and think over it, that these are the places where the Promised Messiah used to walk. I think the same feelings everybody feels in Qadian. *I think if you go to Mecca or Medina these feelings will be more than this.*

Tariq BT: Huzur we have talked about Africa. Huzur has now spent five years in the UK. What is it specifically about UK that Huzur likes?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: I think you are going to ask me to make some comparison between UK and Ghana. Can you repeat the question?

Tariq BT: Anything about the UK that Huzur likes?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: By UK you mean the Jama'at in the UK or the country?

Tariq BT: Both. Specifically about the country perhaps, its people, environment etc.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: As far as the UK people are concerned, those people that I have met, they give much respect to the Jama'at. Even when I go on walks some elderly British people say "Good morning" and they extend very friendly feelings. As far as the country is concerned, I like the Lake District area and then Scotland.

Nadimur Rahman: What careers would you encourage for the youth?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: I think I have already talked to the youth about this thing and discussed with your students. I advised the students to go into research fields because the future is going to be in the hands of researchers here in this country particularly or in the western countries. Those who are of Asian origin or African origin should involve themselves in research, especially pure sciences, medicine and computer sciences because according to one report which was printed here some years back the local British people are not very interested in research field. The survival of this country among the western countries is only if they are advanced in research and the survival of the Asian people is only if they are needed by the indigenous people. There is a hidden hatred within the hearts I can feel and if you are not useful, if you are not well educated, they don't like you. Even now it, the hidden hatred, is growing more than before because of so many episodes which have happened in the past few years. Muslims especially should get involved in research fields.

Tariq BT: The next section is more linked to some of the challenges that the Jama'at is facing. What is the major challenge facing the Jama'at today?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: The purpose of the advent of the Promised Messiah عليه السلام is to bring humankind closer to Allah and that is the biggest challenge facing the Jama'at not only in the present days but since the inception of the Jama'at this has been the biggest challenge and it will remain the biggest challenge till the Day of Judgement.



For that members of the Jama'at should occupy themselves with gaining closer communion to Allah through spiritual enhancement, by reading the Holy Qur'an and making themselves the true examples of the teachings of the Holy Qur'an, by reading the books and guidance of the Promised Messiah عليه السلام - so that they can improve their spiritual level and brighten their mental capacities, by enlightening themselves with the teachings of true Islam and they should hold fast to the allegiance of Bai'at and adhere to the instructions given by the Khulafa and those instructions that will be given by Khulafa of the future.

Nadimur Rahman: Huzur, how do you think we can activate members who don't have time for Jama'at activities?

Huzur أيدده الله تعالى بنصره العزیز: How can you activate them, in short?

Nadimur Rahman: Yes, Huzur.

Huzur أيدده الله تعالى بنصره العزیز: First you have to make them realise who they are. Make them realise they are Ahmadis and what the purpose of an Ahmadi is but pushing them

harshly, or giving them instructions, or taking action against them, will not activate them. Make friends as I have already told on so many occasions; that among Khuddamul Ahmadiyya there should be a team who are very firm in their faith so their faith is not shaken by any argument of discussion against Ahmadiyyat, or against Islam, or against religion, or against Allah and they should also not be Mullah type so that they can make friends with those people and bring them closer to them. It is a very long procedure and is a continuous procedure and it will be a continuous procedure till this world ends because the Qur'an says: "Zakir" that you continue asking people and continue calling people towards God and to good deeds. As long as the world remains, as long as the teachings of the Qur'an remain, this process should be in place. So you cannot expect to change the whole community 100 percent and everybody can work as an active member - No. There are different categories of people and according to their nature you will have to deal with them.

Nadimur Rahman: Huzur what about members who feel ill treated or feel they haven't been treated well by members of the Jama'at?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Especially office bearers. As far as members are concerned they can tolerate and they don't consider it very serious but if they are ill treated by the office bearers then their grievances increases and ultimately they just part away from the Jama'at. For that the office bearers should be an example, they should change their attitude, they should be very much pious. Hadhrat Masih Maud عليه السلام says:

"Every morning should be a witness for you that you spend the night with righteousness and every evening should be a witness for you that you went through the day with the fear of God in your heart"

[Kishti-e-Nuh]

This is how you should behave.

Tommy: Huzur, what do you think is the secret of striking the right balance between your Jama'at work, career, family life and personal development?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: I think you have to sit and see that you have 24 hours in a day and divide your day for everything. You will have to take care of your children. You should give time to children. That is at peak time. Sometimes peak hours for your children and your family are also for the Jama'at. Evenings are normally used for the families and the Jama'at. For that at least once if you are giving your time to the Jama'at everyday regularly for one or two hours you can adjust it so that you can give some time to your family as well. By eight o'clock in the evening your children are free after having done their homework and your wife is also free so that you can spend some time. At what time do you close from office?

Tommy: I normally close at six and get home by 7 o'clock.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: It takes you one hour to reach home?

Tommy: Yes it takes me one hour to reach home.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Do you give one hour everyday to Khuddamul Ahmadiyya?

Tommy: More than that to the Jama'at in various other capacities.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: Now you can give the time again. At 7 o'clock you reach home then what do you do?

Tommy: Have dinner, spend some time with the children.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: What time do you give to the Jama'at?

Tommy: My children are very young and they sleep at 8 o'clock and after that I am free.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: That is better for you. So you should give time to your children also especially in these western countries where so many problems arise when they grow. When they reach the age of 12-13, when they become teenagers then you better make close friendship with the children so they are under your control. Whatever their problems are they discuss with you. I think if you give two hours to the Jama'at that is enough.

Tommy: Huzur that is not enough.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: It is not normal with everybody. Some are addicted to the work of the Jama'at. They like spending more time in Jama'at affairs. That is an addiction. It is not normal with everybody. There should be people like this but at the same time they should keep in mind that your family also has a right on you.

Tariq BT: The next area was looking at the world affairs generally and the first question is that if you look across the world right now is there anyone in the current political leadership or any leaders in the past who you hold in particularly high esteem and who were very good leaders in their own right?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: The World's problems are very different. One is the problems in various countries. Again those countries are of two categories – underdeveloped countries and developed countries. Underdeveloped countries have their economic problems and that is also because of corruption of their own people and exploitation

It was a concept among Agriculture experts that wheat cannot be grown there...I felt that during the Harmattan when the temperature goes down, we can grow wheat but how when there was no water? There is a big river in Ghana that is called Volta River. There is White Volta and Red Volta that comes from Burkina Faso and passes through Ghana and falls into the Volta Lake which is their reservoir of Akosmulso Dam and then the water goes to sea. I was of the view that if we get water or irrigation facilities we can grow wheat easily...we found a water pump with sprinklers, although we could only cover a small area...I experimented there. It grew very well.

by the big powers. Allah says that if you are not changing yourself - nobody can change you.

One thing is that the leadership in the third world or underdeveloped countries is not the same, they all claim to be for the people and for the cause of democracy but in real life they all are not. Until now democracy is only seen in India and their leadership is somehow successful. In that sense I should say that the Indian leaders are the best among the leaders of the third world countries. Unfortunately in Africa until now I have not seen any person who is very sincere or faithful to their own countries except those who worked hard for the independence of their respective countries. For instance, in Ghana Kwame Nkrumah was sincere and faithful to his country. Otherwise they are all so-called patriots. I don't know who was the leader of Sierra Leone. It was actually Kwame Nkrumah who laid the foundation stone for the independence of the whole of Africa and in the western world there are also quite a number of leaders.

If the leaders of Islamic countries are sincere to themselves or to their people and they practice religion or at least follow the teachings of the Holy Qur'an, then there should not be any disturbance in Islamic nations. The Holy Qur'an says that whenever there is disturbance, where a country or government is transgressing against

another then all of the others should join together and take firm action against the transgressor until things settle down and if they settle down there should not be any vindictiveness or enmity against anybody. Then help that country to grow and get herself better. It is a very long question with a very long answer. I mean the question is not very long but it needs a very long answer – you have to consider so many pros and cons of so many types of leadership. Whoever is sincere to his country I consider him to be a good leader.

But you know the western powers have two balances – one for themselves and one for others; one for the poor and one for the rich. If they would treat all the people of the world the same way; if there is sincerity in establishing peace in the world, you would not see the behaviour of the western powers towards Africa or some of the Asian countries and against Eastern European Muslim countries Bosnia and Serbia – If you see you would know what is happening. Peace can never be maintained in such a way and that shows that they are not sincere.

Tommy: Huzur in the west sometimes religion can be seen as an obstacle towards excelling in the worldly affairs. What would be your advice in this regard?

Huzur أيد الله تعالى بنصره العزیز: Qur'anic teachings are so clear. You

teach the Holy Qur'an, it tells you about the modern science, the universe, technology and everything. The Promised Messiah عليه السلام has already said that it is not true that religion cannot match with modern sciences. This is your question? What do you want to say?

Tommy: Sometimes living in the west religion can be viewed as an obstacle and hindrance towards progress in your worldly affairs and career.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: What obstacle is religion putting before you?

Tommy: Not for me personally.

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: This is what I am asking. If you are a lawyer religion does not say you cannot be a lawyer. If somebody is a doctor religion does not say you cannot be a doctor or engineer. The Islamic religion is guiding you; the Holy Qur'an is even guiding you towards modern sciences. How can it hinder the way or be an obstacle in your worldly affairs. Is this what you are asking?

Tommy: Yes, Huzur

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: When John Clement, the New Zealander who was an astronomer, met Hadhrat Masih Maud عليه السلام in 1908; he gave the names of all the hurricanes which come in Africa. He met Hadhrat Masih Maud عليه السلام and he asked this question as to what religion says about science. Hadhrat Masih Maud عليه السلام said the Holy Qur'an states that you should explore and follow modern technologies and sciences. So there should not be any hindrance. Religion is not any obstacle against modern sciences. He said they both work together. Religion tells us about science and science tells us about religion. That is why Dr Salam based his experiments on the verses of the Holy Qur'an. If the pure science were an obstacle to the research he was doing then how could he carry out his research based on the teachings of The Holy Qur'an?

Yes, religion says that you should not go into prostitution or do something bad. These are not obstacles, these are the moral teachings. Religion stops us from drinking beer and wine and says you should not partake of anything which makes you addicted. So here religion does stop you. If you are referring to those immoral activities as

worldly affairs, then yes religion prohibits you!

Nadimur Rahman: Huzur, what advice would you have for the people of this world and their leadership?

Huzur: I have given advice so many times. I have already said that they should come closer to Allah. Until and unless they realise and they try to follow the teachings of their Creator and what He wants of them, there cannot be any peace in the world. Hadhrat Masih Maud عليه السلام says,

"I have come with two purposes. One to bring the people of the world closer to Allah and two to make them realise to discharge their duties towards their fellow beings."

Tariq BT: Huzur, one of the challenges which world leaders talk about very openly a lot is climate change. Everywhere you look they talk about climate change and that we need to take action. Is there any particular comment Huzur would want to make on this issue?

Huzur أيداه اللہ تعالیٰ بنصرہ العزیز: This is all a 'check and balance' system. If you try to disturb the balance which has been given to you by your Creator there will be some disturbance but now they are trying to change their stance based on some new research that fuel and gas and cutting of trees is not the cause of greenhouse effect. Anyway I consider it is true that especially in African and Asian countries the forests are being cut at a very rapid speed even in a cruel way, I should say but trees are not being planted; the reforestation is not being done. Although there are reforestation stations called by the forestry departments, they are not doing their job given to them. Even here as the population is growing, the forests are being cut. Even in these cities and towns tree plantation can be done but they are not doing it. At the same time, with the increase in the population, the laziness of the people increases because of modern technology everybody would like to travel by car. Even in third world countries like Nigeria the government had to make some adjustment in a way that they would ban odd numbered cars one day and even numbered the other day. How did people get round that problem? Maybe because they had money at that time, I don't know now but every household got two cars, one with an even number and the other with an odd number.

The gases are coming out, the increase of population is also affecting the climate, cutting of forest, the use of machinery, even the fans and lights are all affecting greenhouse gases. For that you have to think about what can be done. Now that they are making low energy bulbs and by 2015 they think they can reduce it in every country but the plantation of trees is the most important thing.

I remember when I was a young child immediately when you cross Rawalpindi, you would see thick forests as you are travelling upwards towards Murree and further on but now all the mountains and the area look like barren land.

Tommy: Huzur in certain various European countries there is a movement to stop and discourage women from wearing the headscarf. What steps should we be taking to make sure no laws are brought about in this regard?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: If Muslims are united they can say it is part of our dress and religion and it is for the dignity of women. We feel that if women are united everywhere in the world, they can say that we feel that with the scarf we are more comfortable. It is for our dignity and we don't want to leave it.

There are quite a number of women organisations which have a two-way attitude. Sometimes they would say they do want to wear the scarf, or in some places they don't wear scarves and when there is a matter of identity of a Muslim girl, then they say we should wear the scarf.

First you have to purify your heart and all Muslim countries should unite and make a firm declaration that it is the part of our religious practice that we wear scarves and we cannot live without it and no Muslim girl in the world, wherever she is living, should go out in public without scarf. I don't think there is much hue and cry raised against scarves worn by Christians but we do not stick to our religious practices. Only the wearing of scarves is nothing, until and unless you are practising Muslim. I have seen so many Ahmadi girls who are very firm in their faith despite so many objections; they do not remove their headscarf. Even one of the girls was sacked from her job because of that. She was given notice, not sacked. She was given notice by her immediate boss that

she would be sacked if she did not remove her headscarf while in the office. She said she would not do it. The person gave her one month and she prayed to Allah. She was a very pious girl and she says that within one month that boss was sacked from the office. You should have your personal link with Allah and also the Muslim countries should unite. If they are all united, they can threaten to withhold oil from Western countries if they take such actions against Muslim women wearing scarves but who will take that daring action?

Tommy: What sports does Huzur like?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: I told you, I think, last time. I did play many games but I was not good at any of them. I played cricket and I used to play badminton but I am not addicted to these sports. You would see so many people when there is cricket match they would sit from morning to evening watching it. I would not do that but I like cricket.

Tariq BT: Are we allowed to ask Huzur who you would support if England played Pakistan? That is a constant question asked from a lot of young children when Pakistan play England, they are asked in their school who do they support.

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: They should say - If they are English nationals they should support England. If you are Zimbabwean, you should support Zimbabwe and if have a UK nationality then you should support the UK.

Tommy: Huzur what if you have both?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: Then you will have to decide in favour of where you are getting better benefits.

Nadimur Rahman: Huzur, what is your favourite dish?

Huzur أيدده اللہ تعالیٰ بنصرہ العزیز: My favourite dish? I like seafood but this morning when I was passing and the TV was on and somebody was asking some lady what was her favourite dish, she said seafood and especially lobsters. But I don't like lobster. I don't take much but well cooked, well prepared sea food I like. I don't like chicken breast, I only like meat from a leg.

Tariq BT: Huzur we will remember that for our Barbecue انشاء الله.

Tariq BT: Huzur the final question was since your Khilafat or even early on in your life is there any particular very light amusing moment that you can recall either in your travels in particular which Huzur would share with us?

Huzur ايداه الله تعالى بنصره العزيز: I cannot recall such events so quickly. I'll tell you when I remember. Once my family and Hadhrat Khalifatul Masih IV رحمه الله تعالى were staying together in Nathia Gali. Hadhrat Sahib رحمه الله تعالى and I used to Hike everyday - we used to go far on the mountains trekking. We used to enjoy it a lot and had a lot of humorous moments also but I can't recall them at this time.

Once I was sitting here in London with Hadhrat Khalifatul Masih IV رحمه الله تعالى in his office and he told me the following account:

My grandfather Hadhrat Mirza Sharif Ahmad رضي الله عنه used to write humorous and witty poetry. Hadhrat Khalifatul Masih II رضي الله عنه sometimes used to go for hunting after Jalsa Salana. Once he went to hunt Neel Gai [bluebuck]. The grass was very high and an elderly member [of the hunting party] fired as soon as he saw something moving in a distance thinking it as a Neel Gai. After a few moments a donkey started making a noise from that place. A man appeared, who looked very angry and worried and said that what kind of people are hunting here who don't know the difference between a neel gai and a donkey. They tried to kill my donkey and also targeted me along!

It was a rifle fire but thanks to God they were safe. On this Hadhrat Mirza Sharif Ahmad رضي الله عنه wrote a few couplets [in Urdu]:

*How the times have changed
That some don't even know*

*What is the difference between a donkey and a bull?
They left home to hunt*

*Neither do they kill neel gai
Neither can they hunt deer*

*They only do blow my ears
They only have enmity with me*

He gave these couplets to Hadhrat Khalifatul Masih IV رحمه الله تعالى and said that I have written them and ask that certain person who they relate to. They were regarding the same person. When I recited him these couplets he became very angry and said I will complain to Hadhrat Khalifatul Masih II رضي الله عنه.

There were a lot of humorous occasions but ask me again before writing this down.

Sadr Sahib: Yes Huzur. انشاء الله.

Huzur ايداه الله تعالى بنصره العزيز: When I am alone and I remember I will write them down.

Sadr Sahib: Yes Huzur. We humbly request if you remember then you could share them with us.

Huzur ايداه الله تعالى بنصره العزيز: Yes if I do then I will give them to you.



محترم علامہ
علی بن خلدون
در۔ لکھنؤ۔
بیت لکھنؤ، دعا
کے ساتھ
زبان
18.6.03



حضرت خلیفۃ المسیح الرابعؒ کو انہوں (حضرت مرزا شریف احمد صاحبؒ) نے کہا کہ یہ شعر میں نے لکھے ہیں۔ تم فلاں بزرگ سے پوچھو کہ یہ کس کے متعلق ہیں۔ وہ انہی (بزرگ) کے متعلق تھے۔ ان کو (سن کر) بڑا غصہ آیا اور کہنے لگے کہ تمہاری حضرت خلیفۃ المسیح الثانیؒ کو شکایت کروں گا۔

بڑے لطیفے ہوتے تھے۔ اگر میں اکیلا بیٹھا ہوں تو مجھے باتیں یاد آتی ہیں تو نوٹ کر لیتا ہوں۔

صدر صاحب: حضور کی خدمت میں انشاء اللہ درخواست ہے کہ اگر (آپ) کو یاد آئے (تو ہمارے لئے نوٹ کر لیں)

حضور: وہ ہوا تو میں دے دوں گا۔

حضور: السلام علیکم

آواز آئی شروع ہوئی۔ ایک آدمی بڑا پریشان اور غصے میں آیا کہ یہ کیسے لوگ ہیں کہ انہیں یہ بھی پتہ نہیں لگتا کہ نیل گائے ہے یا گدھا ہے۔ میرا گدھا مارنے لگے تھے اور ساتھ مجھے بھی مارنے لگے تھے۔ رائفل کا فائر تھا۔ شکر ہے بچ گیا۔ اس پر مرزا شریف احمد صاحبؒ نے یہ شعر سنائے:

یہ زمانہ کیسا بدل گیا!
کہ جنہیں یہ بھی نہیں پتہ
ہے گدے میں گائے میں فرق کیا
چلے گھر سے کرنے شکار ہیں
نہ وہ نیل گائے ہیں مارتے
نہ ہرن کا کچھ ہیں بگاڑتے
بس صرف میرے کان ہی پھاڑتے
انہیں بس مجھی سے زکار ہے

کردینگے۔ (تو اس کے نتیجے میں) یہ لوگ ڈھیلے پڑ جائینگے۔ مگر کون ہے جو اس قدر جرأت والا قدم اٹھائے؟

حضور: میں sea food پسند کرتا ہوں مگر آج صبح جب میں ٹی وی کے پاس سے گزر رہا تھا تو کوئی شخص کسی عورت سے پوچھ رہا تھا کہ اسکا پسندیدہ کھانا کونسا ہے تو اُس نے جواب دیا کہ sea food اور خاص طور پر Lobster۔ مگر مجھے Lobster پسند نہیں ہیں۔ میں زیادہ نہیں کھاتا سوائے اسکے کہ اچھے کچے ہوں۔ اچھا بنایا ہوا sea food میں پسند کرتا ہوں۔ میں چکن بریسٹ پسند نہیں کرتا ٹانگ کی بوٹی لیتا ہوں۔

ٹومی: آپ کوئی کھیلیں پسند کرتے ہیں؟

حضور: پچھلی مرتبہ میں نے آپکو بتایا تھا کہ میں بہت سی کھیلوں میں حصہ لیتا رہا ہوں۔ مگر کسی بھی کھیل میں زیادہ اچھا نہیں تھا۔ میں نے کرکٹ بھی کھیلی ہے، بیڈمنٹن بھی کھیلا رہا ہوں۔ مگر کبھی بھی کھیلوں سے دیوانگی والا لگاؤ اور شوق نہیں تھا۔ آپ نے دیکھا ہوگا کہ بہت سے لوگ ایسے ہیں کہ کرکٹ میچ ہو رہا ہو تو صبح سے شام تک اسے دیکھنے کے لئے بیٹھ رہتے ہیں۔ میرے ساتھ ایسا نہیں تھا مگر میں کرکٹ کو پسند ضرور کرتا تھا۔

طارق بی ٹی: حضور ہم (اپنی) Barbeque میں اسکا خیال رکھیں گے۔

طارق بی ٹی: حضور آخری سوال یہ ہے کہ آغاز خلافت سے یا اس سے بھی پہلے کی زندگی کا کوئی دلچسپ واقعہ یا لطیفہ آپکو یاد آتا ہو۔ یا سفر کے دوران پیش آنیوالا کوئی واقعہ جو حضور ہمارے ساتھ share کرنا پسند کریں۔

طارق بی ٹی: کیا ہم حضور سے یہ بات پوچھ سکتے ہیں کہ انگلستان اور پاکستان کھیل رہے ہوں تو حضور ان میں سے کس کو support کریں گے۔ یہ وہ سوال ہے جو اکثر نوجوانوں اور بچوں سے سکول میں پوچھا جاتا ہے کہ وہ کس کو support کرتے ہیں؟

حضور: دلچسپ اور سفر کے دوران پیش آنیوالا! مجھے واقعات اتنی جلدی یاد نہیں آتے۔ کوئی ایک یاد آگیا تو بتا دوں گا۔ (کچھ توقف کے بعد حضور فرماتے ہیں) ایک دفعہ کی بات ہے کہ نہتیا گلی میں میری فیملی اور حضرت خلیفۃ المسیح الرابعیؒ ایک جگہ ٹھہرے ہوئے تھے۔ وہاں روزانہ میں اور حضرت صاحب ہائیکینگ کیلئے جاتے تھے۔ ہم پہاڑیوں پر دور تک نکل جاتے تھے۔ رستہ میں ہم بہت انجائے کرتے تھے۔ لطیفے بھی ہوتے تھے لیکن یاد نہیں آ رہے۔

حضور: انہیں یہ جواب دینا چاہئے: حب الوطن من الایمان

وطن سے محبت ایمان کا حصہ ہے۔ اگر وہ برٹش نیشنل ہیں تو اس صورت میں انہیں انگلستان کو support کرنا چاہئے۔ اگر آپ زمبابوے سے تعلق رکھتے ہیں تو زمبابوے کو support کریں۔ لیکن اگر نیشنلیٹی یو کے کی ہے تو پھر یو کے کو support کرنا چاہئے۔

ہاں! یہاں ایک دفعہ ہم دفتر میں بیٹھے ہوئے تھے۔ میں حضرت خلیفۃ المسیح الرابعیؒ کے سامنے بیٹھا ہوا تھا تو انہوں نے (یہ واقعہ سنایا)۔ ہمارے دادا حضرت مرزا شریف احمد صاحبؒ مزاحیہ شعر لکھتے تھے۔ حضرت خلیفۃ المسیح الثانیؒ جلسہ کے بعد بعض دفعہ شکار پر جایا کرتے تھے۔ ایک دفعہ وہ نیل گائے کے شکار پر گئے۔ ایک بزرگ (بھی ساتھ تھے) انہوں نے دور گھاس میں کچھ ملتے دیکھا، بڑی اونچی گھاس تھی، کان بھی نظر آئے وہ سمجھے نیل گائے ہے تو فائر کر دیا۔ تھوڑی دیر بعد (وہاں سے) ایک گدھے کی

ٹومی: لیکن اگر دونوں ملکوں کی نیشنلیٹی ہو تو پھر؟

حضور: پھر آپکو فیصلہ کرنا ہوگا کہ آپکو زیادہ benefits کہاں مل رہے ہیں؟

ندیم الرحمن: حضور آپکا پسندیدہ کھانا کون سا ہے۔

کہ یہ ہمارا مذہبی تقاضا اور طریق ہے کہ ہم سکارف لیتے ہیں اور ہم اسے کسی صورت چھوڑ نہیں سکتے اور مسلمان لڑکی دنیا کے جس ملک میں ہو سکارف کے بغیر گھر سے باہر نہ نکلے تو ایسی صورت میں میرا خیال ہے کہ عیسائیوں کی طرف سے سکارف کے خلاف اس طرح کا شور و غوغا نہ ہوگا۔ مگر (بدقسمتی سے) ہم اپنے اس مذہبی طریق کے ساتھ مضبوطی سے چمٹے ہوئے نہیں ہیں۔ خالی سکارف اوڑھنا کوئی معنی نہیں رکھتا جیتک کہ مذہب پر مکمل طور پر عمل نہ کیا جائے۔ میں نے اس بات کا مشاہدہ کیا ہے کہ احمدی لڑکیاں جو مضبوط ایمان والی ہیں انہوں نے ایسے اعتراضات کے باوجود اپنے سروں سے سکارف نہیں ہٹایا۔ باوجود اسکے کہ ایک لڑکی کو اس وجہ سے اپنی نوکری سے نکال دیا گیا تھا۔ نکالا نہیں گیا تھا بلکہ اسکے باس کی طرف سے نوٹس دیا گیا تھا کہ اگر اس نے کام کے دوران اپنے دفتر میں سکارف اوڑھنا نہ چھوڑا تو اسے کام سے فارغ کر دیا جائیگا۔ اس احمدی لڑکی نے کہا کہ وہ سکارف لینا نہیں چھوڑے گی۔ اس آدمی (یعنی اس کے باس) نے اسے ایک مہینے کا نوٹس دیا تھا۔ لڑکی نے خدا تعالیٰ سے دعا کی۔ وہ بہت نیک لڑکی تھی۔ تو اس لڑکی نے بتایا کہ مہینہ ختم ہونے سے پہلے خود اس کے باس کو کام سے فارغ کر دیا گیا۔ تو آپکا خدا سے ذاتی تعلق ہونا چاہیئے اور مسلمان ملکوں میں یکجہتی ہونی چاہیئے۔ اگر وہ سب اکٹھے اور متحد ہوں تو انکا جواب یہ ہوگا کہ اچھا اگر تم ایسا کرو گے تو ہم تمہیں یعنی مغربی ممالک کو تیل دینا بند





نظام میں جو اعتدال اور توازن اسکے خالق نے رکھا تھا اسکو اگر خراب (disturb) کیا جائے تو لازماً اسکے نتیجے میں عدم توازن کے مسائل پیدا ہوں گے۔ مگر اب وہ اپنے موقف میں تبدیلی لا رہے ہیں جو جدید تحقیق پر مبنی ہے کہ صرف پٹرول اور گیسز کا استعمال اور درختوں کا کاٹنا جانا ہی اسکا سبب نہیں ہے۔ تاہم اس بات میں صداقت ہے کہ خاص طور پر افریقہ اور ایشیا کے ممالک میں جنگلات بڑی تیزی سے بلکہ ظالمانہ طور پر کاٹے جارہے ہیں اور اسکے مقابل پر نئے درخت لگانے کی طرف اتنی توجہ نہیں ہے۔ جنگلات دوبارہ لگانے اور انکے احیا کا کام نہیں ہو رہا۔ اگرچہ محکمہ جنگلات کی طرف سے اس مقصد کیلئے شجرکاری کے دفاتر قائم کئے گئے ہیں لیکن وہ اپنا مفوضہ کام نہیں کر رہے۔ بے شک ان ملکوں کی آبادی میں اضافہ ہو رہا ہے اور (اس وجہ سے) جنگلات میں کمی ہو رہی ہے۔ لیکن شہروں اور قصبوں میں شجرکاری کی جاسکتی ہے لیکن یہ نہیں رہا۔ آبادی میں اضافے کے ساتھ جدید ٹیکنالوجی اور کاروں کے استعمال میں مسلسل اضافہ ہو رہا ہے اور ہر شخص کار کے ذریعے سفر کرنا چاہتا ہے۔ یہاں تک کہ تیسری دنیا کے ملکوں مثلاً ناٹجیریا میں حکومت اقدامات کرنے کا سوچ رہی تھی کہ ایک دن طاق نمبروں والی کاروں پر اور دوسرے دن جفت نمبر والی کاروں پر پابندی لگادی جائے۔ ان لوگوں نے اس مسئلہ کا یہ حل نکالا کہ (اُس وقت انکے پاس پیسے کی فراوانی تھی آجکل مجھے علم نہیں) ہر گھر انے نے دو کاریں خرید لیں ایک طاق نمبر والی اور دوسری جفت نمبر والی!

گیسوں کا اخراج مسلسل بڑھ رہا ہے۔ آبادی میں اضافہ بھی اثر انداز ہو رہا ہے، درختوں اور جنگلوں کو کاٹنا جانا، مشینوں کا استعمال جتنی کہ سیکھے اور لائٹس یہ سب چیزیں گرین ہاؤس گیسز کے بڑھنے کا موجب بن رہی ہیں۔ اسکے لئے غور کرنا ہوگا کہ آپ کیا اقدامات کریں۔ کم توانائی استعمال کرنے والے بلب بنائے جارہے ہیں اور غالباً 2015 تک ارادہ اور اندازہ ہے کہ وہ دنیا کے ہر ملک میں توانائی کا استعمال کم کرنے میں کامیاب ہو جائیں گے۔ مگر درخت اور پودے لگانا سب سے اہم کام ہے۔ مجھے یاد ہے جب میں چھوٹی عمر کا نوجوان تھا (تو سفر کرتے ہوئے) جب راولپنڈی سے گزرتے تھے تو اوپر مری کی سمت میں جاتے ہوئے گھنے جنگلات دکھائی دیا کرتے تھے مگر اب وہ علاقہ اور پہاڑیاں بنجر زمین نظر آتی ہیں۔

ٹومی: بہت سے یورپین ملکوں میں ایک تحریک دکھائی دیتی ہے کہ عورتوں کے سر ڈھانکنے (برقع پہننے) کی حوصلہ شکنی کی جائے اور اسے روکا جائے۔ اس صورت حال میں اس بات کو یقینی بنانے کے لئے کہ اس غرض سے کوئی قانون سازی نہ ہونے پائے، ہمیں کیا اقدامات کرنے چاہئیں۔

حضور: اب اور کتنے سوالات رہ گئے ہیں؟

صدر صاحب: چار اور رہتے ہیں۔ اس (سوال) کے علاوہ تین اور ہیں۔

حضور: چار اور لمبے لمبے ہیں؟

صدر صاحب: باقی چھوٹے ہیں بلکہ بچوں نے کچھ سوال کئے ہیں۔

حضور: سکارف اوڑھنے والا معاملہ؟

ٹومی: جی حضور!

حضور: اگر مسلمانوں میں یکجہتی ہو اور وہ متحد ہوں تو کہہ سکتے ہیں کہ یہ ہمارے لباس اور مذہب کا حصہ ہے اور یہ ہماری عورتوں کے تقدس اور احترام سے تعلق رکھتا ہے۔ اگر عورتیں دنیا کے ہر ملک میں متحد ہوں تو وہ کہہ سکتی ہیں کہ ہم سکارف میں اپنے آپ کو زیادہ آرام و سکون میں محسوس کرتی ہیں۔ یہ ہمارے تقدس کے لئے ہے۔ ہم اسے ترک نہیں کرنا چاہتیں۔ عورتوں کی بہت سی تنظیمیں ہیں جنہوں نے دوہرے انداز اختیار کئے ہوئے ہیں۔ بعض اوقات وہ کہتی ہیں کہ ہم سکارف نہیں چاہتیں۔ بعض ممالک میں جہاں سکارف پہننے کا رواج نہیں اور جب مسلمان لڑکی کی پہچان کا معاملہ ہو تو وہ کہتی ہیں کہ ہمارا سکارف ہونا چاہیے۔

سب سے پہلے تو آپ کو اپنے دل کو پاک اور درست کرنا ہوگا۔ اگر مسلمان دنیا کے ہر ملک کی ایک آواز ہو اور وہ متحد ہوں اور وہ پُر زور انداز سے کہیں

دیکھ لیا ہے۔ اس طرح تو امن قائم نہیں کیا جاسکتا۔ اس سے پتہ چلتا ہے کہ یہ (مغربی طاقتیں قیام امن کے لئے) مخلص اور سنجیدہ نہیں ہیں۔

ٹومی: جزاک اللہ حضور! حضور مغربی ممالک میں رہتے ہوئے بعض اوقات خیال کیا جاتا ہے کہ مذہب دنیاوی ترقی اور کیریئر کے راستے میں رکاوٹ ہے۔

حضور: آپ قرآن پڑھتے ہیں۔ یہ کتاب آپ کو ماڈرن سائنس، کائنات، ٹیکنالوجی بلکہ ہر چیز کے بارے میں بتاتی ہے۔ حضرت مسیح موعود علیہ السلام وضاحت فرما چکے ہیں کہ یہ بات درست نہیں کہ مذہب سائنس کا مخالف ہے۔ کیا آپ کا سوال یہی تھا؟ آپ کیا پوچھنا چاہتے ہیں؟ (ٹومی نے اپنا سوال دوبارہ کیا تو حضور فرماتے ہیں) کوئی رکاوٹ ہے جو مذہب نے آپ کے سامنے رکھی ہوئی ہے؟

ٹومی: ذاتی طور پر میرے لئے تو ایسا نہیں ہے۔

حضور: یہی تو میں پوچھ رہا ہوں۔ اگر آپ ایک وکیل ہیں تو مذہب یہ نہیں کہتا کہ آپ وکیل نہیں بن سکتے۔ اگر کوئی ڈاکٹر ہے تو مذہب یہ نہیں کہتا کہ آپ ڈاکٹر یا انجینئر نہیں بن سکتے۔ مذہب راہنمائی کر رہا ہے اور قرآن بھی جدید علوم (ماڈرن سائنسز) کی جانب راہنمائی کر رہا ہے۔ کیسے ممکن ہے کہ یہ اسکا رستہ روکے یا ایسے دنیاوی امور میں رکاوٹ ڈالے۔ یہی پوچھنا چاہتے ہیں آپ؟

ٹومی: جی حضور

حضور: 1908 میں جان کلیمونٹ نے حضرت مسیح موعود علیہ السلام سے ملاقات کی۔ وہ نیوزی لینڈ کے ایک ماہر فلکیات تھے۔ انہوں نے ہی امریکہ میں آنے والے تمام hurricanes کو نام دئے تھے۔ وہ حضرت مسیح موعود علیہ السلام سے ملے تو انہوں نے بھی یہی سوال کیا تھا کہ سائنس کے بارہ میں اسلام کیا کہتا ہے؟ حضرت مسیح موعود علیہ السلام نے

جواب دیا کہ قرآن کریم کہتا ہے کہ جدید علوم (ماڈرن سائنسز) اور جدید ٹیکنالوجی کو explore کیا جائے۔ اس میں کوئی روک نہیں۔ مذہب تو جدید سائنسی علوم کے حصول میں مانع نہیں ہے بلکہ وہ تو کہتا ہے کہ دونوں ایک ساتھ کار فرما ہیں۔ اسی لئے ڈاکٹر عبدالسلام صاحب کے سائنسی تجربات قرآنی آیات (کی اسی راہنمائی) پر مبنی تھے۔ ہاں البتہ مذہب ضرور روکتا ہے۔ مثلاً اگر دنیا کہے کہ طوائف کے پاس جاؤ یا اور بڑے کام کرو۔ اسکو رکاوٹ تو نہیں کہتے یہ تو اخلاقی تعلیم ہے۔ وہ کہتے ہیں کہ مذہب کو شراب نوشی سے منع نہیں کرنا چاہیے یا کسی ایسی چیز سے جو آپ کو نشے کا عادی بنانے والی ہو۔ ہاں ایسی باتوں سے مذہب روکتا ہے۔

ندیم الرحمن: دنیا کے لوگوں اور انکی لیڈر شپ کے لئے آپکی کیا نصیحت اور پیغام ہے؟

حضور: میں کئی دفعہ یہ نصیحت کر چکا ہوں کہ انہیں خدا کی طرف رجوع کرنا چاہیئے۔ جب تک وہ اس بات کو نہیں سمجھتے اور اسکا احساس نہیں کرتے کہ انہیں اپنے خالق کی ہدایات اور اسکی تعلیمات پر عمل کرنا چاہیئے اور یہ کہ وہ ان سے کیا چاہتا ہے اسوقت تک دنیا میں صحیح معنوں میں امن کا قیام نہیں ہو سکتا۔ حضرت مسیح موعود علیہ السلام نے فرمایا ہے کہ میں دو ہی مقاصد لیکر آیا ہوں۔ پہلا یہ کہ لوگوں کا تعلق خدا سے جوڑوں اور دوسرا یہ کہ انسان کو دوسرے انسانوں کے حقوق اور ذمہ داریوں کی طرف متوجہ کروں۔

طارق بی ٹی: حضور! دینا کو اسوقت جو چیلنج درپیش ہیں ان میں سے ایک موسمیاتی تبدیلی بھی ہے۔ دنیا کا کم و بیش ہر لیڈر موسمی اور ماحولیاتی تبدیلی کے متعلق ضرور بات کرتا ہے۔ ہر جگہ موسمی تبدیلی کی بات ہو رہی ہے اور یہ کہ ہمیں اسکے لئے عملی اقدامات کرنے چاہئیں۔ کیا اس موضوع پر حضور کچھ کہنا پسند فرمائیں گے؟

حضور: اسکا تعلق کلیتاً ایک متوازن اور اپنے پر قابو رکھنے والے نظام (check and balance system) سے ہے۔ دنیا کے



اور آپس میں معاملات طے پا جائیں تو اسکے بعد پھر آپس میں کوئی دشمنی یا کینہ نہ رکھیں۔ اسکے بعد اس ملک کے بہتر بننے اور اسکی ترقی میں مدد کرنی چاہئے۔ یہ ایک طویل سوال ہے اور اسکا جواب بھی طویل ہے۔ میری مراد یہ ہے کہ سوال فی ذاتہ طویل نہیں بلکہ اسکا جواب طوالت طلب ہے۔ بہر حال لیڈر شپ کو جانچنے کے بہت سے پہلو ہیں مگر مختصراً یہ کہ جو کوئی بھی اپنے ملک کے ساتھ مخلص ہو میرے نزدیک وہی شخص ایک اچھا لیڈر ہے۔

آپ سب کو علم ہے کہ مغربی طاقتوں کے دوہرے معیار ہیں۔ ایک معیار اپنے لئے اور دوسرا غیروں کے لئے۔ ایک معیار غریب قوموں کے لئے ہے اور دوسرا امیر قوموں کے لئے۔ اگر وہ دنیا کے سب ملکوں سے ایک جیسا سلوک (یعنی برابر کا سلوک) کرنے لگ جائیں اور دنیا میں قیام امن کے لئے یہ سنجیدہ ہوں تو۔۔۔ آپ نے ان مغربی طاقتوں کا افریقن ممالک کے ساتھ یا بہت سے ایشیائی ملکوں کے ساتھ یا مشرقی یورپ کے مسلمان ملکوں کے ساتھ، بوسنیا اور سر بیا کے معاملے کو ہی دیکھ لیں، مختلف سلوک

اپنے ملک کے ساتھ سنجیدہ اور مخلص ہو سوائے ان کے جنہوں نے اپنے اپنے ملکوں کی آزادی کے لئے بڑی محنت اور جدوجہد کی ہے جیسا کہ غانا میں کوامے نکرومہ کی اپنے وطن کے لئے اخلاص اور وفادار طور پر نظر آتی ہے وگرنہ باقی سارے نام نہاد محب وطن کہلاتے ہیں۔ مجھے پتہ نہیں کہ سیرالیون کا لیڈر کون تھا۔ دراصل یہ کوامے نکرومہ ہی تھے جنہوں نے سارے افریقہ کی آزادی کی بنیاد رکھی۔

مغربی دنیا میں بھی اچھے لیڈر ہوئے ہیں تاہم (جارج) بُش ان میں سے نہیں ہیں۔ اگر مسلمان ملکوں کے لیڈر اپنے (ملک) اور اپنے عوام سے مخلص ہوں اور مذہب (اسلام) کی حقیقی تعلیم پر عمل پیرا ہوں یا کم از کم قرآنی ہدایات کی پیروی کریں تو ان مسلمان اقوام میں باہمی کشیدگی اور دشمنی نہ ہو۔ قرآن کی ہدایت ہے کہ جب کبھی کوئی (مسلمان) ملک یا اسکی حکومت کسی دوسرے (مسلمان) ملک کے خلاف جارحیت کی مرتکب ہو تو باقی سب ملکر جارحیت کرنے والے ملک کے خلاف کارروائی کریں یہاں تک کہ انکے باہمی معاملات طے پا جائیں۔ اور جب صلح ہو جائے

بچوں کی تربیت کا زیادہ خیال کرنا پڑتا ہے اور زیادہ وقت دینا پڑتا ہے۔ جب وہ بڑے ہو رہے ہوں تو بچوں کے مسائل بھی سراٹھانے لگتے ہیں۔ وہ جب بارہ، تیرہ سال کے ہوتے ہیں یعنی teenager ہوتے ہیں تو مناسب یہی ہے کہ آپ انکے ساتھ دوستانہ تعلق رکھیں تاکہ وہ آپکے کنٹرول میں رہیں اور اپنے مسائل آپکے ساتھ discuss کر سکیں۔ میرا خیال ہے کہ اگر آپ جماعتی کاموں کو دو گھنٹے دے دیں تو یہ کافی ہے۔

کا وقت ہے۔ کبھی بچوں اور فیملی کی طرف جماعتی زیادہ توجہ درکار ہوگی تو کبھی جماعتی کام کی طرف۔ شام کو بالعموم فیملی اور جماعتی کاموں کے لئے وقت نکالا کریں۔ آٹھ بجے شام تک آپ کے بچے ہوم ورک اور کھانے سے فارغ ہو چکے ہوتے ہیں اور آپ کی بیوی بھی فارغ ہو چکی ہوتی ہیں اسوقت آپ ان کے ساتھ کچھ وقت گزار سکتے ہیں۔ آپ اپنے آفس سے کب فارغ ہوتے ہیں؟

ٹومی: حضور! تناو وقت تو کافی نہیں!

ٹومی: بالعموم 6 بجے چھٹی کے بعد میں 7 بجے تک گھر پہنچ جاتا ہوں۔

حضور: ہر شخص کیلئے یہ عام بات نہیں۔ بعض لوگ جماعتی کاموں کے اتنے عادی ہوتے ہیں کہ انکی خواہش ہوتی ہے کہ زیادہ سے زیادہ وقت جماعتی کاموں میں صرف کریں۔ یہ ہر کسی کے بس کی بات نہیں۔ ٹھیک ہے کہ اس طرح کے لوگ بھی ہونے چاہئیں مگر آپ کے بیوی بچوں کا بھی آپ پر حق ہے۔

حضور: اس کا مطلب ہے کہ گھر پہنچنے میں ایک گھنٹہ لگتا ہے؟

ٹومی: جی گھر پہنچنے تک ایک گھنٹہ لگ جاتا ہے۔

حضور: کیا آپ خدام الاحمدیہ کو ہر روز ایک گھنٹہ دے پاتے ہیں؟

طارق بی ٹی: حضور! اب اگلے حصہ کا تعلق عمومی طور پر عالمی امور سے ہے۔ اس سلسلے میں پہلا سوال یہ ہے کہ آجکل کے دور میں اگر دنیا پر نظر دوڑائی جائے تو کیا موجودہ سیاسی راہنماؤں یا ماضی کے سیاسی راہنماؤں میں سے ایسے کون لوگ تھے جو آپ کی رائے میں اپنی ذات میں اچھے راہنما تھے۔

ٹومی: ایک گھنٹہ سے زیادہ کیونکہ مختلف نوعیت کے جماعت کے اور بھی کام ہوتے ہیں۔

حضور: آپ دوبارہ وقت دے سکتے ہیں۔ سات بجے تو گھر پہنچے۔ اسکے بعد پھر کیا کرتے ہیں؟

حضور: دنیا کے مسائل مختلف قسم کے ہیں۔ غیر ترقی یافتہ ممالک اپنے معاشی مسائل سے دوچار ہیں اسکی ایک وجہ انکے اپنے لوگوں کی کرپشن ہے نیز بڑی طاقتوں کی exploitation ہے۔ (یہ صورتحال تبدیل نہیں ہو سکتی) جب تک کہ جیسا کہ خدا تعالیٰ نے بتایا ہوا ہے کہ اگر آپ خود کو بدلنے کی کوشش نہیں کرتے تو کوئی دوسرا (آپکے حالات) بدل نہیں سکتا۔ (ان مسائل کی) ایک اور وجہ تیسری دنیا یا غیر ترقی یافتہ ملکوں کی لیڈر شپ بھی ہے۔ اب تک موجودہ جمہوری نظام والے ممالک میں صرف انڈیا ہی ہے جسکے لیڈر تیسری دنیا کے ممالک سے بہتر دکھائی دیتے ہیں۔ بد قسمتی سے افریقین ملکوں میں سے اب تک کوئی ایسی شخصیت مجھے دکھائی نہیں دی جو

ٹومی: رات کو کھانے کے بعد کچھ وقت بچوں کے ساتھ گزارتا ہوں۔

حضور: جماعتی کاموں کو وقت کب دیتے ہیں؟

ٹومی: میرے بچے چھوٹی عمر کے ہیں وہ آٹھ بجے سو جاتے ہیں اسکے بعد میں فارغ ہوتا ہوں۔

حضور: تب تو اچھا ہے آپ کے لئے۔ بالخصوص مغربی ملکوں میں آپ کو اپنے

قرآن کریم کی تعلیمات پر عمل پیرا ہوں۔ حضرت مسیح موعود علیہ السلام کی کتب کے مطالعہ اور آپ کی عطا کردہ راہنمائی کے ذریعے اپنے روحانی معیار کو بلند کریں اور اپنے ذہنوں کو روشن کریں، اپنی ذہنی استعدادوں کو صیقل دیں۔ اپنے آپ کو اسلام کی حقیقی تعلیم سے منور کریں۔ اور اپنے عہد بیعت پر مضبوطی سے قائم رہیں۔ اور خلفاء کی طرف سے دی جانے والی ہدایات پر عمل پیرا ہوں اور آئندہ بھی خلفاء جو نصائح کریں (ان پر مضبوطی سے کاربند ہوں)

ندیم الرحمن: حضور! ایسے ممبران جنکے پاس جماعتی کاموں کے لئے وقت نہیں ہوتا انہیں کس طرح مؤثر بنایا جاسکتا ہے؟

حضور: مختصراً یہ کہ انہیں فعال کیسے کیا جاسکتا ہے؟

ندیم الرحمن: جی حضور۔

حضور: سب سے پہلے تو انہیں یہ احساس دلانا اور بتانا ہوگا کہ آپ کون ہیں۔ جب انہیں یہ احساس ہو جائے گا کہ وہ احمدی ہیں اور یہ کہ احمدی ہونے کا مقصد کیا ہے۔ انہیں سختی کے ساتھ ہانکنا یا ان پر صرف حکم چلانا اور صرف ہدایات دینا یا انکے خلاف ایکس لینے سے انہیں فعال نہیں بنایا جاسکتا۔ انکے ہمدرد اور دوست بنیں جیسا کہ میں پہلے بھی کئی مواقع پر یہ بات آپ سے کہہ چکا ہوں کہ خدام الاحمدیہ میں ایک ایسی ٹیم ہونی چاہئے جو اپنے اعتقاد اور ایمان میں راسخ ہو اور کوئی بات اور (الٹی سیدھی) دلیل انکے ایمان اور اعتقاد کو متزلزل نہ کر سکے۔ کوئی بحث اور کوئی دلیل جو احمدیت، اسلام، مذہب یا خدا کے خلاف ہو انہیں متزلزل نہ کر سکے۔ اور نہ ہی وہ (خشک) ملاں قسم کے لوگ ہوں تاکہ وہ ایسے افراد کے دوست بن سکیں اور انہیں اپنے قریب کر سکیں۔ یہ ایک طویل مدتی طریقہ ہے اور ایک مسلسل جدوجہد کا طریقہ ہے اور روزِ آخر تک مسلسل عمل کا یہ طریقہ رہے گا۔ کیونکہ قرآن مجید کہتا ہے، 'ذکر'، یعنی لوگوں کو مسلسل نصیحت اور یاد دہانی کراتے رہو اور انہیں مسلسل خدا تعالیٰ کی طرف بلا تے رہو۔ اور اچھے کاموں کی طرف بلا تے رہو۔ جب تک دنیا موجود ہے، جب تک قرآن

کریم کی تعلیمات زندہ ہیں اسوقت تک یہ ہدایت اور یہ طریق بھی جاری رہے گا۔ اسلئے آپ کا یہ کہنا اور آپ کا یہ دعویٰ درست نہیں ہو سکتا کہ آپ سو فیصد افراد جماعت کو تبدیل کر سکتے ہیں اور تمام لوگ فعال ممبر بن جائیں گے۔ نہیں بالکل نہیں۔ مختلف قسم کے لوگ ہوتے ہیں اور ہر ایک سے اسکی نیچر اور ضرورت کے مطابق ڈیل کرنا چاہئے۔

ندیم الرحمن: جزاک اللہ۔ حضور ایسے افراد جماعت جو یہ سمجھتے ہیں کہ انکے ساتھ برا سلوک کیا گیا ہے یعنی (دوسرے) افراد جماعت نے انکے ساتھ اچھا سلوک نہیں کیا۔

حضور: یعنی بالخصوص عہدیداران (کے ذریعے) جہاں تک (عام) افراد جماعت کا تعلق ہے تو (انکے برے سلوک کو) لوگ برداشت کر لیتے ہیں اور اسکو زیادہ سنجیدگی سے نہیں لیتے۔ البتہ اگر عہدیداران کی طرف سے زیادتی ہو تو (لوگ) زیادہ برا مان جاتے ہیں

اور بالآخر وہ جماعت سے ہی لائقیت اختیار کر لیتے ہیں۔ اسلئے یہ بات نہایت ضروری ہے کہ جماعتی عہدیدار مثالی ہونے چاہئیں۔ انہیں اس قابل ہونا چاہئے کہ وہ لوگوں کے رویے کو تبدیل کرنے کی صلاحیت رکھتے ہوں۔ وہ نیک اور متقی ہونے چاہئیں۔ حضرت مسیح موعود علیہ السلام فرماتے ہیں کہ

'ہر صبح تمہارے لئے گواہی دے کہ تم نے تقویٰ سے رات بسر کی اور ہر شام تمہارے لئے گواہی دے کہ تم نے ڈرتے ڈرتے دن بسر کیا۔' آپ کو ایسا طرز عمل اپنانا چاہئے۔

ٹومی: حضور وہ بنیادی طریق اور راز کیا ہے جسکو بروئے کار لاتے ہوئے ہم جماعتی کاموں، فیملی لائف، اپنے پروفیشن، اور اپنی روحانی ترقی کی کوششوں کے درمیان صحیح توازن قائم کر سکیں؟

حضور: میرے خیال میں آپ کو سوچنا چاہیے کہ دن میں 24 گھنٹے ہوتے ہیں۔ اپنے دن کو ان ذمہ داریوں کے لحاظ سے تقسیم کر لیں۔ آپ کو اپنے بچوں کی ضروریات کا خیال رکھنا ہوگا، انکو وقت دینا ہوگا۔ یہ بہت کام کرنے

ندیم الرحمن: حضور ہمارے نوجوانوں کے لئے کن شعبوں کی طرف نکلنا زیادہ مناسب ہوگا؟

حضور: میرا خیال ہے میں پہلے ہی نوجوانوں کے ساتھ اسکے متعلق بات کر چکا ہوں۔ میں نے نوجوانوں کو ریسرچ کے میدان میں جانے کا کہا ہے کیونکہ یہاں اس ملک میں بالخصوص، اور مغربی ملکوں میں (بھی) ریسرچ کی فیلڈ کا مستقبل روشن ہے۔ ایشیائی اور افریقہ کے لوگوں کو اپنے آپ کو ریسرچ سے وابستہ کرنا چاہئے۔ بالخصوص سائنس، میڈیکل اور کمپیوٹر سائنس کے مضامین میں۔ چند سال قبل شائع ہونے والی ایک رپورٹ میں ذکر تھا کہ برطانیہ کے مقامی لوگ ریسرچ کے میدان میں جانے میں زیادہ دلچسپی کا اظہار نہیں کر رہے۔ مغربی ملکوں کے مقابل پر اس ملک کی بقا کے لئے ضروری ہے کہ ریسرچ کے میدان میں ترقی کرتے رہیں۔ اسی طرح ایشیائی لوگوں کی بقا بھی اسی میں ہے کہ وہ مقامی لوگوں کی ضرورت بن جائیں کیونکہ اگر انہیں آپ کی ضرورت نہ ہو تو جہاں تک میں نے محسوس کیا ہے انکے دلوں میں آپ کے لئے نفرت کے مخفی جذبات پائے جاتے ہیں۔ اگر آپ تعلیم یافتہ نہیں اور انکے لئے کارآمد نہیں ہیں تو یہ آپ کو پسند نہیں کریں گے۔ خاص طور پر پچھلے چند سال رونما ہونے والے واقعات کی وجہ سے بھی یہ لوگ پہلے کی نسبت زیادہ حساس ہو گئے ہیں۔ اسلئے اب خاص طور پر مسلمانوں کو خود کو ریسرچ سے منسلک ہونا چاہئے۔

طارق بی بی: جماعت کو جن مسائل اور چیلنجز کا سامنا کرنا پڑ رہا ہے ان میں سے سب سے بڑا اور کلیدی چیلنج کونسا ہے جو اس وقت جماعت کو درپیش ہے؟

حضور: حضرت مسیح موعود علیہ السلام کی آمد کا مقصد یہ تھا کہ انسان کا تعلق خدا تعالیٰ سے جوڑا جائے اور وہ خدا کے قریب آجائے۔ آج کل بھی یہی سب سے بڑا چیلنج ہے بلکہ جب جماعت کی بنیاد رکھی گئی تھی اس وقت بھی یہی سب سے بڑا چیلنج تھا اور قیامت تک یہی سب سے بڑا چیلنج رہے گا۔ اس مقصد کے لئے ہمیں اپنی روحانی ترقی کی طرف توجہ کرتے ہوئے قرب الہی کے حصول کی جدوجہد کرنی ہوگی۔ اسکے لئے قرآن کریم کا مطالعہ کریں اور

اس وقت اپنے پر قابو نہیں رہتا اور پھر جب آپ ان گلی کوچوں کو دیکھتے ہیں اور سوچتے ہیں کہ انہیں گلیوں میں حضرت مسیح موعود علیہ السلام کے مبارک قدم پڑے تھے۔ میرا خیال ہے کہ قادیان میں ہر ایک فرد کے ایسے ہی جذبات اور احساسات ہوتے ہیں۔ (اسی طرح) مکہ اور مدینہ جانے والوں کے جذبات اور احساسات اس سے بھی بڑھ کر ہونگے۔

طارق بی بی: حضور افریقہ کا ذکر تو ہو چکا ہے۔ آپ کو یو کے میں پانچ سال ہو گئے ہیں۔ یو کے سے تعلق رکھنے والا کوئی خاص پہلو یا خاص بات جو حضور کو پسند ہو۔

حضور: میرا خیال ہے کہ آپ غانا اور یو کے کے درمیان موازنے کی طرف جارہے ہیں۔ یہ سوال دوبارہ کریں۔

طارق بی بی: یو کے کے بارے میں یہاں کی کوئی ایسی خوبی یا خاص چیز جو حضور کو پسند ہو۔

حضور: آپ کا سوال یو کے جماعت کے بارے میں ہے یا بطور ملک انگلستان مراد ہے آپ کی؟

طارق بی بی: دونوں ہی حضور، بالخصوص ملک انگلستان، یہاں کے لوگ اور یہاں کا ماحول، آب و ہوا وغیرہ۔

حضور: جہاں تک انگلستان کے لوگوں کا تعلق ہے، وہ لوگ جن سے مجھے واسطہ پڑا ہے، جن سے میں ملا ہوں وہ جماعت کے لئے بہت احترام کے جذبات اور تاثرات رکھتے ہیں۔ میں جب باہر سیر کے لئے نکلتا ہوں تو کچھ بڑی عمر کے برٹش لوگ گڈ مارنگ کہتے ہیں اور دوستانہ جذبات کا مظاہرہ کرتے ہیں۔ جہاں تک ملک کا تعلق ہے مجھے لیک ڈسٹرکٹ (Lake District) کا علاقہ اور سکاٹ لینڈ اچھا لگا ہے۔

اٹھتا ہوں۔ نوافل ادا کرنے کے بعد قرآن کریم کے چند رکوع کی تلاوت کرتا ہوں۔ اسکے بعد فجر کی نماز کی تیاری کرتا ہوں۔ (آجکل) جو میرا معمول ہے اسکے متعلق بتا سکتا ہوں کہ نماز فجر کے بعد سیر کے لئے جاتا ہوں۔ سیر سے واپس آ کر نہاتا ہوں۔ پھر ناشتہ کرتا ہوں۔ اسکے بعد پھر تلاوت کرتا ہوں اور آیات (قرآنی) پر غور و فکر کرتا ہوں۔ اسکے بعد چند منٹ قیلولے کے بعد اپنے دفتر میں آ جاتا ہوں جہاں میرے کاموں کا آغاز ہوتا ہے۔ دن کے دوران مختلف دفتری امور کے علاوہ جماعتی عہدہ داروں کے ساتھ میٹنگیں اور دفتری ملاقاتیں ہوتی ہیں۔ پھر نماز ظہر کی ادائیگی کے بعد میں دوپہر کا کھانا کھاتا ہوں۔ اسکے بعد چند منٹ آرام کرتا ہوں۔ میں اسے نیند ہی شمار کرتا ہوں کیونکہ اس دوران 25 سے تیس منٹ تک سوتا ہوں۔ اسکے بعد میں دوبارہ اپنے آفس میں آ جاتا ہوں۔ آج (اس وقت) آپ لوگ میرے سامنے موجود ہیں۔ پھر مغرب کی نماز سے ذرا پہلے میں چائے کا ایک کپ پینے کے لئے اوپر گھر جاتا ہوں۔ اسکے فوراً بعد مغرب کی نماز ادا کر کے اپنے دفتر میں واپس آ کر سنتیں ادا کرتا ہوں۔ جسکے بعد دنیا بھر کے مختلف ممالک سے آنے والی ڈاک دیکھتا ہوں۔ آسمیں مختلف ممالک کے امراء کی طرف سے ڈاک ہوتی ہے۔ صدر انجمن احمدیہ پاکستان، تحریک جدید اور قادیان وغیرہ سے آنے والی ڈاک ہوتی ہے۔ اگر یہ ڈاک بہت زیادہ نہ ہو تو میں اس کام کو ایک گھنٹہ میں نمٹا لیتا ہوں اور متعلقہ شعبوں کو انکے متعلق ہدایات دیتا ہوں۔ پھر عام ملاقاتوں کا سلسلہ ایک گھنٹہ جاری رہتا ہے جسکے بعد رات کا کھانا کھاتا ہوں۔ اسکے بعد عشاء کی نماز ادا کرتا ہوں۔ اگر اوپر ہمارے گھر میں کوئی ملنے والا ہو تو کچھ منٹ انکے ساتھ بیٹھنے کے بعد واپس اپنے دفتر میں آ جاتا ہوں اور دوبارہ ڈاک دیکھتا ہوں۔ جن میں خطوط، فیکس، اور e-mails شامل ہیں جو جماعتی عہدہ داران اور افراد جماعت کی طرف سے ہوتی ہیں۔ یہ سلسلہ رات گیارہ بجے تک جاری رہتا ہے اسکے بعد اخبار۔ رسالے، یا کسی اور کتاب کا مطالعہ کرتا ہوں جسکے بعد سونے کے لئے چلا جاتا ہوں اور چند گھنٹے سوتا ہوں۔

ٹومی: اور پھر آپ دوبارہ اٹھ جاتے ہیں۔

حضور: ہاں علی الصبح پھر وہی سلسلہ شروع ہو جاتا ہے۔

ٹومی: جزاک اللہ! حضور آپ کچھ اپنے جماعتی دورہ جات کے متعلق (بتانا پسند فرمائیں گے)۔ آپ کی پسندیدہ جگہ (ملک) کونسا ہے اور یہ کہ کیوں؟

حضور: میرا خیال ہے کہ مجھے یہ سوچنے کا وقت ہی نہیں ملا کہ میری پسندیدہ جگہ (ملک) کونسی ہے۔ جہاں بھی جاتا ہوں احمدی احباب کے درمیان ہوتا ہوں اور وہی میری پسندیدہ جگہ ہوتی ہے۔ مگر مجھے افریقہ پسند ہے خاص طور پر غانا جہاں میں کچھ عرصہ رہا بھی ہوں۔ میری ابتدائی اور عملی زندگی کا آغاز غانا ہی سے ہوا تھا۔ غانا پسند آنے کی دیگر وجوہات میں سے ایک یہ بھی ہے۔ مجھے سیرالیون جانے کا اتفاق نہیں ہوا۔ کیا تمہارا تعلق سیرالیون سے ہے؟

ٹومی: جی حضور میرا تعلق سیرالیون سے ہے۔

حضور: مجھے اب تک جن افریقین ملکوں میں جانے کا اتفاق ہوا ہے ان میں سے میں غانا کو دیگر ملکوں کی نسبت زیادہ civilised خیال کرتا ہوں۔ اگلے سال جب میں سیرالیون جاؤنگا تو پھر بتا سکو گنا کہ سیرالیون کیسا ہے۔

ٹومی: انشاء اللہ! اور حضور وہاں آپ کا ایک زبردست استقبال ہوگا۔

حضور: استقبال کی بات نہیں بلکہ وہاں کے لوگ اور ان کا رویہ (اصل چیز ہے جو پیش نظر ہے)

ٹومی: آپ نے قادیان سے واپس آنے کے بعد فرمایا تھا کہ اپنے تاثرات کو بیان کرنا مشکل ہے۔ کوئی ایسا واقعہ ہے جسکی یاد اب بھی تازہ ہو؟

حضور: جب ہم بہشتی مقبرہ گئے۔ خاص طور پر وہ احاطہ جہاں حضرت مسیح موعود علیہ السلام کا مزار ہے، اس وقت کے جذبات کو بیان کرنا ممکن نہیں۔ جذبات ابل رہے ہوتے ہیں۔ جب آپ دعا کے لئے ہاتھ اٹھاتے ہیں تو

تھیں۔ سارے امور چلانے کا بوجھ تھا۔ (انجمن کے) ممبران کے ساتھ بار بار میٹنگیں ہوتی تھیں کہ کیا طریقہ کار اختیار کرنا ہے۔ کس طرح ہوگا؟ کیا ہوگا؟ حضرت خلیفۃ المسیح الرابعؒ کی تدفین کا معاملہ تھا۔ کہاں ہوگی؟ کیا کرنا ہے؟ اس کو (کہاں) رکھنا (ہے)؟ جنازہ کب ہوگا؟ انتخاب کب ہوگا؟ یہ سارے مسائل طے کرنے تھے۔ مجھے ان کی وفات کی اطلاع پاکستانی وقت کے مطابق دوپہر دو بجے ملی تھی اور خوش قسمتی سے ہمیں (ہوائی جہاز) میں اسی رات کی سیٹ مل گئی۔ میں اگلے دن مقامی وقت کے مطابق دوپہر دو بجے یہاں (لنڈن) پہنچ گیا تھا۔

ٹومی: حضور خلیفہ منتخب ہونے کے بعد آپکی زندگی میں کیا تبدیلی آئی؟

حضور: میری زندگی کا معمول بالکل مختلف ہوا کرتا تھا۔ میں عملی قسم کا ایک ایسا آدمی تھا جس کے لئے آفس میں مسلسل دو گھنٹے بیٹھنا بھی مشکل تھا۔ تقریباً ہر دو گھنٹے بعد دفتر کی کرسی سے اٹھ کر راؤنڈ لگایا کرتا تھا اور مختلف دفاتر کو visit کیا کرتا تھا۔ تب آکر اپنی کرسی پر بیٹھا کرتا تھا۔ ناظر اعلیٰ کی ذمہ داری ملنے کے بعد بھی یہی دستور تھا۔ یہ ایک انتظامی عہدہ تھا۔ دفتر میں چھ سات گھنٹے گزارنے کے بعد میں اپنے زرعی فارم پر چلا جایا کرتا تھا اور ایسے کام کیا کرتا تھا جس میں ذہنی بوجھ نہ ہو بلکہ اپنے ہاتھ سے مشقت والا کام کیا کرتا تھا۔ بہر حال کہا جاسکتا ہے کہ (خلافت کی ذمہ داری سنبھالنے کے بعد) میرے معمولات میں U-turn آ گیا۔ مجھے نہیں معلوم کہ یہ سب کیسے ہو گیا؟ یہ خدا ہی تھا جو تمام کاموں کا کرنے والا تھا۔ پہلی ہی رات میں میرے اندر ایک مکمل تبدیلی واقع ہو گئی تھی۔ میں صبح سے شام تک اور پھر رات گئے تک دفتر میں بیٹھ کر کام کرتا رہا۔ مجھے تقریر کرنے کا بالکل تجربہ نہیں تھا مگر خدا نے راہنمائی کی۔

ندیم الرحمن: جزاک اللہ حضور! حضور صبح سے شام تک بالعموم آپکی مصروفیات کیا ہوتی ہیں؟

حضور: میں تمہیں اپنے جانے کا صحیح وقت تو نہیں بتا سکتا لیکن میں بہت صبح

طارق بی ٹی: حضور آپ کے دور خلافت کی طرف پھر آتے ہیں۔ میرا پہلا سوال تو یہ ہے کہ جب انتخاب (خلافت) ہوا تو آپ کے کیا تاثرات تھے۔ یعنی انتخاب خلافت کے وقت جب آپ کے نام کا اعلان ہوا تو آپکی feelings کیا تھیں۔

حضور: جب میرے نام کا اعلان ہوا؟ میرا تاثر یہ تھا اور میں یہ دعا کر رہا تھا کہ کوئی حاضرین میں سے میرے لئے نہ کھڑا ہو۔ بلکہ پہلی دفعہ گفتی میں غلطی لگی تو میں نے سراٹھایا تو دیکھا کہ پہلی دفعہ جو ہاتھ کھڑے تھے یہی لگ رہا تھا کہ بہت تھوڑے سے ہاتھ ہیں۔ میں نے کہا شکر ہے، چند ایک ہی کھڑے ہوئے ہیں۔ کوئی اور نامزد ہو جائے گا۔ دوسری دفعہ پھر دوبارہ ہاتھ کھڑے کروائے تو میں نے دیکھا تو کہا (کہ) ہیں تو کافی لیکن ابھی کافی ہاتھ کسی اور کے حق میں بھی کھڑے ہونگے۔ مگر جب انہوں نے announcement کی تو میں (یہ سن کر) کانپ اٹھا بلکہ میں نے کہا یہ کیا ہوا ہے؟ اس مجلس میں (قواعد کی رو سے اپنے آپ کو) excuse نہیں کر سکتے اور بھاگ (بھی) نہیں سکتے۔ قواعد اجازت نہیں دیتے ورنہ میں اس کو چھوڑ دیتا۔

تاثرات سے (آپ کی) کیا مراد ہے کہ مجھے کیا امید تھی؟

طارق بی ٹی: نہیں نہیں۔ حضور اس طرف تو نہیں مگر وہاں آپ کا نام اس طرح پہلے پیش ہوا پھر انتخاب۔۔۔

حضور: میرا نام تو جب صدر خدام الاحمدیہ کے لئے پیش ہوتا رہا۔ دو دفعہ پیش ہوا۔ میں تو وہاں بھی دعا کرتا رہا کہ نہ ہو۔

طارق بی ٹی: انتخاب (خلافت) سے پہلے کے چند دنوں میں آپکی کیا ترجیحات تھیں؟

حضور: ترجیحات یہ تھیں (کہ) ناظر اعلیٰ کی ساری انتظامی ذمہ داریاں

اگلی صبح 4 بجے بس آگئی۔ اس طرح ہم ٹھالے پہنچ گئے۔

ایک دفعہ یہ بس سفر کے دوران رستے میں خراب ہوگئی۔ ہمیں کوئی متبادل ذریعہ سفر نہ مل سکا تو ہم نے سامان سے لدے ہوئے ایک ٹرک پر بیٹھ کر 70 میل کا فاصلہ طے کیا۔ اس طرح کے کئی مواقع ملے جنہیں میں نے enjoy کیا۔

جب ہم وہاں زرعی فارم چلا رہے تھے تو میں کئی دنوں تک روزانہ اپنی رہائش کی جگہ سے فارم تک 35 میل کا فاصلہ ٹریکٹر پر طے کیا کرتا تھا۔ کبھی میں خود ٹریکٹر چلا کر جایا کرتا تھا اور کبھی ٹریکٹر کے ڈگارڈ پر بیٹھ کر جاتا تھا۔ جتنی دیر وہاں تک پہنچنے میں لگتی تھی اس وقت تک آدمی اتنا تھک چکا ہوتا کہ وہاں پہنچ کر کام کرنا مشکل ہو جاتا تھا۔ پھر میں نے رات وہاں (فارم) پر گزارنی شروع کر دی۔ وہاں رہائش کے لئے کوئی مکان تو بنا ہوا نہیں تھا بلکہ ایک کمرہ بھی نہیں تھا۔ یہ ایک چھوٹا سا گاؤں تھا ہم وہاں کے مقامی لوگوں کے ساتھ رات کو قیام کرتے تھے۔ جھونپڑی نما کمرے ہوا کرتے تھے (ٹومی کی طرف دیکھتے ہوئے) تمہیں تو پتہ ہی ہوگا۔ کیا تمہیں کبھی گاؤں میں رہنے کا اتفاق ہوا ہے؟

ٹومی: جی حضور!

حضور: وہ اپنے گھر کے فرش پر دری بچھا دیتے ہیں اور اسی پر سویا جاتا ہے۔ مجھے نہیں پتہ کہ تمہیں (ٹومی) اس قسم کا تجربہ ہے یا نہیں مگر مجھے اس کا خوب تجربہ ہے۔

ٹومی: میں بھی فرش پر سویا ہوا ہوں اور ان سب تجربات سے گزرا ہوں۔

حضور: لیکن تم جس فرش پر سوئے ہو گے وہ سیمنٹ کا فرش ہوگا۔

ٹومی: جی حضور

حضور: میں نے تو کئی راتیں جنگل میں بھی گزاری ہیں۔ رات کو جب آنکھ

کھلتی تو میں نظر دوڑا کر دیکھتا تھا کہ کہیں کوئی بچھو وغیرہ تو نہیں کیونکہ اس علاقہ میں بہت سانپ اور بچھوپائے جاتے تھے۔

ٹومی: حضور کیا آپ ہمیں افریقہ میں گندم کی کاشت کے اپنے کامیاب تجربہ کے متعلق بتائیں گے؟

حضور: زرعی ماہرین کی رائے تھی کہ وہاں (غانا میں) گندم نہیں اگائی جاسکتی۔ وہاں ہاماتان سیزن ہوتا ہے۔ میں نے محسوس کیا کہ ہاماتان کے دوران درجہ حرارت گر جاتا ہے اور اسلئے گندم اگائی جاسکتی ہے۔ مگر وہاں پانی نہیں تھا۔ میں نے تجویز کیا کہ غانا میں وولٹا دریا بہتا ہے۔ ایک سفید وولٹا کہلاتا ہے اور دوسرے کو سرخ وولٹا کہتے ہیں۔ یہ دریا کینا فاسو سے آتے ہیں اور غانا میں سے گزرتے ہیں۔ اس دریا کے سمندر میں گرنے سے پہلے ایک جگہ ایک ڈیم بھی بنا ہوا ہے۔ میری رائے تھی کہ اگر ہمیں پانی مل جائے تو وہاں گندم کاشت کی جاسکتی ہے۔ مجھے معلوم تھا کہ نائیجیریا میں جس جگہ پانی موجود ہے وہاں گندم کاشت کی جا رہی ہے۔ خوش قسمتی سے ہمیں ایک پانی کا پمپ اور چھڑکاؤ کرنے والے آلات بھی میسر آ گئے۔ اگرچہ اسکے ذریعے صرف ایک مختصر سی جگہ کو پانی دیا جاسکتا تھا جس کا رقبہ دو ایکڑ کے قریب تھا۔ یہ کم از کم میرے تجربہ کے لئے کافی تھا۔ میں نے نائیجیریا میں اپنے ایک دوست کو گندم کے بیج بھجوانے کو کہا اور اس طرح گندم کی کاشت کا تجربہ شروع کر دیا۔ گندم (اگانے) کا تجربہ کامیاب رہا۔ ہم فصل کو sprinklers کے ذریعے پانی دیا کرتے تھے۔ یہ پانی دریائے وولٹا سے آتا تھا اور اگرچہ میں نے اعداد و شمار کے ذریعے تو نہیں دیکھا کہ (صنعتی طور پر) آیا یہ کاشت کاری قابل عمل ہے کہ نہیں۔ مگر تجربے کی حد تک یہ ایک کامیابی تھی اور اب تک وہاں آدم صاحب امیر غانا نے کامیابی کے ساتھ وہاں کاشت کی جانے والی گندم کا نمونہ ایک شیشہ کے جام میں ڈالکر وہاں جماعت غانا کا exhibition hall میں رکھا ہوا ہے۔ یہ ابھی تک بہت اچھے طور پر محفوظ ہے۔ میں نے اس کام پر دو سال صرف کئے تھے مگر بعد میں آبپاشی کی سہولیات نہ ہونے کی وجہ سے اسے جاری نہیں رکھا جاسکا۔



ہوا کرتی تھی وہاں جا کر خراب ہو گئی۔ یہ شام کا وقت تھا۔ اسوقت میں بلڈنگ میٹریل خریدنے کے لئے جا رہا تھا۔ سکول کی عمارت کے لئے اسوقت سارے کام خود ہی کرنے پڑتے تھے۔ بلڈر بھی ہم ہی تھے اور کنٹریکٹر بھی ہم خود تھے۔ رات کا اندھیرا ہونے والا تھا۔ میرے بریف کیس میں کافی بڑی رقم موجود تھی اسلئے ڈر تھا۔ اپنی ذات کے لئے نہیں بلکہ یہ خوف تھا کہ کہیں کوئی یہ بریف کیس چھین کر نہ بھاگ جائے۔ آٹھ، نو اور پھر رات کے دس بج گئے، بس کی مرمت کا کام مکمل نہیں ہوا۔ آخر انہوں نے اعلان کر دیا کہ انہوں نے ایک ٹرک ڈرائیور کے ذریعے جو کہ ٹمالے جا رہا تھا وہاں پیغام بھیج دیا ہے جلد ہی دوسری بس آ جائیگی۔ یہ جلد ہی آٹھ گھنٹے طویل تھا۔ ساری رات ہمیں وہاں گزارنی پڑی۔ مجھے ایک بیچ نظر آیا جس پر میں بیٹھ گیا اور بریف کیس کو مضبوطی کے ساتھ پکڑ لیا۔ اگر کوئی شخص بریف کیس چھیننے کی کوشش کرے تو جھٹکے کی وجہ سے میری آنکھ کھل جائے۔ میں نے مولوی صاحب سے کہا کہ میرا خیال ہے کہ آدھی رات آپ سولیں اور آدھی رات میں (سولوں گا) تاکہ ہم بریف کیس کی حفاظت کر سکیں۔

52 پاؤنڈ وزن کم ہو گیا تھا۔ پھر کچھ دیر بعد ٹھیک ہو گیا تھا۔ اس adventure کو بھی میں نے enjoy کیا۔ ان دنوں ایک اور ایڈونچر ہوا۔ جیسے میں نے ذکر کیا ہے کہ صرف ایک بس ہوا کرتی تھی جو ٹمالے اور سلاگا کے درمیان چلتی تھی بلکہ ٹمالے سے سولہ میل آگے تک جاتی تھی جہاں سڑک ختم ہو جاتی ہے، یہاں سے وٹنار بکن شروع ہوتا ہے۔ ایک دفعہ میں اور ہمارے مبلغ رزاق بٹ صاحب ٹمالے جا رہے تھے۔ رزاق صاحب آتے رہتے تھے اور دو تین دن میرے ساتھ ٹھہرا کرتے تھے اور بچوں کو اسلامیات پڑھایا کرتے تھے۔ یہ بس جب lake سے روانہ ہو کر سالاگا پہنچتی تو اسمیں کھڑے ہونے کی جگہ بھی نہیں ملتی تھی۔ اسلئے ہم ایسے کرتے تھے کہ جب بس سالاگا پہنچتی تھی تو ہم اسمیں سوار ہو کر 17 میل کے فاصلے (بس کے آخری سٹاپ) تک جایا کرتے تھے۔ وہاں سے بس میں بیٹھنے کی جگہ مل جاتی تھی کیونکہ وہاں بس خالی ہو جایا کرتی تھی۔ اس طرح ہمیں بس میں سیٹ حاصل کرنے کے لئے مجموعی طور پر 34 میل کا زائد سفر کرنا پڑتا تھا۔ ایک دفعہ یہ بس جہاں پر ختم



کرنا پڑھتا تھا کہ میں کیا کرنا چاہتا ہوں۔ میں چند ماہ انکے ساتھ وہاں قیام پذیر رہا۔ پھر میں الگ گھر میں رہا۔ میں ایک سال تک اپنی فیملی کے بغیر اکیلا رہا۔ سالہا سے ستر میل کے فاصلے پر ایک بڑا شہر ٹمائل تھا۔ اُن دنوں ہم سکول کے لئے نئے بلاک کی تعمیر کر رہے تھے۔ ہم وہاں بلڈنگ کا میٹریل خریدنے کے لئے جایا کرتے تھے اور گھر کی خریداری اور کھانے پینے کی چیزیں خریدنے کے لئے بھی وہاں جاتے تھے۔ ستر میل دور واقع ٹمائل جانے کے لئے ٹرانسپورٹ کی اچھی سہولت موجود نہیں تھی گورنمنٹ کی بس تھی جو ٹمائل جایا کرتی تھی۔ ایک صبح کے وقت اور دوسری شام کو جایا کرتی تھی۔ ہم اس سفر سے لطف اندوز ہوا کرتے تھے۔ پتہ نہیں ہوتا تھا کہ کب بس خراب ہو جائے گی۔ میں نے ٹمائل میں رہنے والے مبلغین سے چپاتی بنانا سیکھی تھی۔ صبح سویرے ناشتے کے لئے دو چپاتیاں میں بناتا تھا۔ عام طور پر میں بریڈ اور انڈے ناشتے میں لیتا تھا۔ دوپہر کا کھانا نہیں ہوتا تھا۔ سکول بند ہونے کے بعد کھانا تیار کرتا تھا۔ سارڈین مچھلی یا بکرے کے گوشت کے ساتھ چپاتیاں (ہوتی تھیں)۔ شروع کے ان دنوں میں میرا

سے لطف اندوز ہوتے رہے اور یہ کہ آپ افریقن لوگوں کے بارے میں کیا رائے رکھتے ہیں؟

حضور: میں نے وہاں اپنے قیام کو کافی enjoy کیا۔ جب میں وہاں گیا تھا اس وقت مجھے پتہ نہیں تھا کہ میں ایک ایسی جگہ جا رہا ہوں جہاں بجلی نہ گیس اور نہ ہی پانی۔ سکول کے پرنسپل مجھے کماسی سے اپنے ساتھ سالہا لے گئے۔ جو غانا کے شمالی علاقہ میں ایک دور دراز قصبہ ہے۔ یہاں ہماری رہائش ایک بہت چھوٹے سے مکان میں تھی۔ دو کمرے تھے اور سامنے تین چارنٹ کا برآمدہ تھا۔ ان دو کمروں کے ساتھ ایک کچن اور ٹائلٹ باتھ تھا۔ وہاں ایک کمرے میں میں رہتا تھا اور ایک کمرے میں وہ اپنی فیملی کے ساتھ رہتے تھے۔ آپکو اندازہ ہوگا ایک احمدی کے لئے کتنی مشکل ہو سکتی ہے جہاں ساتھ ہی ایک فیملی بھی رہتی ہو۔ ٹائلٹ جانا ہو یا کسی اور جگہ جانا ہو اسکے لئے پہلے اعلان کرنا پڑتا تھا کہ میں باہر آ رہا ہوں یا فلاں جگہ جانا چاہتا ہوں وغیرہ وغیرہ۔ یعنی اپنی ہر حرکت کے بارے میں پہلے سے آگاہ

ہوئے۔ وہ جھنگ کے مضافات اور ضلع کی مختلف جگہوں سے تعلق رکھنے والے دیہاتی لوگ تھے۔ سب کے سب ان پڑھ اور جرائم پیشہ لوگ تھے۔ ہم نے چند گھنٹے ان جرائم پیشہ لوگوں میں گزارے۔ ان میں سے بعض ایسے بھی تھے جنہوں نے تین قتل کئے ہوئے تھے۔ ایک نے اپنی بہن کو قتل کر دیا تھا۔ بعض ان میں سے ڈکیتی اور دیگر جرائم میں ملوث تھے۔

ان لوگوں کے درمیان گزارا ہوا یہ وقت ایک خطرات سے پُر تجربہ تھا۔ اس دوران ہی ہمیں معلوم ہوا کہ وہ کس طرح چاقو تیار کرتے ہیں اور کس طرح جیل میں لڑائیاں کرتے ہیں۔ ہم نے اخبارات میں ایک دفعہ یہ خبر پڑھی کہ جیل کے اندر دو گروپوں کے درمیان ہونے والی لڑائی میں دو پارٹیوں کے کئی افراد قتل کر دئے گئے۔ اُس وقت یہ سمجھنا مشکل تھا کہ جیل کے اندر ایسا کرنا کس طرح ممکن ہے مگر اب وہاں جانے کے بعد ہمیں معلوم ہوا کہ یہ کس طرح ہوتا ہے اور کس طرح وہاں تیز دھار چاقو تیار کئے جاتے ہیں۔

ہم نے ایک رات وہاں گزاری۔ اگلی صبح انہوں نے ہمیں وہاں پانی اور ٹائیلٹ کی سہولت فراہم کی جو کہ بہت صاف تھی۔ ویسی نہیں تھی جیسی آپ کو یہاں میسر ہے مگر اس سے بہر حال بہتر حالت میں تھی جیسی بالعموم جیل میں ہوتی ہیں۔ ہم نے کچھ راتیں وہاں گزاریں تقریباً دس دن ہم وہاں رہے۔ (جماعت کے) لوگوں کو اس بارہ میں تشویش اور فکر مندی تھی سات آٹھ دنوں کے بعد مجھے اندازہ ہو گیا تھا کہ یہ کیس لمبا چلے گا۔ یہ دفعہ کا کیس تھا۔ اگر اس دفعہ کو ہٹا بھی دیا جاتا تو کوئی اور دفعہ لگا دی جاتی۔ (غیر احمدی) مولویوں کو پورا یقین تھا کہ اس دفعہ اس شخص کو یونہی نہیں جانے دیا جائے گا۔ میں نے حضرت خلیفۃ المسیح الرابعی کو لکھ دیا کہ میرا خیال ہے کہ اس کیس کو کچھ وقت لگے گا۔ اس لئے مناسب ہے کہ کسی اور کو ناظر اعلیٰ مقرر کر دیا جائے تاکہ وہ انجمن کے معاملات کو بغیر رکاوٹ کے چلاتا رہے۔ حضورؐ نے جواب بھجوایا کہ ناظر اعلیٰ آپ ہی رہینگے۔ یہاں میں یہ بتا دینا چاہتا ہوں کہ جیل کے افسران نے ہمارے ساتھ فراخ دلانہ برتاؤ روا رکھا اور اس بات کی اجازت دے دی کہ میں چیک سائن کر سکوں۔ دیگر ذمہ داریاں قائم مقام ناظر اعلیٰ جنکو میں نے مقرر کیا تھا ادا کرتے رہے۔ حضورؐ کی طرف سے یہ جواب ملنے کے بعد میں سمجھ گیا کہ اب کیس لمبا نہیں چلے گا اور اسکا فیصلہ جلد ہو جائے گا۔ جیل کے کچھ ساتھیوں کی خوابوں کی

میں نے یہ تعبیر کی کہ ہم جلد قید سے رہا کر دئے جائیں گے۔ گیارہ دن کے بعد ہم میں سے دو کورہا کر دیا گیا۔ باقی دو کو بھی اگلے دن چھوڑ دیا گیا۔ کیس تیار کرنے والے مجسٹریٹ نے اسے اس طرح تیار کیا تھا کہ یہ کیس مضبوط ہو۔ آپکو تعجب ہوگا کہ وہ (مجسٹریٹ) میرا دوست تھا یا کم از کم میرا دوست ہونے کا اظہار کیا کرتا تھا۔ میں اسے اچھی طرح جانتا تھا۔ اسے کیس کی سنگینی کا پوری طرح اندازہ نہ تھا۔ چنانچہ جب اس نے ہمیں جیل کی سلاخوں کے پیچھے دیکھا تو اسنے ایک اور رپورٹ تیار کی کہ اسے کچھ اور شواہد اور اشارے ملے ہیں جن سے معلوم ہوتا ہے کہ (ہم) لوگ مجرم نہیں ہیں۔ لیکن حکام مولویوں سے اس قدر خوفزدہ تھے کہ انہیں پتہ نہیں لگنے دیا کہ وہ اس کیس کو ختم کرنے جارہے ہیں اور انہوں نے ایسا کر بھی دیا۔ مولوی یہی سمجھتے رہے کہ ہمارے خلاف کیس چل رہا ہے۔

تو یہ ہے ان سارے واقعات کا مختصر تذکرہ۔ میرے جیل کے ایک ساتھی نے ان دس دنوں کی مکمل رپورٹ لکھی تھی کہ وہاں ہمارے شب و روز کس طرح گزرتے رہے۔ اسکی ایک کاپی یہاں بھی ہے جو پرائیویٹ سیکریٹری صاحب کو دی گئی تھی۔ یہ بھی ایک دلچسپ کہانی اور روداد ہے۔

صدر صاحب نے حضورؐ سے دریافت کیا کہ قائم مقام (ناظر اعلیٰ) کون تھے؟

حضورؐ نے فرمایا کہ مرزا خورشید احمد صاحب تھے۔

ندیم الرحمن: حضورؐ اگلا سوال ہے کہ کیا آپ مجلس انصار اللہ میں اپنی ذمہ داریوں کے متعلق بتائیں گے؟

حضورؐ: میں قائد وقفِ جدید رہا پھر قائد تعلیم القرآن۔ مگر آپ کا تعلق تو خدام الاحمدیہ سے ہے۔ آپ انصار اللہ کے متعلق کیوں دریافت کر رہے ہیں؟

ٹومی: حضورؐ افریقہ کی بات ہو جائے۔ کیا میں حضورؐ سے آپکے افریقہ میں گزارے ہوئے دنوں کے متعلق پوچھ سکتا ہوں کہ آپ وہاں کن چیزوں



ہم کچھ دیر وہاں بیٹھے اور دوپہر کا کھانا وہاں کھایا۔ شام کو ہمیں احساس ہو گیا کہ ہمیں رات یہیں گزارنی ہوگی۔ وہاں سونا ویسے ہی محال تھا۔ ہم نے آپس میں سوچا اور صدر عمومی کرنل ایاز احمد خان صاحب نے کہا کہ مجھے جیلر سے بات کرنے دیں کہ ہم انکے ساتھ نہیں ٹھہر سکتے کیونکہ ہم نے اندازہ کر لیا تھا کہ وہ لوگ منصوبہ بندی کر چکے ہیں کہ رات کو ہمیں نقصان پہنچائیں گے۔ وہ اس حد تک بھی جاسکتے تھے کہ ہمیں جان سے ہی مار دیں۔

پاکستانی جیلوں میں اگرچہ اسلحہ وغیرہ لیجانے کی اجازت نہیں ہوتی لیکن ہمیں وہاں جا کر معلوم ہوا کہ جیل کے اندر کس طرح چاقو بنائے جاسکتے ہیں۔ چچ کے دستے کو رگڑ کر تیز دھار والے چاقو کی شکل دیدی جاتی ہے۔ شام چھ بجے کے قریب سپرنٹنڈنٹ جیل اس بات کو سمجھ گیا کہ اگر رات کو انہیں یہاں رکھا گیا تو ایک مسئلہ پیدا ہو سکتا ہے۔ انہوں نے یہ انتظام کیا کہ ہم اسی بیرک میں رہیں لیکن دوسرے لوگوں کو وہاں سے نکال کر کسی اور جگہ منتقل کر دیا جائے۔ اس بات پر دوسرے لوگ ہم سے بہت ناراض

میں ڈالے گئے تھے۔ اسی طرح لشکر طیبہ والے بھی تھے۔ ہم اپنے حلیے اور چہروں سے ان سے مشابہت نہیں رکھتے تھے اور ان جیسے نہیں لگتے تھے۔ ہم نے پینٹ شرٹ اور واسکٹ کوٹ وغیرہ پہنے ہوئے تھے۔ اسلئے ہم انہیں بہت معزز دکھائی دیتے تھے۔ جب انہوں نے ہمیں اندر داخل ہوتے دیکھا تو انہوں نے خیال کیا کہ شاید حکومت یا انٹیلی جنس ڈیپارٹمنٹ نے ہمیں ان سے تفتیش کرنے یا ان سے معلومات حاصل کرنے کے لئے بھیجا ہے۔ بعد میں جب انہیں (قیدیوں کو) معلوم ہوا کہ ہم احمدی ہیں اور ہمارے (خلاف) کیس (کی تفصیلات) کا علم ہوا تو ان میں سے بعض نے ہمارے ساتھ ہمدردانہ رویہ اختیار کیا اور ان میں سے بعض جو کہ لشکر طیبہ سے تعلق رکھتے تھے انہوں نے سوچنا شروع کیا کہ ان چار احمدیوں کے خلاف کیا کیا جائے۔

(جیل کی) جس بیرک میں ہمیں بھیجا گیا تھا وہ چالیس افراد کے لئے تھی لیکن اس میں 200 افراد رکھے گئے تھے وہاں بیٹھنے کے لئے بھی جگہ تلاش کرنا مشکل تھا۔ ایک شخص نے ہمیں اپنی دری پر بیٹھنے کی دعوت دی

خلاف ربوہ کے پولیس سٹیشن میں یہ مقدمہ درج کر دیا گیا۔ وہ اس کیس میں دفعہ C-295 کے تحت کاروائی کرنا چاہتے تھے۔ اس دفعہ کے تحت موت یعنی پھانسی کی سزا ہو سکتی تھی۔ اس بات کے پیش نظر ہماری ربوہ کی انتظامیہ یعنی صدر انجمن احمدیہ نے حضرت خلیفۃ المسیح الرابعؒ کی اجازت سے اس F.I.R کے خلاف ہائی کورٹ میں اپیل دائر کر دی۔ اس وقت میں عدالت کے سامنے پیش ہوا۔ عدالت نے فیصلہ دیا کہ یہ کیس واپس سیشن کورٹ بھیج دیا جائے جہاں یا تو ضمانت منظور کی جائیگی یا آپ کے کیس کی سماعت ہوگی۔ (چنانچہ) پہلے یہ کیس جھنگ کی سیشن کورٹ میں اور پھر چنیوٹ منتقل کر دیا گیا جہاں ہماری چار پانچ دفعہ پیشی ہوئی۔ ہمارے حق میں بہت سی شہادتوں اور دلائل کے باوجود جج نے ہمیں مجرم قرار دیکر جیل بھجوانے کا فیصلہ دیدیا۔ عموماً ایسا ہوتا ہے کہ عدالت میں پولیس نہیں ہوتی مگر چونکہ پہلے سے یہ طے شدہ تھا اسلئے فیصلے سے پہلے ہی پولیس نے ہمیں گھیرا ہوا تھا۔ ہمیں پتہ تھا کہ کیا ہونے جا رہا ہے۔ ہمارے دوست تھی ماسٹر محمد حسین صاحب اور ایک لڑکا اکبر بھی ملزم قرار دئے گئے تھے چنانچہ پولیس انسپکٹر نے آگے بڑھ کر ان دونوں کو ہتھکڑیاں لگا دیں۔ میں نے یہ دیکھا تو میں نے اپنے ہاتھ بھی آگے کر دئے کہ ٹھیک ہے (پھر مجھے بھی ہتھکڑی لگاؤ) میں نے دیکھا کہ وہ (انسپکٹر) بہت گھبرایا ہوا اور شرمندہ تھا۔ کہنے لگا نہیں نہیں۔ ہمیں صرف ان دونوں کو ہتھکڑی لگانے کو کہا گیا ہے آپ کو نہیں۔ ہم ان دونوں کے ساتھ آپ کو پولیس سٹیشن لے جائینگے۔ وہ ہمیں پولیس سٹیشن لے گئے۔ یہ جمعہ کا دن تھا۔ مسجد اقصیٰ میں جمعہ پڑھانے والے (صاحب نے) ہمارے خلاف ہونے والے کیس کا ذکر کر دیا اور یہ بھی کہ ہمیں گرفتار کر لیا گیا ہے۔ چنانچہ جمعہ کے بعد قریباً سارا ربوہ پولیس سٹیشن کے باہر جمع ہو گیا تھا۔ پولیس سٹیشن کے ہر طرف مرد، عورتیں اور بچے کھڑے نظر آتے تھے۔ ہمیں ایک رات ربوہ کے پولیس سٹیشن میں رکھا گیا اور پھر اگلے دن جھنگ لیجایا گیا۔ اصل کہانی یہاں سے شروع ہوتی ہے۔ ہمیں جھنگ جیل لے جایا گیا اور جیل اہلکار ہمیں بیرکس کی طرف لے گئے۔ جب ہم اندر گئے تو وہاں دیکھا کہ بہت سے لوگ تھے جو مختلف جرائم کی وجہ سے وہاں رکھے گئے تھے۔ ان میں سے کئی ایسے بھی تھے جو دفعہ 302 میں گرفتار ہوئے تھے یعنی قتل میں ملوث ہونے کی وجہ سے وہاں جیل

صدر صاحب: حضور آپ کو یہ سعادت بھی حاصل ہے کہ آپ احمدیت کی خاطر قید کئے گئے۔ کیا آپ ہمیں (اپنی اسیری کے) حالات و وجوہات کے متعلق آگاہ فرمائیں گے؟

حضور: (دراصل) معاملہ ہمارے شہر یا قصبے کے نام کی تبدیلی کا تھا۔ مولویوں کی ڈیمانڈ پر پنجاب اسمبلی میں ربوہ کے نام کی تبدیلی کا معاملہ زیر بحث آیا تھا۔ انکا کہنا یہ تھا کہ ربوہ نام مسلمانوں کے لئے مخصوص ہے کیونکہ یہ لفظ قرآن کریم میں مذکور ہے۔ ربوہ کا (لفظی) مطلب ہے اونچی جگہ۔ بہر حال وہ اس نام کی تبدیلی چاہتے تھے پہلے انہوں نے صدیق آباد نام تجویز کیا مگر بعد میں انہیں خیال آیا کہ اس نام میں بھی اسلامی رنگ پایا جاتا ہے۔ آخر کار وہ چناب نگر کے نام پر متفق ہوئے۔ پنجاب اسمبلی نے یہ قرارداد پاس کی کہ ربوہ کا نام تبدیل کر کے چناب نگر رکھ دیا جائے اور کسی کو اسے ربوہ کہنے کی اجازت نہیں ہوگی۔ وہاں (ربوہ) کی شاہراہ پر سائن بورڈ لگے ہوئے تھے جن پر ربوہ لکھا ہوا تھا (ربوہ کی تختی لگی ہوئی تھی)۔ (مجھے علم نہیں) لیکن حکومت یا ٹاؤن کمیٹی کے اہلکاروں نے یا پولیس میں سے کسی نے ربوہ نام کے ان سائن بورڈز پر سفیدی پھیر دی تھی۔ اس سائن بورڈ پر جو سفیدی پھیری گئی تھی اس سفیدی کو کسی شخص نے دھو ڈالا۔ ان دنوں یہ معاملہ احمدیوں اور غیر احمدیوں کے درمیان خاصی کشیدگی کا باعث بن گیا تھا۔ پھر ایک اور معاملہ یہ بھی اٹھایا گیا کہ ربوہ کے بس سٹینڈ کے سامنے لکھی ہوئی کچھ قرآنی آیات تھیں۔ مجھے اس وقت پوری طرح یاد نہیں کہ قرآنی آیات تھیں یا عربی زبان میں کچھ الفاظ تھے، (بہر حال) کسی شخص نے، جبکہ مجھے علم نہیں کہ کون تھا، اسپر یا تو پینٹ کر دیا یا پینٹ پھینک دیا۔ ایک شرارتی مولوی نے یہ آواز اٹھائی کہ مرزا مسرور احمد اور صدر عمومی کرنل ایاز صاحب اور دو دیگر افراد نے یہ کام کیا ہے۔ چنانچہ ہمارے



میرا خیال ہے کہ تم آرمی کا خیال چھوڑ کر کوئی ایسا جاب تلاش کر لو جہاں تم دوسروں کو احکامات دے سکو۔

صدر صاحب: جی حضور! ابھی صرف 30 فیصد کے قریب ہوئے ہیں۔

ابتدا سے جب آپ اطفال الاحمدیہ یا خدام الاحمدیہ میں کام کر رہے ہوتے ہیں تو آپ مسائل کا سامنا کرنا اور انہیں حل کرنا سیکھتے ہیں۔ دوسروں کی راہنمائی کرتے ہیں اور اچھی تجارت یز دینا سیکھتے ہیں۔ تو یہ سب کچھ میں نے خدام الاحمدیہ میں سیکھا تھا۔

حضور: چلیں باقی بعد میں سہی۔

صدر صاحب: جی حضور انشاء اللہ

ندیم الرحمن: حضور آپکو احمدیت کی خاطر اسیر رہنے کی سعادت بھی حاصل ہے کیا آپ۔۔۔

حضور: میرا خیال تھا کہ میں آپکو بہت مختصر جوابات دوں گا اور ہم ایک گھنٹے کے اندر اسے سمیٹ لیں گے لیکن معلوم ہوتا ہے کہ آپکا پینل بہت professional ہے جس نے مجھے trap کر لیا ہے۔

سارا پینل: جزاک اللہ حضور

حضور: السلام علیکم

حضور: (میرا خیال ہے کہ) اب نماز کا وقت ہو گیا ہے چونکہ یہ لمبی داستان ہے اسلئے باقی آئندہ (کے لئے چھوڑ دیں) میرا خیال ہے کہ کافی سوالات میں سے گزر چکے ہیں۔ جو سوالات پہلے ہی ہو چکے ہیں انکے علاوہ ابھی اور بھی باقی ہیں؟



آرمی میں select ہو جاتے ہو تو کیا تم GHQ میں serve کرنا چاہو گے یا فیلڈ میں تو میں نے جواب دیا کہ میں اپنے وطن سے محبت کی خاطر آرمی جائن کرنا چاہتا ہوں اپنے ملک کی خدمت کرنا چاہتا ہوں اور اپنے ملک کو ہر قسم کے دشمنوں سے بچانا چاہتا ہوں۔ میدان جنگ ہو یا کوئی اور میدان جہاں مجھے مقرر کیا جائے وہاں اپنے ملک کی خدمت کروں گا۔ انہوں نے ہمیں مختلف گروپس میں تقسیم کر کے ہر ایک کو مختلف tasks دیئے اسمیں مختلف کام کرنے ہوتے ہیں: جیسے پل بنانا، پہاڑوں پر چڑھنا اور دشمن پر حملہ آور ہونا وغیرہ وغیرہ۔ اس قسم کے tasks کا کردگی اور صلاحیت کو جانچا جاتا ہے۔ گروپ میں شامل ہر ایک فرد کو اسکی باری پر گروپ کو لیڈ کرنا ہوتا ہے۔ جب مجھے میری باری پر گروپ لیڈر بنایا گیا تو اُس میجر نے مجھ سے کہ جب تم کسی گروپ لیڈر کے تحت اپنا کام سر انجام دے رہے تھے تو اس موقع پر اپنا کام کرنے کے ساتھ ساتھ اپنے گروپ لیڈر کو مسلسل مشورے اور تجاویز دے رہے تھے اور جب تم گروپ لیڈر بنائے گئے تو اپنے ماتحت ساتھیوں کو احکامات دے رہے تھے اسنے کہا

زندگی وقف کرنا میری خواہش تھی لیکن چونکہ میرے نمبر اور گریڈ اتنے زیادہ اچھے نہ تھے اسلئے میں یہ سوچتا تھا کہ کہیں لوگ یہ نہ کہیں کہ چونکہ تم کچھ اور نہیں کر سکتے تھے اسلئے تم نے زندگی وقف کر دی ہے۔ اسلئے میں نے فیصلہ کیا کہ پاکستان آرمی جوائن کر لوں اگرچہ میں آخری ٹیسٹ میں جو کہ کوہاٹ میں ہوا تھا آرمی کے لئے reject کر دیا گیا۔ وہاں (آرمی جوائن کرنے کے لئے) بہت سے ٹیسٹ ہوا کرتے تھے۔ Preliminary test میں ISSB کا فائنل ٹیسٹ ہوتا ہے یعنی Interservices Selection Board Exam۔ اس غرض سے آرمی میں کوہاٹ میں 3 سے 5 دن تک قیام کرنا ہوتا ہے جہاں بڑی گہرائی کے ساتھ آپکو جانچا جاتا ہے۔ آپکو IQ چیک کیا جاتا ہے مختلف tasks دئے جاتے ہیں۔ میں ان سب میں بہت اچھے طور پر کامیاب ہو گیا لیکن جب انکی طرف سے ایک practical task دیا گیا تو مجھے یاد ہے میجر رینک کا جو افسر ہمارے گروپ کے لئے مقرر کیا گیا تھا اُس نے مجھ سے پوچھا کہ اگر تم



تھی۔ اس طرح میں پہلا مہتمم بیرون تھا جسے حضور کے نمائندہ کے طور پر جرمنی میں خدام الاحمدیہ کے اجتماع کے افتتاح کے لئے بھجوایا گیا تھا۔ یہ بھی 1988 کی بات ہے۔ پھر حضرت خلیفۃ المسیح الرابع نے سسٹم میں تبدیلی کی اور (بیرون پاکستان کی مجالس خدام الاحمدیہ کو) ربوہ کے مرکزی بجائے انہیں انکی آزاد حیثیت میں براہ راست اپنی نگرانی میں لے لیا۔

ٹومی: ان ابتدائی خدمات سے حاصل ہونے والے تجربات نے آپ کی بعد کی جماعتی ذمہ داریوں میں کیا مدد کی؟

حضور: یہی تو میں نے بتایا ہے کہ اگر آپ ابتدائی عمر سے ہی جماعتی کاموں کی تربیت حاصل کر لیتے ہیں تو آپ سیکھ جاتے ہیں کہ آپ نے اطاعت کیسے کرنی ہے اور کس طرح دوسروں کو (اپنی) اطاعت کرنے والا بنانا ہے۔ مجھے یاد ہے کہ 1971 میں جب میں نے گریجویشن کر لی تو میں نے پاکستان آرمی میں شمولیت کے لئے درخواست بھیجی تھی۔ اگرچہ اسوقت بھی

میں (فیصل آباد) سے ربوہ واپس گیا تو مجھے مہتمم صحت جسمانی مقرر کر دیا گیا اُس وقت خدام الاحمدیہ (پاکستان) کے صدر پوری دنیا کے (خدام کے) صدر ہوا کرتے تھے۔ اسکے بعد واقف زندگی کے طور پر غانا میں میری تقرری ہو گئی اور میں غانا چلا گیا۔ 1985 میں غانا سے واپس آیا تو اسوقت محمود بنگالی صاحب صدر خدام الاحمدیہ تھے۔ انہوں نے مجھے مہتمم تجنید مقرر کیا چند ماہ کے لئے پھر مہتمم صحت جسمانی اور پھر مہتمم بیرون (مقرر ہوا)۔ غالباً میں پہلا مہتمم بیرون تھا جسے پاکستان سے باہر کی مجالس کے دورہ پر بھجوایا گیا۔ مہتمم بیرون کے طور پر پہلی مجلس جسکا میں نے دورہ کیا یو کے کی مجلس تھی۔

طارق بی ٹی: یہ کس سال کی بات ہے؟

حضور: یہ 1988 کا واقعہ ہے۔ اسوقت صفی صاحب قائد خدام الاحمدیہ یو کے ہوا کرتے تھے۔ یہاں محمود ہال میں خدام الاحمدیہ کی میٹینگ ہوئی

جوتے کی ایڑی کسی چیز سے ٹکرائے اور تم (مٹی ہٹا کر) نیچے دیکھو تو وہاں سونا موجود ہوگا!۔ ایک بہت اہم بات جو آپ نے مجھ سے کہی تھی وہ یہ تھی کہ ہمیشہ یاد رکھنا کہ تم غانا ایک واقف زندگی کے طور پر جا رہے ہو۔ اور یہ بھی یاد رکھنا کہ تم حضرت مسیح موعود علیہ السلام کے خاندان سے تعلق رکھتے ہو اسلئے لوگوں کی نظریں تم پر ہونگی اسلئے ہمیشہ اپنے اللہ کو یاد رکھنا کوئی ایسا کام نہ کرنا جو اسلام کی تعلیم اور احمدیت کی روایات سے ہٹ کر ہو۔ یہ حضرت خلیفۃ المسیح الثالثؒ کے حوالے سے ایک بات تھی اگرچہ اسکے علاوہ اور بھی بہت سی یادیں ہیں۔

جہاں تک حضرت خلیفۃ المسیح الرابعؒ کا تعلق ہے تو میں کہہ سکتا ہوں کہ میرا بچپن سے ہی آپ سے ایک بہت قریبی تعلق تھا۔ مجھے یاد ہے کہ 1972 میں (یعنی) آپ کے خلیفہ منتخب ہونے سے بہت پہلے کی بات ہے کہ ہم نے الگ الگ مری جانے کا پروگرام بنایا لیکن اتفاقاً مری میں ایک جگہ ہماری ملاقات ہوگئی۔ وہاں میں آپ کے ساتھ ملکر ہائی کنگ اور کوہ پیما کرتا رہا۔ (سارا وقت) بہت بے تکلفی کے ماحول relaxed mood میں ہم نے گزارا۔ جب آپ خلیفہ بنے تو اس وقت میں غانا میں تھا۔ لہذا خلیفہ بننے کے بعد آپ سے پہلی ملاقات یہاں لنڈن میں 1985 میں ہوئی جبکہ میں غانا سے ربوہ جاتے ہوئے لنڈن میں دو دن کے لئے رکھا تھا۔ گوکہ خلیفہ بننے سے پہلے میں آپ سے بہت free تھا لیکن اب ایک تبدیلی آچکی تھی۔ آپ کی نئی شخصیت کے واسطے سے میرے انداز میں بھی ایک تبدیلی پیدا ہو چکی تھی۔

چنانچہ میں حضرت خلیفۃ المسیح الرابعؒ سے یہاں لنڈن میں ملا اور مختلف امور پر گفتگو بھی ہوئی مگر اب وہ پہلے والی بات نہ تھی۔ بعد میں حضور نے مجھے ارشاد فرمایا کہ تم غانا واپس جانے کی بجائے ربوہ میں ہی رہو اور حضور نے وہاں (ربوہ میں) میری تقرری فرمادی۔ پھر حضور نے اپنے کچھ نجی کاموں کی ذمہ داریاں بھی مجھے سونپ دیں۔ میں حضور کے زرعی فارم اور سندھ، پنجاب اور دیگر جگہوں پر موجود زمینوں کی دیکھ بھال بھی کرتا تھا۔ پھر حضور نے مجھ پر اس قدر اعتماد کیا کہ یہ سارے کام میرے سپرد کر دئے۔ جب کبھی میں کوئی مشورہ دیتا تو حضور فوراً

قبول فرما لیتے۔ کبھی بھی ایسا نہیں ہوا کہ میں نے کچھ کہا یا کوئی تجویز دی اور

اس معاملے میں کسی اور نے مجھ سے مختلف رائے دی ہو اور حضور نے میری بات اور میری تجویز کو منظور نہ فرمایا ہو۔ کبھی بھی ایسا نہیں ہوا۔ یہ تو ذاتی امور کے متعلق بات تھی اسکے علاوہ حضور نے جماعتی معاملات میں بھی مجھ پر بہت اعتماد کیا۔ آپ نے مجھے ناظر اعلیٰ مقرر فرمایا جو پاکستان میں سب سے بڑا جماعتی عہدہ ہے۔ میں نا تجربہ کار تھا اور کم عمر بھی تھا اُس وقت حالانکہ مجھ سے زیادہ تجربہ کار لوگ موجود تھے، مجھ سے کہیں زیادہ قابلیت والے تھے، روحانی لحاظ سے بلند مرتبت کے لوگ موجود تھے، ذہنی صلاحیتوں میں بھی بڑھ کر تھے اور بھی بہت سے factors تھے مگر پتہ نہیں کیوں؟ (مجھے اس عہدہ پر مقرر فرمایا) شاید یہ تمام خدائی منشاء تھا؟ یا حضور کا مجھ پر اعتماد اور آپ کی دعائیں تھیں؟ پاکستان میں انتظامی امور کے چلانے میں کافی مشکلات کا سامنا بھی کرنا پڑا مگر میں ان مشکلات پر قابو پانے میں با آسانی کامیاب ہو گیا۔

طارق بی ٹی: پاکستان میں خدام الاحمدیہ میں بھی آپ کا رول رہا ہے آپ وہاں کون کون سی خدمات سرانجام دیتے رہے اور کون سا کام خاص طور پر آپ کے لئے enjoyable تھا؟

حضور: مجھے خدام الاحمدیہ میں بھی کام کرنے کا موقع ملا بلکہ اطفال الاحمدیہ میں بھی بہت چھوٹی عمر سے سات سال کی عمر سے جبکہ اطفال کی عمر کو پہنچتے ہیں۔ سب سے پہلے تو میں ایک عام سادہ سا طفل تھا۔ پھر 9 یا 10 سال کی عمر میں مجھے سائق مقرر کر دیا گیا۔ سائق گروپ لیڈر ہوتا ہے۔ اسکے بعد مجھے منتظم اطفال کا سیکریٹری بنا دیا گیا اور پھر منتظم اطفال بنا اور زعیم کی مجلس عاملہ میں بطور منتظم شامل ہوا۔ پھر زعیم بنا۔ اسکے بعد قائد مقامی ربوہ کی مجلس عاملہ میں بطور ناظم عمومی شامل ہوا۔ جب میں فیصل آباد (ایگریکلچر یونیورسٹی) چلا گیا تو یونیورسٹی کے حلقہ کا زعیم منتخب ہوا مجھے یاد ہے کہ فیصل آباد شہر کے چالیس حلقے تھے ان میں یونیورسٹی کے حلقے کی چالیسویں پوزیشن ہوا کرتی تھی یعنی سب سے چلی پوزیشن۔ یونیورسٹی کے حلقہ کی زعامت کا چارج لینے کے بعد خدا تعالیٰ کے فضل سے پہلے تین مہینے کے بعد ہی ہم تیسری پوزیشن پر آ گئے تھے۔ اسکی ایک وجہ وہ تجربہ تھا جو مجھے بچپن سے ہی (مجلس کے کاموں کا) ربوہ میں حاصل ہوا تھا۔ جب

کر سکا۔ اور ان میں سے ایک مضمون میں مجھے دوبارہ بیٹھنا پڑا۔ گریجویشن کے وقت بھی یہی کچھ ہوا اور دوسری کوشش میں ہی کامیاب ہو سکا۔

اسکے بعد میں ایگریکلچر یونیورسٹی میں چلا گیا کیونکہ بچپن سے ہی اسکے ساتھ میری دلچسپی تھی میں آغاز سے ہی اپنے ابا کے ساتھ انکے زرعی فارم پر جایا کرتا تھا اور وہاں دن بھر ٹریکٹر چلاتا تھا۔ کچھ دن ایسے بھی ہوتے جب میں چھ سے سات گھنٹے ٹریکٹر چلاتا تھا ایک دفعہ تو مسلسل دس گھنٹے تک میں نے ٹریکٹر چلایا۔

گوکہ زرعی یونیورسٹی میں میری تعلیمی کارکردگی بہت اچھی نہ تھی پھر بھی میں اچھے نمبروں سے کامیاب ہو گیا۔ اتنے اچھے طور پر امتحان پاس کرنے میں میں کیوں کر کامیاب ہوا، میرے خیال میں اسکے پیچھے میری دعائیں اور مستقبل کے لئے میرے اچھے ارادے ہی تھے!

اب اس موضوع پر میں مزید کہنے کی بجائے میں آپکو بتاتا ہوں کہ جب میں نے زندگی وقف کرنے کا ارادہ کیا تو میں نے اللہ کے حضور دعا کی کہ (خدا یا) میں ایسا اسی صورت میں کروں گا اگر ایم ایس سی (MSc) کے فائنل امتحان میں فرسٹ ڈیویژن آئے۔ میرے خیال میں یہ (زلٹ) اسی (دعا) کا نتیجہ تھا۔

ندیم الرحمن: گذشتہ خلفاء کے ساتھ وہ کونسی خصوصی یادیں ہیں جو حضور کو یاد ہیں؟

حضور: جہاں تک حضرت خلیفۃ المسیح الثانی کا تعلق ہے انکے بارے میں میں پہلے ہی بیان کر چکا ہوں۔ وہ بیمار تھے اور تقریباً 6 سال تک صاحب فراش (بستر پر) رہے اور جب وہ فوت ہوئے اسوقت میں پندرہ سال کا تھا حضرت خلیفۃ المسیح الثانی میرے ماموں تھے۔ خلیفہ منتخب ہونے کے بعد میرے ساتھ انکی محبت اور شفقت پہلے سے کئی گنا بڑھ گئی تھی۔ جب میں یونیورسٹی میں تھا تو وہ مجھے وہاں سے خالص شہد لا کر دینے کی فرمائش کیا کرتے تھے۔ یونیورسٹی میں ایک ڈیپارٹمنٹ تھا جسکا نام Apiculture Department تھا جس میں شہد کی مکھیاں پالنے کی تعلیم دی جاتی تھی میں وہاں سے انکے لئے خالص شہد لیکر آتا تھا۔ مجھے یاد

ہے کہ ایک دفعہ انہوں نے مجھے کچھ پیسے دیئے میں نے کہا کہ ابھی رہنے دیں جب میں شہد لے آؤں گا تو تب پیسے لے لوں گا انہوں نے کہا نہیں تم یہ پیسے لے لو کیونکہ میرا طریق ہے کہ جب میں کسی کو کہہ کر کوئی چیز منگواتا ہوں تو اسکی ادائیگی پہلے کرتا ہوں۔ (اتفاق سے اس دفعہ) مجھے اس ڈیپارٹمنٹ سے شہد مل سکا۔ یونیورسٹی کے ایک پروفیسر جو کہ احمدی تھے میں نے ان سے ذکر کیا کہ مجھے حضرت خلیفۃ المسیح الثانی کے لئے شہد چاہیے۔ تو انہوں نے شہد لا کر دیا جس کے اندر چھتہ بھی موجود تھا جو کہ شہد کے خالص ہونے کی نشانی ہوتا ہے ورنہ کئی شہد فروش شہد میں مختلف چیزوں کی ملاوٹ کر کے فروخت کر دیتے ہیں۔ مجھے یاد ہے کہ (اس احمدی پروفیسر نے) مجھ سے اس شہد کی قیمت نہیں لی تھی چنانچہ میں نے ایک بڑے سے جار میں وہ شہد لا کر دیا اور 20 روپے (جو حضور نے مجھے شہد کے لئے دیئے تھے) واپس دینے چاہے تو حضور نے فرمایا کہ میں دی ہوئی رقم واپس نہیں لیا کرتا۔ یہ پیسے تمہارے ہیں خواہ شہد دینے والے نے تم سے رقم لی ہو یا نہ لی ہو۔

مجھے یاد ہے کہ جب میں نے اپنی زندگی وقف کرنے کا فیصلہ کیا تو تحریک جدید کے کارکنان نے شاید میری کوالیفیکیشن دیکھ کر فیصلہ کیا کہ انہیں میری ضرورت نہیں۔ (انکے خیال میں) نہ ہی وہ مجھے دفتری کام سونپ سکتے تھے اور نہ ہی انہیں افریقن ممالک میں ہمارے سکولوں کے لئے اس مضمون کے کسی ٹیچر کی ضرورت تھی۔ چنانچہ میں نے براہ راست حضرت خلیفۃ المسیح الثانی کی خدمت میں (ایک خط) لکھا۔ حضور نے وہ خط تحریک جدید کو کاروائی کے لئے بھجوا دیا۔ تحریک جدید والوں نے حضرت خلیفۃ المسیح الثانی کی خدمت میں عرض کی کہ فی الوقت انہیں اس لڑکے کی ضرورت نہیں ہے اسلئے کوئی اور کام میرے سپرد کرنے کو کہا۔ جب یہ جواب حضرت خلیفۃ المسیح الثانی کو ملا تو آپ نے فرمایا کہ ”تمہیں اسکی ضرورت نہیں مگر مجھے اسکی ضرورت ہے“۔ پھر آپ نے مجھے نصرت جہاں سکیم کے تحت غانا افریقہ جانے کا ارشاد فرمایا۔ غانا روانگی کے وقت جب میں حضور سے ملنے گیا تو حضور نے مجھے گلے لگایا۔ میرے لئے یہ کسی غلیفہ سے گلے ملنے کا پہلا موقع تھا ایک اور بات جو حضور نے فرمائی وہ یہ تھی کہ غانا کو گولڈ کوسٹ بھی کہتے ہیں عین ممکن ہے کہ تم وہاں کسی جگہ چل رہے ہو اور تمہارے

ورزش کیا کرتے تھے اور ہم انہیں follow کیا کرتے تھے۔ تو بچپن کی ابتدائی عمر سے ہی منظم disciplined اور قواعد و ضوابط کی پابند زندگی تھی۔

طارق بی ٹی: حضور آپ نے پہلے حضرت خلیفۃ المسیح الثانیؒ کا ذکر کیا۔ انسان کی زندگی پر ایک رول ماڈل کا اثر ہوتا ہے۔ اس چھوٹی عمر میں ذاتی طور پر آپ پر کس کا سب سے زیادہ influence تھا۔

حضور: ایک تو خلافت کے ساتھ تعلق تھا (اور) اس کے بعد میرے ماموں کے ساتھ۔ گھر کا ماحول بھی ایسا تھا۔ چھوٹی عمر سے لے کر سولہ سترہ سال کی عمر تک (بھی) ہمیں اجازت نہیں تھی کہ مغرب کے بعد گھر سے (باہر ہی) نکل سکیں۔ باوجود اسکے کہ ہمارے ارد گرد انہیں بائیں ہمسائے تھے اور گھروں کے بیچ دروازے کھلا کرتے تھے۔ (ہمیں ہدایت تھی کہ) عشاء کے بعد فوراً گھر آنا ہے اور اس پاس دوسروں کے گھر نہیں جانا۔ کالج تک یہ تھا۔ (لڑکے رات کو آوارہ گردی کرتے ہیں تو پھر خراب ہوتے ہیں)۔ مجھے یاد ہے ایک دفعہ جب میرے بھائی کالج میں FSc میں پڑھتے تھے، اس وقت کالج میں یونین الیکشن ہو رہے تھے تو وہ دوپہر کو گھر نہیں آئے۔ ہمارے والد صاحب یہی سمجھے کہ کوئی پریکٹیکل ہے (اس وقت دوپہر کو پریکٹیکل ہوتے تھے جو شام تک چلتے تھے)۔ جب مغرب کا وقت گزر گیا اور (بھائی) اس وقت تک نہیں آئے تو انہوں نے کالج فون کیا کہ بتا کریں۔ پتا لگا کہ (بھائی) کالج کے الیکشن کمپین میں شامل تھے اور (اس دن) کوئی plan بن رہا تھا۔ جب واپس آئے تو ابانے کہا کہ یہ غلط طریقہ ہے۔ جو کرنا ہے مغرب سے پہلے پہلے کرنا چاہیے۔ مغرب کے بعد کوئی کالج واج نہیں۔ تو یہ سب باتیں تھیں۔ اگر عقل ہو تو دوسروں کو دیکھ کر (انسان خود بھی) سیکھ لیتا ہے۔

صدر صاحب: صحابہ میں سے حضور کو کون سے یاد ہیں؟

حضور: حضرت مولانا راجیکی صاحب کے پاس بھی میں گیا ہوں اور انہیں

دیکھا ہے۔ انہوں نے ایک تہ خانہ میں کمرہ بنایا ہوا تھا۔ ادھر بیٹھے رہتے تھے وہیں دعائیں کرتے تھے۔ جو بھی آتا تھا تو دعا کے لئے ہاتھ اٹھا کر دعا کیا کرتے تھے۔ میں بھی دعا میں شامل ہوا۔ حضرت مولانا محمد ابراہیم بقا پوری صاحب بھی ابا کے پاس اکثر آیا کرتے تھے۔ اس وقت جمعہ مسجد مبارک میں ہوا کرتا تھا، مسجد اقصیٰ نہیں بنی تھی۔ ان کے ساتھ بیٹھ جایا کرتے تھے۔ میں کچھ سات آٹھ سال کا تھا جب ان کی وفات ہوئی۔

پھر مولوی قدرت اللہ سنوری صاحب تھے۔ ان کا کافی آنا جانا تھا۔ وہ حضرت خلیفۃ المسیح الثانیؒ کے فارم پر سندھ میں رہے ہیں۔ ایک دفعہ حضرت خلیفۃ المسیح الثانیؒ سندھ کے دورے پر گئے۔ میرے خیال میں کپاس کی فصل تھی۔ پوچھا کہ کتنی yield نکل آئے گی۔ انہوں نے کہا کہ اتنی نکل آئے گی۔ حضرت مرزا بشیر احمد صاحبؒ اور عبدالرحیم درد صاحبؒ آپس میں ایک دوسرے سے انگریزی میں باتیں کرنے لگے کہ شاید مولوی صاحب کو سمجھ نہ آئے اور کہا کہ نہیں اتنی نہیں نکل سکتی۔ مولوی صاحب تو سمجھتے تھے، کہا 'میاں صاحب اتنی نکل آئے گی کیونکہ میں نے اس فارم کے ہر کونے میں دو دو نفل پڑھے ہوئے ہیں۔ مجھے دعاؤں کا اتنا یقین ہے کہ انشاء اللہ اتنی نکل آئے گی، اور نکلتی بھی اتنی تھی۔ پرانے بزرگوں کا دعاؤں پر اتنا یقین تھا اور دعاؤں سے بہت کام لیتے تھے۔

ٹومی: حضور! آپ ایک طالب علم کے طور پر کیسے تھے؟

حضور: بہت ہی کمزور طالب علم تھا اور کمزور طلباء کے گروپ میں شمار ہوتا تھا۔ میں پہلے ہی بتا چکا ہوں کہ میں نے میٹرک کا امتحان کس طرح پاس کیا تھا۔ دسویں کا امتحان پاس کرنے کے بعد، جیسا یہاں GCSE ہوتی ہے میں نے (مزید تعلیم کے لئے) میڈیکل سائنس کے مضامین منتخب کئے جنہیں پری میڈیکل سائنس کے مضامین کہا جاتا ہے۔ اس حقیقت کے باوجود کہ میں ایک کمزور طالب علم تھا میری ہمت بلند تھی البتہ میں ان مضامین میں چل نہ سکا۔ لہذا دو سال بعد میں نے ان مضامین کو چھوڑ کر آرٹس کے مضامین سے غالباً پبلیکل سائنس اور اکنامکس کے مضامین رکھ لئے۔ اسکے باوجود بھی میں بورڈ کا امتحان پہلی کوشش میں پاس نہیں



سمجھتا ہوں کہ ان دعاؤں کا فیض خود مجھے بھی پہنچا اور میرے علاوہ اسکا فائدہ دیگر سٹوڈنٹس کو بھی ہوا۔

ندیم الرحمن: حضور! حضرت مسیح موعود علیہ السلام کے خاندان کا فرد ہونا (یعنی اس خاندان سے آپکا تعلق ہونا) آپکی پرورش (اور تربیت) پر کس رنگ میں اثر انداز ہوا؟

حضور: میرا خیال ہے کہ میری پرورش اور تربیت میں خاندان کے دیگر افراد کی نسبت میری اپنی فیملی کا کردار اور اثر زیادہ ہے جیسا کہ پہلے ذکر ہو چکا ہے کہ ہمارے گھر کا ماحول بہت دینی اور اصولوں اور نظم و ضبط کی سختی سے پابندی کرنے والا ماحول تھا۔ اسلئے گھر کا کوئی فرد اسلام کی بنیادی تعلیم سے ادھر ادھر نہیں ہو سکتا تھا۔ مجھے یاد ہے کہ میرے ابا مجھے نماز فجر کے لئے اٹھایا کرتے تھے اور اگر میں گہری نیند میں ہوتا تو وہ میرے منہ پر پانی کے چھینٹے مارا کرتے تھے اس طرح میں گہری نیند سے اُٹھنے کے قابل ہو جاتا تھا۔ فجر کے بعد وہ مجھے اور میرے بھائی کو ورزش کرنے کو کہتے تھے اور خود بھی

ہے، سیکنڈری بورڈ کے امتحان کا یہ پہلا تجربہ ہوا کرتا ہے اس سے پہلے اگرچہ سکول میں امتحان ہوتے ہیں لیکن (میٹرک کے لئے) بورڈ کے امتحان میں بیٹھنا پڑتا ہے۔ اس امتحان میں میرا میتھس کا پیپر (ریاضی کا پرچہ) بہت خراب ہوا تھا اور بظاہر کوئی امید نہیں تھی کہ میں اس سال میٹرک کے امتحان میں کامیاب ہو سکوں گا۔ چنانچہ اسکا ایک ہی حل تھا کہ خدا کے آگے جھکا جائے۔ اسلئے (زلزلہ آنے تک) تین ماہ کا جو وقت تھا اسمیں میں نے بہت دعائیں کیں۔ یہ میرے لئے ایک قسم کا زندگی اور موت کا مسئلہ تھا۔ آخر کار جب زلزلہ آیا تو میں امتحان میں پاس تھا۔ مجھے اس بات پر (خوشی کے ساتھ) سخت تعجب تھا کہ آخر یہ کیسے ممکن ہوا کیونکہ ریاضی کا پرچہ جس میں، میں دس فیصد سے زیادہ نمبروں کی توقع نہیں کر رہا تھا اسمیں مجھے "C" گریڈ ملا۔ پھر کچھ دیر بعد جا کر پتہ لگا کہ چونکہ (اس سال) ریاضی کا سخت اور مشکل پرچہ ڈالا گیا تھا اسلئے کئی سٹوڈنٹس کی طرف سے اسکے متعلق آواز اُٹھائی گئی تھی چنانچہ سیکنڈری بورڈ نے Grace Marks دینے یا (پرچوں کی) مارکنگ میں نرمی کرنے کا فیصلہ کیا۔ تو میں

کے دادا کی (بھی) ایک ٹیم ہوتی تھی اور وہ اس کے کیپٹن ہوتے تھے۔ اس (ٹیم) میں ان کے بھائی اور بہت سے اور لوگ کرکٹ کھیلتے تھے۔ اکثر ان میں (سے) فوت ہو چکے ہیں یا اسی پچاسی سال کی عمر کو touch کر رہے ہیں۔ ہم سارا دن بیٹھ کر ان کو دیکھا کرتے تھے۔

بہر حال اس لحاظ سے بھی یہ (شکار) ایک ہابی رہی کہ بڑے ہو کر جب بھی وقت ملتا تھا یا موسم یا سیزن آتا تھا تو ہفتہ میں ایک دفعہ ضرور شکار کے لئے جاتے تھے۔ مستقل گیم کرکٹ یا بیڈمنٹن وغیرہ باہر جا کر کھیلتے رہے ہیں۔

طارق بی ٹی: (کیا) شکار کا شوق آپ کو بچپن سے ہی تھا؟

حضور: (ہاں) بچپن سے ہی تھا۔ ابا کے ساتھ جا جا کر شوق ہو گیا تھا۔ بلکہ بعض دفعہ ہمیں اتنا چلاتے تھے کہ ہم لوگ تھک جاتے تھے۔ جس دن خرگوش (شکار ہوتا) تو اس دن مشکل پڑ جاتی تھی کیونکہ اٹھا کر لانا بڑا مشکل ہوتا تھا۔

طارق بی ٹی: ہم یہاں کے لوگ بہت نرم دل ہیں۔ صدر صاحب سے عموماً یہی بات ہوتی ہے کہ چھوٹی سی عمر میں سکولوں میں ایسا نرم دل بنا دیتے ہیں کہ شکار کرنا بہت مشکل لگتا ہے۔

حضور: آپ نرم دل ہیں؟! یہاں تو شکار کا میگزین آتا ہے۔ اس میں بارہ سال کے بچے بچیاں بڑی اچھی شوٹنگ کر رہے ہوتے ہیں!

ٹومی: حضور میں ان واقعات اور (روحانی) تجارب کے بارے میں جاننا چاہوں گا جن کا مشاہدہ آپ نے خدا تعالیٰ کی ہستی کے زندہ ثبوت کے طور پر اپنے بچپن کی عمر میں کیا؟

حضور: بچپن اور ابتدائی عمر سے تعلق رکھنے والے واقعات تو بہت ہیں۔ ان میں سے ایک واقعہ اس وقت کا ہے جب میں ۱۵ سال کا تھا۔ اس وقت دسویں جماعت کا امتحان جسے میٹرک بھی کہتے ہیں ہوا کرتا تھا اب بھی ہوتا

حضور: نہیں۔ جس طرح باقیوں کو treat کرتے تھے اسی طرح مجھے بھی (treat کرتے تھے)۔ آپ نے میری hobbies اور interests کے بارے میں دریافت نہیں کیا۔

صدر صاحب: حضور کچھ (سوالات) skip کئے ہیں لیکن اگر حضور فرمائیں تو اسی ترتیب میں ان کو (پوچھ سکتے ہیں)

حضور: As such تو میری کوئی بھی Hobbies نہیں مگر ریگولر گیم ہم ضرور کھیلا کرتے تھے۔ دوسرے ہمارے والد صاحب کو شکار کا بڑا شوق تھا۔ ہر ہفتہ میں چھٹی کے دن وہ شکار پر جاتے تھے اور ہمیں ساتھ لے جاتے تھے۔ اس شروع کے زمانے میں ربوہ میں کچی سڑکیں ہوتی تھیں اور ربوہ کے ساتھ کا علاقہ جنگل کی طرح تھا۔ ہمارے بچپن میں اتنا آباد نہیں ہوا تھا۔ ہم بیدل ہی جاتے تھے اور ربوہ سے باہر نکلتے ہی شکار شروع ہو جاتا تھا۔ اب تو ربوہ میں اتنی ایئر گنز ہیں کہ انہوں نے شکار کو ختم ہی کر دیا ہے۔

طارق بی ٹی: کیا کوئی خاص چیز شکار کیا کرتے تھے؟

حضور: فاختہ، خرگوش، تیتڑ بھی مل جاتے تھے (اس کے علاوہ) کبوتر بھی۔ اس لئے بچپن سے ہی اس کا شوق تھا۔ ہمارے پاس انیر گن ہوتی تھی۔ ہم دونوں بھائی کچھ فرق سے تھے اس لئے خود بھی نکل جاتے تھے۔ جلسے کے بعد وہاں پرالی آیا کرتی تھی Rice stalk کو پرالی کہتے ہیں۔ وہ وہاں پڑی ہوتی تھی اور اس میں فاختائیں اور چڑیاں وغیرہ بہت آتی تھیں۔ انیر گن ہوتی تھی اس سے (ہم) بڑے نشانے لیا کرتے تھے۔ اسکے بعد اس کے خوب بھون کر تکلے بنا کر کھایا بھی کرتے تھے۔

اس کے علاوہ ہم شام کو باقاعدہ گیمز بھی کھیلتے تھے۔ ہمارے گھر کے سامنے گراؤنڈ ہوتی تھی۔ اس وقت بہت گھر نہیں بنے ہوئے تھے (بس) شروع کے چند ایک گھر تھے اور ایک بہت بڑا خالی میدان ہوتا تھا۔ وہاں بڑے بھی کرکٹ کھیلا کرتے تھے۔ ہم ان کو بیٹھ کر دیکھا کرتے تھے۔ اسکے بعد ہی شاید شوق develop ہو گیا۔ فخر (صدر صاحب خدام الاحمدیہ یو کے)



حضور: وہ میرے نانا تھے بے تکلفی سے مذاق بھی کر لیا کرتے تھے۔ وہ مذاق بھی کرتے تھے اور enjoy بھی کرتے تھے لیکن اس کے باوجود ہم میں جرات نہیں ہوتی تھی کہ ہم بھی اسی طرح آگے سے جواب دے دیں، جیسے ہوتا ہے کہ بعض دفعہ بچے آگے سے جواب دے رہے ہوتے ہیں۔ طارق بی ٹی: آپ کی اپنے بہن بھائیوں کے ساتھ کیسے relationship تھے؟

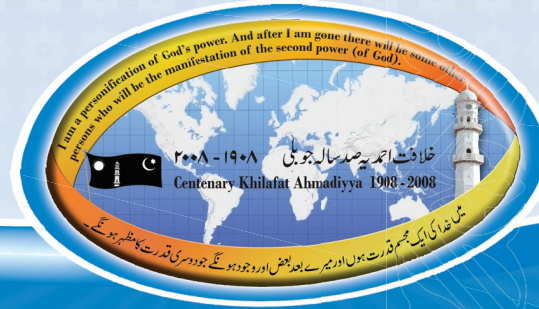
حضور: تربیت ہماری یہ تھی کہ بچپن سے ہی (ہم) اطفال الاحمدیہ کی تنظیم کے ساتھ منسلک تھے اور میرے بڑے بھائی زعیم محلہ تھے، وہ خدام الاحمدیہ میں جاتے ہی زعیم بن گئے تھے اور میں ابھی اطفال میں تھا۔ وہ تین سال بڑے تھے۔ زعیم ہونے کے لحاظ سے میں ان کی اور بھی عزت کرتا تھا۔

طارق بی ٹی: تو اس طرح کیا وہ آپ کے instructions بھی زیادہ دیتے تھے؟

حضور: (ٹومی کابلوں کی طرف انگریزی میں) کیا آپ کو سمجھ آئی؟

حضور: کیسی relations تھیں بہن بھائیوں کے ساتھ؟ میں اپنے بہن بھائیوں میں سب سے چھوٹا تھا اور سب سے چھوٹے بھائی بہن جو ہوتے ہیں ان میں دو چیزیں ہوتی ہیں۔ ایک یہ کہ جو بڑا ہوتا ہے وہ کہتا ہے کہ میرا یہ بھی کام کرو اور یہ بھی کام کرو۔ لیکن بہر حال (ہمارا) تعلق بھی بڑا تھا۔ بہن بھائیوں میں خاص طور پر میری سب سے بڑی بہن اور میرے سے

انٹرویو: حضور اقدس



بسم الله الرحمن الرحيم

حضور انٹرویو ۱

۸ فروری ۲۰۰۸

ہوں۔ حضرت خلیفۃ المسیح الثانی ان دنوں بیمار تھے اور اوپر کمرے میں آرام کیا کرتے تھے۔ یہ نہیں کیا کہ چھوٹا بھائی ہوں تو چل کر گھر میں گھس گئے، (مجھے کہا) پہلے (حضورؑ) کو اطلاع کرو جا کر۔ اس وقت حضرت چھوٹی آیا (آپ کی اہلیہ) ڈیوٹی پر تھیں اور اس وقت حضرت خلیفۃ المسیح الثانی کے ساتھ تھیں۔ میں نے بتایا کہ اس طرح دادا جان (ابا جان) ہم کہتے تھے) کہ ملنے آئے ہیں۔ کہنے لگیں کہ ٹھیک ہے بلا لاؤ۔ (کیونکہ) حضرت خلیفۃ المسیح الثانی لیٹے ہوئے تھے چھوٹی آپا نے ان کے سر ہانے کرسی رکھ دی کہ ادھر بیٹھ کر باتیں کر لیں گے۔ حضرت خلیفۃ المسیح الثانی اوپر کی منزل میں تھے، میں نیچے آیا اور مرزا شریف احمد صاحبؒ کو اوپر بلا لایا۔ حضرت مرزا شریف احمد صاحب السلام علیکم کر کے بجائے کرسی پر بیٹھنے کے ان کی چارپائی کے ساتھ نیچے بیٹھ گئے اور پھر بہت ادب سے احترام سے باتیں ہوئیں۔ اور پھر وہ سلام کر کے کھڑے ہوئے۔ اس طرح ایک طرف سے ہو کر احترام سے نکلے کہ اس وقت مجھے مزید خیال ہوا کہ یہ ہے خلافت کا احترام جس کی عملی شکل میرے دادا نے مجھے دکھائی۔ جتنی جتنی عمر بڑھتی گئی تو پھر ہم میں اس احترام کی وجہ سے اور بھی زیادہ جھجک پیدا ہوتی گئی۔ خوف ڈر نہیں تھا لیکن جھجک احترام کی وجہ سے ہوتی تھی۔

طارق بی بی: آپ نے کہا کہ وہ آپ کے نانا تھے، رشتہ داری کا بھی (لحاظ) ہوتا ہے؟

صدر صاحب: حضور کیا آپ اپنے بچپن کے بارے میں ہمیں بتا سکتے ہیں۔ کچھ ایسے نمایاں واقعات جو آپ بتانا پسند فرمائیں؟

حضور: کئی باتیں ہیں۔ جب میں پندرہ سال کا تھا اس وقت حضرت خلیفۃ المسیح الثانی کی وفات ہوئی ہے۔ اس سے پہلے چھوٹی عمر میں بھی ایک عزت اور احترام ہوتا تھا۔ باوجود اسکے کہ وہ میرے نانا تھے کبھی ہماری جرأت نہیں ہوتی تھی کہ ان کے سامنے بات کریں یا آرام سے چلے جائیں۔ بڑے احترام سے جانا احترام سے بیٹھنا۔ خلافت کے احترام کا ایک واقعہ یاد آگیا جس نے میرے دل میں خلافت کا مزید احترام پیدا کر دیا۔ میرے دادا حضرت مرزا شریف احمد صاحب جو حضرت خلیفۃ المسیح الثانی کے سب سے چھوٹے بھائی تھے۔ وہ ایک دن مجھے ساتھ ان سے ملنے لے گئے۔ (جب حضرت مرزا شریف احمد کی وفات ہوئی تو میں گیارہ سال کا تھا، اس کا مطلب ہے کہ جب مجھے ساتھ لے گئے تو میں نو یا دس سال کا تھا یا اس سے بھی چھوٹا)۔ ہم ربوہ میں قصر خلافت گئے اور مسجد مبارک کی طرف دروازہ کے نیچے کھڑے ہو گئے۔ مجھے اوپر بھیجا کہ جاؤ اور بتاؤ کہ میں ملنے آیا

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Souvenir Coordinator

Arif Khan
Tariq Chowdhry

Proof readers

Abid Khan
Adam Walker
Arif Khan
Daud Khan
Daud Khan
Dr Hammad Khan
Ibrahim Khan
Jamal Akbar
Kalim Anwar
Masroor Ahmad
Munim Rashid
Nadimur Rahman
Shirjeel Tahir
Tariq Hayat,
Tommy Kallon

Section collation and editing

Abid Khan
Anas Rana
Arif Khan
Daud Khan
Dr Hammad Khan
Masroor Ahmad
Nadimur Rahman
Tariq Chowdhry

For the provision of photography

Ataul Mujeeb Rashid Sahib
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Asadullah Bhunnoo
Fazal Shahid
Humanity First
Khalid Akhtar
Khilafat Library
Makhazan—e—Tasaweer
Muslim Television Ahmadiyya
Nadim Ahmad Khawaja
Omair Aleem
Shahid Abbass
Tariq Chowdhry

Contributing authors

Abid Waheed Khan
Adam Walker
Anas Rana
Arif Khan
Ataul Naseer
Ataul Quddous
Daud Khan
Dr Hammad Khan
Dr Imran Rehman
Fazal Ahmad
Fazal Shahid
Ibrahim Khan
Irfan Chaudhry
Kalim Anwer
Kalim Bhatti
Kalim Tahir
Mashood Iqbal
Murtaza Ahmad
Naeem Ahmad
Naeem Osman Memon
Nasir Khwaja
Numaan Chaudhry
Rashid Ahmad Chaudhry
Sahar Ahmad Nasir Sanori Farooqi
Salimullah Kahlon
Syed Omer Farooq Ahmad
Tariq Chowdhry
Tommy Kallon
Zaheer Tahir

Design and typesetting

Irfan Chaudhry
Tariq Chowdhry

Cover design

Ghaalib Khan

Ishaat team

Nadimur Rahman
Adil Zafar
Ali Khan
Anas Rana
Arif Khan
Atta Khalid
Imran Ali
Irfan Chaudhry
Numaan Chaudhry
Numaan Bajwa
Shahid Hashami
Shahrukh Omar
Shareef Bhunnoo
Tariq Chowdhry

Other

Ahmad Mubarak for translation of the centenary pledge on the back cover.

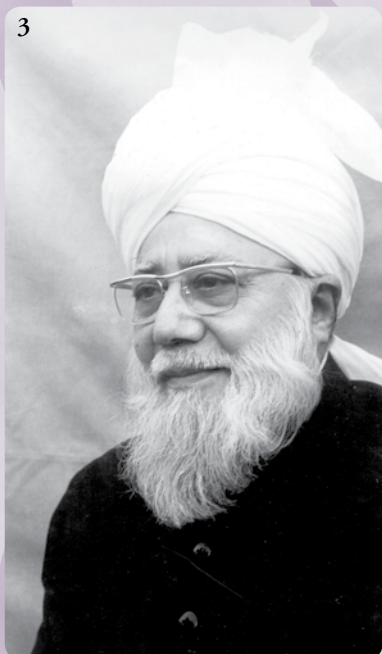
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Khulufa-e-Ahmadiyya



1. Hadhrat Maulvi Hakeem Nooruddeen رضي الله عنه (Khalifatul Masih I)
2. Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه (Khalifatul Masih II)
3. Hadhrat Mirza Nasir Ahmad رحمه الله تعالى (Khalifatul Masih III)
4. Hadhrat Mirza Tahir Ahmad رحمه الله تعالى (Khalifatul Masih IV)
5. Hadhrat Mirza Masroor Ahmad أيدده الله تعالى بنصره العزيز (Khalifatul Masih V)



God has told me that
though the people reject me,
He would make me
Khatamul Khulafa
(Seal of Khulafa)

The United Nations of the Latter Days

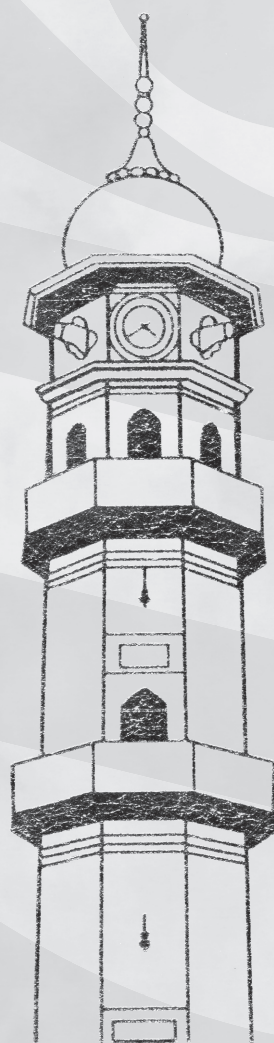
The era of the prophethood of the Holy Prophet ﷺ has been decreed to last until the final days. He is the Seal of all the Prophets. It is for this reason that God did not wish for the complete unification of the world's nations to occur in his lifetime, for this would have implied the end of his epoch. That is to say, it would have raised the doubt that the age of the Holy Prophet ﷺ had come to an end because the final task would have been completed. Thus, God decreed that the task of unifying the world's nations around one religion be completed towards the end of the era of the Holy Prophet ﷺ, the time when Judgment Day is at hand. God chose a successor from amongst those who followed him to accomplish this and named him the Promised Messiah. He has also been referred to as the Seal of the Khulafa. The Holy Prophet ﷺ came at the beginning of the Muhammadan era and the Promised Messiah عليه السلام has appeared at its end. It was essential that this age would not come to an end until his advent. The unification of nations is closely associated with his time. The Holy Qur'an has hinted at this in the verse,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿١٠﴾

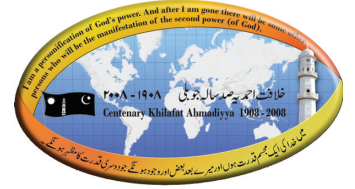
That is, God is He, who has sent His prophet with complete guidance and a true religion, so that He may make him emerge triumphant over all other religions and bestow him with universal victory...all those scholars who have come before us, have been agreed on the fact that this universal victory will occur in the time of the Promised Messiah عليه السلام.

The Love of the Khalifa for the Jama'at

There is someone who has
true sympathy for you;
who truly loves you;
who considers your pain
and anguish to be his own
pain and anguish and who
prays to his Lord for you



Tehrik of Prayers and Worship



In the Friday Sermon of 27th May 2005, our beloved Huzur أيده الله تعالى بنصره العزیز addressed the Jama'at on the divine establishment of Khilafat. Huzur أيده الله تعالى بنصره العزیز requested the members of the Jama'at to engage in worship and prayers in light of the impending Ahmadiyya Khilafat Centenary in 2008. Huzur أيده الله تعالى بنصره العزیز enjoined us to say two Nawafil prayers on a daily basis for the progress of the Community and to observe one Nafl (Optional) fast each month with the intention that Allah continues to bless us with the institution of Khilafat

1. Recite Surah Al Fatiha seven times daily, reflecting over it so that you are saved from trials, disorder and dajl (Antichrist).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنُ الرَّحِيمُ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

"In the name of Allah the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgement. Thee alone do we worship and Thee alone do we beseech for help. Guide us to the right path, The path of those upon whom Thou hast bestowed Thy blessings, but not those who have incurred Thy displeasure, nor of those who have gone astray."

2. Recite the following prayer abundantly.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

"O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people."
(Surah Al Baqarah verse 251)

3. A prayer that is most significant in keeping hearts straight. Hadhrat Nawab Begum Sahiba saw in a vision that the Promised Messiah عليه السلام enjoined reciting it abundantly:

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً. إِنَّكَ أَنْتَ الْوَهَّابُ.

"Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower."

4. Also the prayer:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

"O Allah! We make You a shield against the enemy and we seek Your protection against their evil designs."

5. Huzur أيده الله تعالى بنصره العزیز enjoined to profusely engage in Istaghfar; to recite:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ.

"I beg pardon of Allah, my Lord, for all my sins and I turn to Him."

6. Huzur أيده الله تعالى بنصره العزیز enjoined to recite "Salat un Nabi" (Durood Sharif) abundantly, he said each Ahmadi should pay particular attention to this in the next three years:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

*O Allah, bless Muhammad and his people, as Thou didst bless Abraham and his people- Thou art indeed the Praiseworthy, the Exalted
O Allah, prosper Muhammad and his people, as Thou didst prosper Ibraheem and his people — Thou art indeed the Praiseworthy, the Exalted.*

In addition Huzur أيده الله تعالى بنصره العزیز enjoined to say two nawafil prayers everyday for the progress of the Community...and to keep one nafl (optional) fast each month with the intention that may Allah keep the Ahmadiyya Khilafat established forever. انشاء الله

Pledge at the Occasion of 100 Years of Khilafat

Today at the completion of 100 years of Khilafat—e—Ahmadiyya, we swear an oath to Allah to vouch to spread Islam and Ahmadiyyat and to make the name of the Holy Prophet Muhammad ﷺ reach the corners of the earth, we shall keep exerting till the last moments of our lives, and for the accomplishments of this cause and duty, will always keep of our lives dedicated to Allah and His Messenger ﷺ, and will offer every sacrifice, no matter how big is that, to raise the flag of Islam higher, in every country of the world, till the last day of the earth. We also affirm that we shall strive till the last breath to safeguard the institution of Khilafat and its stability and shall direct our progeny after progeny, to always be bonded with Khilafat and be given the blessings of it, so that Khilafat—e—Ahmadiyya continues to go on safe and sound and the propagation of Islam may go on through Ahmadiyyat till the Day of Judgment and the flag of the Holy Prophet Muhammad ﷺ may fly higher and higher than all the other flags in the world. O God, grant us the capacity to fulfill this pledge.

